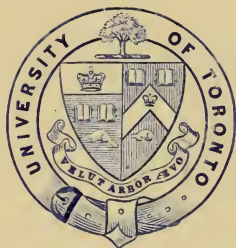




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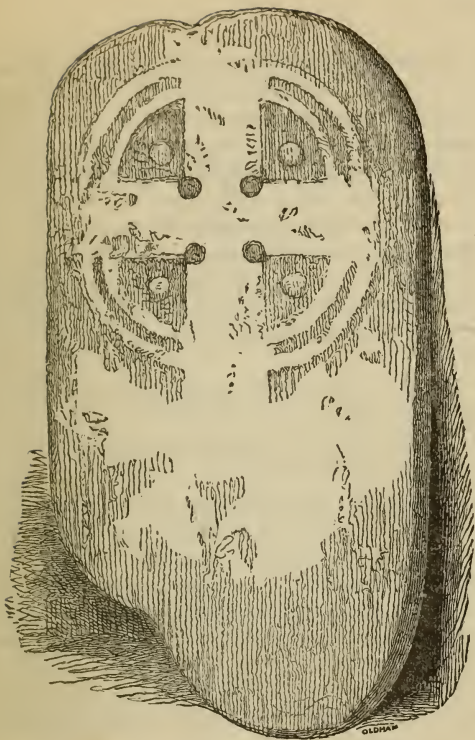




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### An Ancient Sculptured Pillar Stone.

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According to tradition, the interesting relic of remote antiquity—of which the accompanying sketch is a perfect delineation—marked the grave of an early Irish saint. It is of hard granite, in length three feet five inches, in breadth one foot ten, and in thickness five inches. The stone bears two sculptured crosses, symbolical of the Christian faith, one on the front and the other on the back; each cross is enclosed within a circle, the emblem of eternity. The crosses and circles are greatly worn by the action of the elements during more than twelve centuries. It stood in "Owen's-lane" (which leads from Corn Market, through St. Audeon's arch, to Cook-street), near the door of entrance to the ancient church of St. Audeon, or Owen. From time immemorial it was called the "Blessed Stone," and was held in very great respect and veneration by the Catholics

of Dublin—a respect so great, that for ages past, and up to the time of its removal, all persons, when passing by, laid their hands on it, and invoked a blessing, through the intercession of the saint, to perpetuate whose memory the stone was erected. In the year 1826, when the church near which it stood was undergoing repair, this ancient monument was taken up, and, being regarded with a slight respect by some workmen, it was carefully removed and buried in a yard in Cook-street, where it remained for some years. It is now in the possession of the Very Rev. Dr. Spratt, of Aungier-street, who, as an antiquarian, looks on it, not only as an object worthy of respect for its very great antiquity, but also, as a memorial of the piety of a people whom ignorance and prejudice have sneered at as barbarous.

The following letter conveys DR. PETRIE'S opinion as to the use and age of the monument, &c.

*67, Rathmines Road, 21st October, 1853.*

“MY DEAR DR. SPRATT,

“In obedience to your request that I should give you my opinion respecting the probable antiquity of the interesting ancient stone on which a cross within a circle is sculptured, and which till it came into your conservating custody, was to be seen near the ancient Parish Church of St. Audeon, I have no hesitation in expressing my opinion that it belongs to a class of monuments—most probably sepulchral—which are now rarely to be met with in Ireland, and which appears to me to be of a very early Christian age; and I have no doubt that this stone is much more ancient than any portion of the very old church now remaining, with which it was formerly connected.

“Believe me, my dear Sir,

“Most faithfully yours,

“GEORGE PETRIE.”

*J. Horkman M.D.*  
*May 1885*

# O'BRENNAN'S ANTIQUITIES.

## CONTENTS:

1. The Preface—being a defence of Ireland's ancient enlightenment and antiquity.
2. Contractions, Dedication, and Errata.
3. Some rules on the Irish language, and "Address to the Reader."
4. Reviews of "Ancient Ireland and St. Patrick."
5. A Map, shewing the travels of Golamh, or Milesius, prepared by the Author.
6. A metrical history of the leading facts in Irish history.—This is in the Irish character, accompanied by a translation, and notes, based on the best authorities, about 200 accredited writers having been consulted. The notes might be considered a digest of history.
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13. "St. Patrick's Birth-place," "His Existence," his Life in Irish (by Saint Fiech), with a translation and notes.
14. Seachnall's hymn on St. Patrick with Seachnall's own life. To this hymn are appended notes proving the Catholic faith of both Saints.
15. A copious Index.

bēþ bānba, mo ējra,  
 ʒān āmjur, fōr, raorēa,  
 bēþ ān Saorōn ā ʒ-car,  
 'S ā nējm nioʒa fa bār.  
  
 'S ē mo ēneac 'r mo ērað,  
 Nað ējʒmre fējn ān la,  
 ā b-fuīl ēneanhuīʒ ā n-ʒnað,  
 'S ān t-raorēacē r ā b-ēra.  
 Ua bnaðōnna

SECOND EDITION.

VOL. I.

DUBLIN:

PRINTED FOR AND PUBLISHED BY THE AUTHOR,  
 MARTIN A. O'BRENNAN, LL.D.

Member of the Honorable Society of Queen's Inns.

57, BOLTON-STREET,

Of whom the work can be had.

*Entered at Stationers' Hall.*

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## CONTRACTIONS.

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= Equal to.	Con. = contraction.
V. or vid. = see.	Nom. = nominative.
G. = genitive.	Com. = compounded.
Stra. = Strabo.	Ap. = appendix.
Pau. = Pausanias.	Mas. = masculine.
Sg. = signifying	Fem. = feminine.
Sa. = stanza.	Ib. = ibidem, same place.
V. g. = verbi gratia, for sake of ex. ample.	V. = verse.
Pas. pre. = passive present.	Plu. = plural.
Pro. = pronoun.	Mel. = Mela.
Gr. = Greek.	Stat. = Statius.
Lat. = Latin.	Pli. = Pliny.
L. = book.	Pom. = Pomponius Mela.
Pto. = Ptolemy.	Her. = Heredotus.
Com. = commentaries.	V. = Virgil.
A.M. = Anno Mundi.	Hom. = Homer.
B.C. = before Christ.	St. = Saint.
B.F. = before Flood.	P. = page.
Sp. = Spanish.	Pas. = many places.
It. = Italian.	He. = Hebrew.
	Cel. = Celtic ; Cellarius.

### STANZA CXIV.

buŋ r a žun — The former word means three lifts, the latter five. There is a game of cards in Munster called "Jink and wheel out," or 45.—If one player gets the five lifts running, he is declared the winner, though under other circumstances nine lifts constitute the game. The allusion in Stanza cxiv. is very pointed, and implies that whoever was *miller* Ormond would be *dog*. He played falsely to the king. He robbed without "*the ace*." He betrayed the interest of Charles, deceived and cajoled the Catholics, but the national Catholics were not deceived by him. They distrusted and rejected him; whilst the Catholic Lords of the Pale adhered to him as he was an Englishman.



Dedication.

---

TO

HIS GRACE THE MOST REV. JOHN MAC HALE,  
LORD ARCHBISHOP OF TUAM,

AND

PRIMATE OF CONNAUGHT,  
THE "LION OF THE FOLD OF JUDAH,"  
THE ILLUSTRIOUS CHAMPION OF CATHOLICITY,  
THE FIRST IRISH SCHOLAR LIVING,  
THE UNCOMPROMISING DEFENDER,

AND

THE FEARLESS ASSERTOR

OF

IRELAND'S INDEPENDENCE.

These Volumes are, with the most profound veneration, dedicated,  
as a trifling token of the admiration and love of

THE AUTHOR,

MARTIN A. O'BRENNAN, LL.D.

*Member of the Hon. Society of Queen's Inns, Dublin.*

*Collegiate Seminary,  
57, Bolton-street, Dublin,  
April, 1858.*

*M A O'Brien*

# ERRATA.

Page.	Line.				read
22,	2,	supra,	dele	"Of"	
24,	8,	supra,	for	"preasure,"	,, pressure.
37,	7,	infra,	,,	"wiith,"	,, with.
51,	4,	supra,	,,	"malighant,"	,, malignant.
54,	6,	infra,	,,	"unblushing,"	,, unblushingly.
60,	18,	infra,	,,	"O'Conneil,"	,, O'Connor.
68,	2,	infra,	,,	"ղշբելէ,"	,, ղշբելէ.
69,	4,	,,	,,	"ծօ-ԲԱԴԱՇ,"	,, ծօ-ԲԱԴԱՇ.
70,	12,	,,	,,	"ՊԱՇԱՊԻ,"	,, ՊԱՇԱՊԻ.
73,	4,	,,	,,	"բաՇ, ՇԲԱՇ,"	,, ԴԱՇ, ՇԲԱՇ.
80,	19,	supra,	,,	"Irauiian,"	,, Iranian.
81,	18,	,,	,,	"Ephiphanius,"	,, Epiphanius.
83,	6,	infra,	,,	"ԴԼԱՊԱՄԻՇՈՐԱ,"	,, ԴԼԱՊԱՄԻՇՈՐԱ.
92,	16,	,,	,,	"proposition,"	,, preposition.
94,	19,	supra,	,,	"peculiar,"	,, common.
99,	13,	infra,	,,	"բժԱՇԱՊԵՏ,"	,, բժԱՇԱՊԵՏ.
112,	18,	supra,	,,	"օլ,"	,, օլ.
118,	3,	,,	,,	"ԼԵՊԵՆ,"	,, ԼԵՊԵՆ.
120,	3,	,,	,,	"ՃԵՐԵՆԵՆ,"	,, ՃԵՐԵՆԵՆ.
130,	4,	,,	,,	"ԴՅՈՒՆԱԲԱՊ,"	,, ԴՅՈՒՆԱԲԱՊ.
132,	4,	,,	,,	"հ-լօմբօճաճ,"	,, հ-լօմբօճաճ.
136,	8,	infra,	,,	"բաժ օր,"	,, բաժ օր.
138,	2,	supra,	,,	"Ե-ԼԱՐԼԱՊ,"	,, Ե-ԼԱՐԼԱՅ.
152,	5,	,,	,,	"ԵԱՅ ԵՅԱՐԱ,"	,, ԵԱՅ ԵՅԱՐԱ.
160,	21,	infra,	,,	"Դ-ԵԱՐԼԵ,"	,, Դ-ԵԱՐԼԵ.
161,	15,	,,	,,	"Pobul-I-cheullaghainn,"	Pobul-I-cheallaghainn.
165,	17,	,,	,,	"Aghalahnna,"	,, Aghalanna.
166,	3,	supra,	,,	"բԼԱՊԱՊ,"	,,
166,	10,	,,	,,	"բլէ,"	,, բլէճ.
176,	9,	infra,	,,	"Leachnall's,"	,, Seachnall's.
176,	8,	,,	,,	"Liber Hymnorum,"	,, Liber Hymnorum.
201,	6,	supra,	,,	"due,"	,, undue.
229,	2,	,,	,,	"Clama Baosgne,"	,, Clanna Baoisgne.
230,	3,	,,	,,	"[լի Դ Ե Լ Ե ԴԱ,]"	,, [լի Ե-ԴԱՅ Լ Ե ԴԱ.]
230,	2,	,,	,,	"[this same stone,]"	,, [this sacred stone.]
232,	6,	,,	,,	"ԵԱՐԼԵ ԼԱՇ,"	,, ԵԱՐԼԵ ԼԱՇ.
232,	2,	,,	,,	"Most Rev. Richard O'Connell	,, Most Rev. Richard O'Connell
233,	4,	supra,	,,	"Richard,"	,, Rickard.
233,	16,	infra,	,,	"Killaony,"	,, Killarney.
234,	7,	,,	after	"on this,"	write kind.
255,	10,	,,	for	"BATTE OF THE YELLOW FORT,"	read BATTLE OF THE YELLOW FORD.
400,	7,	supra,	,,	"ԴԻՄԼԻՇԱՇ,"	,, ԴԻՄԼԻՇԱՇ.
416,	16,	,,	,,	"(uvhur),"	,, (wohur.)

479 supra, read "Muratori," "Anglican," and "Achonyr."

There may be a few other errata which the reader can easily set right.

## LETTERS, ECLIPSES, AND MUTABLES, GENDERS, CASES, &c.

The Irish characters now in use are seventeen, *h* being considered as an aspirate. Of these five are vowels—three broad, *á, o, u*; two slender, *e, í*—the rest consonants; some of the latter are occasionally used as vowels, as *b, ð, ð̃, ñ*. There are thirteen diphthongs, as follow:—*ae, aɪ, ao, eA, eɪ, eo, eu, ɪA, ɪo, ɪu, oɪ, uA, uɪ*; and five triphthongs: *aoɪ, eoɪ, ɪAɪ, ɪuɪ, uAɪ*—the ancients used *oeɪ*, the moderns *aoɪ*. *U*, it may be said, has strictly but three sounds, the other two being from association with other letters. The sounds are as heard in the English words *all (á), hat (A), and what*. Instead of using the words sounded *long, short, broad, slender*, I shall insert ' ' ' over the letters, and for pronounced I will use = which means "equal to." Thus, *á* = *aw*, *éA*, = *ay* or *ā* in *āle*, *ê* = *ay* in *say*, *ě* *e* in *met*, *í* = *i* in *hit*, *ó* = *ō* in *vote*, *o* = *o* in *doctor*, nearly, or a middle sound between short *o* and *u*, as heard in *but*, *ú* = *ū* in *lute*, *u* = *u* in *hut*, *ae, ao, éu, éA, êɪ* = *ay* in *say*, or *ā* in *āle*. *Aɪ, ɪo, oɪ* = *i* in *hit*; but in Connaught *Aɪ* = *a* in *hat*, and, *e* in *bet*; *ao* is sometimes sounded in Connaught as *eeu*, but rarely; *eA, eɪ* = *e* in *bet*, *Aɪ* = *wi* in *pawing*, *eó* = *ō* in *vōte*, yet the *e* has a compressed sound; *eo* = *u* in *push*, *ɪA, ɪo* = *eeu*; *óɪ* = *ō* in *vōte* and *i* in *hit*, *oɪ* = *ee* in *meet*, *ɪu* = *oo* in *good*, *uA* = *ōō* in *fōōd*, it never requires an accent, being always long; *úɪ* = *ū* in *lute* and *i* in *hit*, *uɪ* = *ee* in *meet*, *uɪ* = *i* in *hit*. Triphthongs, *aoɪ, ɪAɪ* = *ee* in *meet*, *eoɪ* = *ě* in *mět*, *ð* in *hőt*, and *i* in *hit*, forming, as if, one long sound, nearly as *ō* in *vote*, but each vowel has a short *distinct* sound. The above sounds are as exact as could be expected in a work of this nature. A close attention to them will enable the student to acquire an accurate pronunciation.

The consonants, except *b, ɲ, t*, sound as in English; *ɲ* before *ɜ* has a nasal sound as the terminational French *n*. *D* = *th* in the word *there*, *t* = *th* in *this* or *thick*, *l* = *l* in *liam* of *William*; *r*, attended by slender vowels = *sh*, attended by broad vowels = *s* in *son*. There are a few conversational exceptions in Munster and Connaught.

### ECLIPSES.

*l, m, ɲ, r*, are never eclipsed.

<i>ɲ</i>	eclipses	<i>b</i> ,	as	<i>áɲ m-báɲb</i> ,	<i>mawrd</i> ,	<i>our poet</i> .
<i>ɜ</i>	—	<i>c</i> ,	—	<i>áɲ ɜ-cáɲ</i> ,	<i>gawss</i> ,	<i>our case</i> .
<i>ɲ</i>	—	<i>b</i> ,	—	<i>áɲ ɲ-bɲuɲ</i> ,	<i>n-rim</i> ,	<i>our back</i> .
<i>b</i>	—	<i>r</i> ,	—	<i>áɲ b-rɲɪ</i> ,	<i>will</i> ,	<i>our blood</i> .
<i>ɲ</i>	—	<i>ɜ</i> ,	—	<i>áɲ ɲ-ɜéuɜ</i> ,	<i>nhayug</i> ,	<i>our branch</i> .
<i>b</i>	—	<i>p</i> ,	—	<i>áɲ b-plaonbA</i> ,	<i>blonda</i> ,	<i>our plant</i> .
<i>b</i>	—	<i>t</i> ,	—	<i>áɲ b-tɲeAɲ</i> ,	<i>drass</i>	<i>our battle</i> .
<i>t</i>	—	<i>r</i> ,	—	<i>áɲ t-ɲAɲ</i> ,	<i>ddlatt</i> .	<i>our rod</i> .

The verbs are most simple, as will be seen in the notes at page 100 *a, e*. The declensions are very simple. It might be said there are only two cases (that is, variations) in the singular, the nominative and genitive. The nominative plural is generally as the genitive singular, and *Aɪb* or *ɪb* is added to the gen. sing., to make the plural. This is, of course, but a general remark made, to point out the simplicity of our language. The simple rule to ascertain the genders (not the sex) of Irish nouns is this: prefix *é* or *ɪé* to a noun, and if the phrase

makes sense the noun will be masculine; if not, it will be feminine. Thus—'ῤ ἑ ἀη λεακ αἰα τῆη, *it is the cheek that is sore*, does not make sense, whereas 'ῤ ἱ ἀη λεακ, &c. does—as λεακ is the fem. gen. 'S ἱ ἀη λεαβαῖ δο ῖνῦη με, *it was the book taught me*, does not make sense, whereas 'ῤ ἑ ἀη λεαβαῖ, &c. does, λεαβαῖ being masculine. This rule is chiefly for those who speak the language and have a good ear. But the classical scholar who knows the rules for genders, will find them nearly the same in Irish as other languages. He can appreciate the simplicity and beauty of our native tongue. If one tenth, aye one twentieth, of time, were expended on it, as on other tongues, the whole nation would now be able to talk and use the Irish.

#### TO THE READER.

The facts detailed in the work are not mine, having been taken from previous writers, native and foreign. If there be errors in that respect I am not in fault, as I depended on the writings of the best authorities for my information.

Errors of type are unavoidable in every original and critical work, especially when the Author's time is limited.

The nature of my profession prevented me making a personal canvass. If any friends were forgotten, the omission was not intended. To provide for such contingency, some few copies additional were struck off.

The explanations, requisite to aid the student of Irish, which were at first intended to be prefixed to the “Dirge,” I thought better to place as notes, that the reader might the more conveniently refer to them. These are not as numerous as I could wish. I had intended to insert an abridged Irish Grammar, but the introduction of other matters prevented my doing so. I have introduced marks to facilitate the study of the Irish, which, if the language were studied as Greek or Latin, I would have omitted. There never was a more erroneous notion than that our language is hard to be learned. From my experience as a teacher, I am bold to say, that it is the *easiest* and *simplest* of all languages. The works being in manuscript caused them to appear difficult; the case would have been different, had printing been applied to the Irish as soon as it was to Greek and Latin. Irish scholars must not then be jealous of each other, as neither can yet claim perfection in writing the language. Much depends on conjecture and time. There must be a mutual co-operation, and fraternal intercourse; and, as each province has its own dialect, like the provinces of Greece, it must not be that a native of either will condemn the language of another, as either may be right. As the Greek writers used the Ionic, Poetic, Attic, Bæotic, Doric, and Æolic, dialects; the Irish writers *differed on certain words*. It must be also borne in mind that the *mere reading* or *manuscribing* of Irish does not constitute a scholar; thousands can *read, talk* English, and *copy* it with graceful ease, and yet be almost strangers to its philosophy, grammatical and poetical structure. Yet if such persons were allowed to tamper with the language of the English poet, they would shortly take down its fresco-cornices to make it agree with their own notions of grammar. The Munster dialect, in which the Prelate wrote, has not been interfered with by me.



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 tree, Ballinrobe  
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 molase, Neal, Ballinrobe  
 Walters, (Mac,) Rev. Thomas,  
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 Waldron, Rev. James, Tuam  
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*Office*," Galway

## Y.

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P R E F A C E  
TO  
THE SECOND EDITION  
OF  
“ANCIENT IRELAND AND SAINT PATRICK.”

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Encouraged by the general approval, (the quick sale of the first edition), stimulated by the numerous applications from England, Scotland, the Continent, and America, for copies, which could not be supplied, the entire issue have been disposed of within two months after publication, and still further urged by the repeated solicitation of distinguished parties, whose kind opinion is worth being cultivated, I have resolved to yield to the demand made on me of publishing a second edition. The soundness of the views advanced by friends, I fully recognise. They say, that as my aim in giving to the public the work, was the dissemination of sound principles and the clear developement of national and Catholic facts, civil, social, moral and political occurrences, I would have failed in my aim unless the book circulated more largely. I confess the cogency of such reasoning, and admit that a thousand copies was not such a circulation as could ensure a permeation of what has been considered useful and agreeable knowledge through a population of nearly seven millions of inhabitants. Several distinguished parties have written to me in the most flattering manner, saying that my book should be in the hands of every Catholic, and that it should be a class book. When preparing the materials for the press, I never for a moment fancied that my poor effort—an effort made from no sordid motive—would have been so widely and highly appreciated; nor do I presume to imagine that it merited such eulogy. However, as it would be ungrateful and uncourteous not to regard such a generous expression of approbation as sincere, I am bound to look on it as such, notwithstanding my own opinion to the contrary. In the first edition there were necessarily some errors, of that fact no one is more convinced than myself. There are more difficulties to be grappled with in bringing out an Irish book than others, chiefly, because printing in the old Irish characters has not been much used and therefore a standard for the orthography has not been yet clearly fixed, nor have all the rules of grammar been sufficiently established. Up to this the language was written, rather agreeably to the notions of individuals, than in conformity with defined rules approved of by the concurrent judgment of Irish scholars. To write a grammar of any language for the present, the man undertaking such a task must be a thorough master of other kindred tongues, such as Greek, French, &c. Not that the Irish language is dependant on these for any part of its structure, but because a man's knowledge of them enables him by analogy, to arrive at useful conclusions, and facile rules of rendering the genius of our rich and venerable dialect understood by others, especially by those who are acquainted with the languages mentioned. A man in order to be an eminent architect, must not be satisfied with a knowledge

of one order—he must thoroughly understand the Ionic, Doric, Corinthian, Tuscan, and Composite.

Writing works in our old language at the present day is a different thing from what it was when the language was universally spoken in this island. Accents, aspirations, and eclipses are now necessary, and render the language almost phonographic, as giving each letter its plain value. This is decidedly a beauty and an immense value to a learner, and which the English dialect does not possess. This system, though partially observed by early writers, was not so necessary, inasmuch as it was the *lingua vulgaris* used by all. It was nature itself as regarded this nation. Had type been as little applied to Greek, Latin, and other tongues as to the Celtic, see in what a backward state they would now be, though in a few more years, if Celtic literature progress as it is progressing, the result will be most gratifying. Had not our noble dialect peculiar features, entirely its own, it could not have withstood the terrible days, now happily for ever passed away, nor would it, under such persecution, be so perfect as it is, requiring only accidental, not essential improvement.

My first intention I have given up and now beg to offer my countrymen the history of Ireland in two volumes; the research used to produce, my first work gave all the materials, necessary for the carrying out of my new plan. Each is complete in itself, and the arrangement, I trust, will be found satisfactory.

THE First Volume, "Antient Ireland and St. Patrick," is nearly a new work, most of the notes being remodeled, with much fresh historical matter introduced, gleaned from the best authorities, and all errors guarded against. Into the first edition a few crept, which could be scarcely prevented in a work, so critical of arrangement, and for the matter of which so many authors were necessarily to be consulted. To "Ancient Ireland" are now added several pages on "Irish Round Towers," "Ante-Christian Crosses," "Mithratic Caves," "Cromleacs," &c. The preface is composed anew, and improved. These two Essays, it is hoped, will be a fair defence of Ireland's very remote enlightenment, and great proficiency in arts and sciences, long anterior to the Redemption. This volume contains also a carefully considered grammar of the Irish language, so that the book will be such as will enable an ordinary student to acquire a knowledge of our venerable tongue, without which no one can be a linguist. These, with other additions, respecting Saint Patrick and Irish pedigrees will render the first volume a highly interesting, and I may add, a valuable work.

Some reviewers thought me rather severe in my language in a few passages. Well, out of respect to such, I have moderated my terms. But the facts shall stand; and it must be remembered that the most beautiful rose has the sharpest thorn.

Every salient point of Irish history, civil and religious is placed on a niche, visible and intelligible to every reader. There is no vague assertion—all is authenticated on the evidence of reliable authorities. There is no colouring, no bias in the narration of transactions. There is no palliation of the bad Catholic, no exaggeration of Pro-



testant persecution. From their own authors the information is borrowed.

Next after the Preface is printed "The Dirge," the foot notes being much altered, some abridged, some enlarged, and others transferred. Historical precision, and a due regard to orthoepey and philology, as well as other reasons, lead to that arrangement. I have presented my readers with a treatise on the language in a very few pages, which will be sufficient to enable him to learn the language. Indeed our grammar can be given in a small book, at least as far as the ordinary learner requires.

St. Fiech's hymn St. Seachnalls, and Saint Patrick's Life as well as the metrical version by my esteemed and learned friend, Rev. C. J. O'Connor, will be placed at the end. Hundreds felt disappointed that I had not copies of the first edition for them, supposing that because I sent them circulars I was to take for granted they were to be set down as subscribers. I am too well acquainted with business to take anything for granted—I wish to be certain. The venerated prelates and clergy will, I trust, lend the same generous support as before, and if so, my attempt must succeed. Their sacred sanction will confer a blessing on my endeavours;—without such support it would be idle to expect to succeed; with it, I would be most sanguine of the result. Had I this edition out of hands, I have materials for other works arranged. A prayer book, in the old characters, an exercise book, a conversation book, a prosody on the language are sorely necessary. When I told a party at first that I had intended to produce a book, he said I would fail if I attempted to bring it out on a large scale—he knew so from experience—that I ought merely to give the poem and translation. He warned me as to a serious loss, if I went farther. I told him that a man should risk something for a good object, that I would chance it. I did chance it. Thanks to my countrymen I was not disappointed. I disposed of the most numerous edition of a Celtic work ever published in this country in a less number of months than it took years to sell similar ones brought out before mine. I lost nothing on the affair. I was agreeably engaged in a pursuit, dear to my heart, and congenial to my feelings. There was for me no earthly pleasure, equal to it. It was a labor of love. I am delighted to announce to my friends, whose kindness I shall never forget, that by my publication are realized the following pleasing facts: First—That there are at least one thousand nationalist readers to be had. Second—That there still exists an indestructible flame of nationality *never to be wholly subdued*. Third—That an active politician, besides attending to his ordinary business, without losing a moment from it, (as can be ascertained from pupils) can *think, write, and produce a work*, as well as talk, for his country. Fourth, that such a man can compose a work, having *vitality* in it—not an *emasculated* one, not a crude narration of facts, perhaps omitting *unpalatable* ones. Fifth—That everything Irish is not a failure. Sixth—That a man does not suffer by placing confidence in the public, if he gives value. Seventh—and, though last, not least, that the heart of Ireland is yet pure, and loves liberty.

## SCHOOL HISTORY OF IRELAND.

The second Volume is intended as a School History—a great desideratum—as at present there is no such thing worthy of the name. It is a narration of facts from the earliest period down to our own times. I have surrounded myself with every work of authority necessary for the faithful execution of such a task ; and to that end, a temporary retirement from public life was requisite to give the mind composure.

Being fully impressed with the responsibility I have undertaken, no pains have been spared, nor research neglected, in order to ensure the same approbation which was so generously extended to my first effort. I was then only a novice in the path of native literature ; but I have since devoted myself with assiduity and zeal to its study, and I flatter myself with some success, I have read, largely and critically, national records and collateral authorities. That grand and comprehensive work, “ Universal History,” I have carefully perused, and have it now in my possession, as I have all books that can help me. There was scarcely a work that bore, in any manner, on my subject, to which I did not refer. I have not hidden, nor palliated evils which were inflicted on this misgoverned old land, no matter who were the authors of them. I have neither magnified nor parvified atrocities ; they are given as I found them. Mercenaries have been paid to blacken the character of Irishmen ; amateurs have been encouraged in propounding theories, which are damaging to our ancient fame. It is not then too much to hope, that a historian, who undertakes to defend Irish honor, will be supported. I would have never entered the field but for that purpose, as I had not time nor capital. Whatever I write, is done, while others are enjoying sleep.

I have now boldly ventured to make improvements on the structure of the language. I have been induced to take this step, having seen a false system continued by parties who have written since my book appeared. The errors allowed to stand in these historical works, are pointed out in becoming language, without any acerbity, and solely for the purpose of aiding to fix a standard for orthography. It required much time, labour, and mutual forbearance, before the Greek, or even English, was brought to a standard. The long application of type brought about that gratifying result. Such will be the case with regard to the Irish. Witness all the various grammars that have been written, to improve the several languages that are being taught. Very few have been printed for our own language. Irish scholars must co-operate with, and not be jealous of each other. Let the aim of each be to improve.

Having considered the existence of a Prayer Book in the Irish characters, one of the best means of creating a taste for the language, I have ventured on producing one, of good size, and respectably got up. To enable me to do all this, I appeal with confidence to the Hierarchy, Clergy, and Irishmen generally. I promise my friends, that, if honoured with reasonable support, I shall not stop here, but that the rest of my days will be devoted to Celtic and national writing.



The Most Rev. DOCTOR MAC HALE, LORD ARCHBISHOP of TUAM.

"St. Jarlath's, Tuam, April 3, 1855.

My dear Sir,—your taste for our Irish literature is not, I am happy to find, of that merely antiquarian character, which neglects the living, breathing forms of our beautiful language, and like the preservers of Egyptian mummies, wholly devoted to the decoration of the remains out of which life has just departed. Were their zeal for our olden literature accompanied with an anxiety for its perpetuation, then it would be entitled to the praise of a laudable devotion to the fame and glory of Ancient Ireland. It is not one of the least strange anomalies of our country to find so many entirely sentimental about the old language, whose ears are at the same time so fastidious as not to endure the continuance of what has been ever deemed the moral striking characteristic of every nation.

"I remain your very faithful Servant.

"Martin A. O'Brennan, Esq.,

"57 Bolton-street."

As my notes on Saint Fiech's and Saint Seachnall's hymns were of a critical character, both as they regarded philology and religion, and wishing to be thoroughly sound on religion, I thought it my duty to submit proofs of them to his Grace of Tuam, the most learned, polished, and orthodox of Ireland's sons on these matters. Here is his Lordship's answer:—

St. Jarlath's, Tuam, April 27, 1855.

Dear Sir.—In the notes there is evidence of much research and learning. Without, then, the dogmatism which insists on our own glossary being exclusively the right one, you can well take your place among those, whose patient labor in the elucidation of old and difficult forms of language, entitles their version to a fair share of attention. Wishing you again that encouragement which your devotion to the literature and religion of Ireland so well deserves,

"I remain, your faithful Servant.

"Martin A. O'Brennan, Esq.,

† JOHN, TUAM.

"57 Bolton-street."

The Most Rev. DOCTOR FEENY, *Lord Bishop of Killala.*

"Riversdale, Ballina, March, 1855.

Dear Sir.—The perusal of your letter gave me much pleasure, as it brought to my recollection the talents you displayed, when I had the pleasure of giving you lectures on Logic, in Saint Jarlath's College. You were then a *bonæ spei adolescens*, and I have no doubt that the literary acquirements which your then blooming talents showed you capable of accumulating, must have fitted you to accomplish satisfactorily the work which you have undertaken. I have great pleasure in subscribing to your work, and of assuring you of the interest which I feel in its success.—Believe me, dear Sir, yours faithfully.

"Martin A. O'Brennan, Esq., L.L.D."

† THOMAS FEENY

The Most Rev. DOCTOR O'CONNOR, *Lord Bishop of Saldaes.*

"I take two copies from a sincere wish to encourage the work."

Several valuable letters were lost by the robbery lately committed on Mr. O'Brennan's house, and, as they were from the pen of Irish scholars, would be published as well as those that are, were it not for the accident.

*From the Most Rev. MILESUS MURPHY, Lord Bishop of Ferns.*

"I have received your very valuable work, 'Antient Ireland,' from the perusal of which, I hope to derive much information and pleasure."

*From the Most Rev. I. P. LEAHY, D.D., Coadjutor Bishop, Newry.*

"I am sure I shall find your work very interesting."

*From the Most Rev. Doctor M'NALLY, Lord Bishop of Clogher.*

"You will now oblige me by having my name entered among the subscribers for two copies, the amount of which I hope to hand you personally in a day or two. Sincerely wishing that your literary labors may receive the encouragement to which they are entitled,

I have the honour to be, dear Sir, your faithful servant.

"Martin A. O'Brennan, Esq."

*From the Most Rev. Doctor O'BRIEN, Lord Bishop of Waterford.*

"DEAR SIR,—After a very long delay I at length send you a Post Office Order for a copy of 'Tuireadh na h-Eireann, with a request that you will continue your very useful labours in developing the very valuable resources of our ancient Irish literature.

"Believe me, dear Sir, very sincerely yours."

111 Dorset-street.

"Dear Mr. O'BRENNAN,—your work has kindled up within me feelings of admiration for the faith and virtues and learning of our beloved countrymen. Your research and diligence have both edified and surprised me. In its pages you have confirmed your high reputation as an eminent Irish scholar, your character for classical acquirements having been long since established. The work does honour to you as a genuine, disinterested, and patriotic Irishman; I have always known you to be, not merely a professing, but a practical Catholic. As a parishioner I am proud of you. With heartiest wishes, and prayers for your every welfare,—Believe me, my dear friend, most faithfully yours,

JOHN HAMILTON.

R.C. Archdeacon of Dublin, and  
P.P. of Saint Michan's."

Very Rev. JOHN SPRATT, D.D., *Carmelite Convent, Dublin. 1855.*

"MY DEAR MR. O'BRENNAN,—I will be thankful to you to take my name as a subscriber for eight copies of your forthcoming work. It has afforded me the greatest possible satisfaction to learn, that very many of our Irish Prelates and Priests, who have been for years intimately acquainted with your excellent character, literary acquirements, and splendid talents, have united in commendation of it. I am, indeed, moreover delighted to hear, that almost all our hierarchy have sent their names as subscribers. This is an assurance that the work will be worthy of its accomplished author, highly calculated to subserve the interests of Catholicity, as well as to create a taste for Irish literature.

"Believe me, dear Mr. O'Brennan, yours sincerely."

Very Rev. Archdeacon MARTIN BROWNE, V.G., P.P., *Balla, Mayo.*

"Your work cannot fail of being interesting to the literary world."

*From REV. JAMES M'GOUGH, P.P., Ballinderry.*

"You have done honour to the ancient literature of Ireland, in finding and developing genuine truth, the great antiquity of Ireland's history;

and in entering upon the task, you were evidently inspired with nothing but the desire of truth, the love of country, and her ancient glory. For the sake of truth, it would appear providential, that at the end of so many ages, one was found after so much devastation, and burning, and destroying of libraries and works of Ireland, by the Danes and Saxons, to raise the veil of obscurity off Ancient Ireland, and present her before us in her pristine glory, opening to us the books of the land of Eire, of great antiquity, being an illustration of Christian Ireland, of her great renown, her joys, and her sorrows. In looking for the birth place of Saint Patrick, you do not confine yourself to a few authors, or even to those of one country, but you take up the records of antiquity, even of Europe, and weigh words and even commas in the balance, and at length you find for us the birth place of our glorious Apostle. Your work, being a genuine production of the genius of Erin, is particularly adapted for the exaltation and enlightenment of the minds of our countrymen; to inspire them with love of fatherland, and, with zeal, to imitate the virtue of their fore-fathers."

*From REV. MICHAEL AHERN. Waterford.*

"Lofty, indeed, as my hopes were in your regard, I found, when possessed of your book, how far short of the full measure of eulogy due to yourself, they had been. Your work, being recommended and approved of by a personage pre-eminent as an Irish scholar—in the perfection of which he is a lion, as well as in his countless other acquirements—places your character, and that of your book, on a pinnacle of established fame, far above the reach or sneers of those who may be disposed to envy you—I mean, by the great personage, no other than the gifted Irishman, the untarnished patriot, the Christian prelate, his Grace of endless fame, John, Archbishop of Tuam. Your paraphrase on the bishop and bard of Kerry, is the exponent of a difficulty hitherto felt, yet never surmounted, until you came to its rescue; supplied with materials of a world-spread construction, added to the skill of an enamoured vindication of our wrongs: towers and castles, built up of historical falsehoods and satanic lies, tremble before your pen, and yield their massive weight upon the guilty heads of many a creedless slanderer of our hereditary fame and national glory. Well have you gleaned and removed the gold from the dust, the pure grain from the foul chaff, into the granary of your beloved parent, like a dutiful child, in order to perpetuate in hearts yet unborn the love of your own for her, her religion, and, above all, her great Apostle, whose true panegyrist you have happily assumed to be, and in that duty you have excelled. I should not marvel if the Irish journals teemed each day with the praise and recommendation of your rare and learned work, thus evincing their love of country and creed, and their ardent desire of requiting you for services so vast, as your book is calculated to confer on the literature and religion of Ireland."

*LORD DUNRAVEN, Adare Manor.*

"You brought out, in a very attractive way, the Ancient History and Condition of Ireland."

*Dublin Evening Post.*

"Mr. O'Brennan has performed his task zealously and industriously, and

having determined that no effort of his should be wanting that might contribute to promote national objects, which concern every true Irishman, he undertook, and has creditably accomplished, a task of no trifling magnitude, and one which it required the utmost patriotic enthusiasm to enable him to perform. He has studied largely, and read diligently for materials to make proper use of the groundwork which he selected for his purpose; and the result is, that the poem appears in his work, illustrated and elucidated by a body of notes, which cannot fail of proving highly valuable to the student of Irish history. This book satisfies us that the author has executed a work of much utility and interest, and one which will identify him with those zealous laborers in the field of Irish literature."

*Freeman's Journal.*

"These are the fascinating studies through which Mr. O'Brennan has had to lead his readers in the work before us.

We believe Mr. O'Brennan to be a thorough master of his subject. He combines the advantage of having known Irish well from his childhood, with the other important advantage which he derives from professional experience—namely, that of being deeply skilled in grammar and philology."

*Nation.*

"We had specimens of the lucid and erudite manner in which Mr. O'Brennan has executed his task. It is a most desirable contribution to Celtic literature. We trust it will receive such prompt and adequate encouragement as may enable its patriotic author to pursue studies so congenial to him."

*Dublin Evening Packet.*

"That any man should be able to compress into a moderately sized volume of a couple of hundred pages, a treatise on so wide a range of topics, is a marvel. We are not surprised, when the author tells us, that this—*magnum opus*—cost him much labor, extending over no limited period. Mr. O'Brennan's object is good; he is enthusiastically fond of the Celtic tongue, as is every man who is tolerably familiar with its beautiful idioms, and figurative expressiveness. The poem which he translates, from its beauty of language, and peculiarly interesting character, will inspire the pupil with that desire to proceed and know more; which is the best incentive to the student of a language. And his notes evidence research and philological acquaintance with the Celtic tongue, which proves him an excellent Irish scholar. His capacities are indeed attested by several distinguished Celtic literateurs. We again repeat, that Mr. O'Brennan, deserves credit for his work.

*The Tablet.*

"It is thoroughly and intensely Irish, in tone, purpose, and expression; Irish in every line from the semi-seditious motto on its title page to its concluding prayer in the 'finis.' In these degenerate days of 'West Britonism,' it is equally rare as refreshing to meet with a work as indigenous of Irish soil as our native shamrock. Yet, the author, unmistakeably Celtic and Catholic, as he is, with the most unconquerable hatred of English mis-government, past and present, has the good fortune to obtain the most unanimous approbation of the Irish press of all shades of politics;



the *Packet* and the *Post*, rivalling the *Freeman* and the *Nation* in praise of so welcome an addition to Irish literature. The book, indeed, treats of everything that can be sought for connected with the various subjects it embraces, manifesting great learning and research on the part of the author, and conveying much information on obscure and disputed points of Irish history, interspersed with amusing biographical anecdotes and curious etymologies, which will be found not only instructive to the general reader, but highly useful to the Irish student. In collecting and digesting into such readable form so much that cannot fail to be interesting to the Irish mind, relating to Irish topography, family history, and antiquarian subjects generally, as well as in the excellent translation of Bishop O'Connell's poem, and of S.S. Fiech's and Seachnall's hymns, the author has proved himself to be a laborious and successful toiler in the rich and unexplored mine of Irish history, and to use his own words applied to Saint Fiech, a 'vigorous Irish scholar, after the Attic Style.' The work, on a first hasty perusal, seems to us to be as valuable an addition to the literary archæology of our country, as the present century has produced, if we except O'Donovan's translation of the *Annals of the Four Masters*. The book can stand upon its own merits. The most hostile critic cannot deny that Mr. O'Brennan has laboured zealously and diligently, and has succeeded in producing a work, both useful and interesting, which will honourably identify its author with the other generous and patriotic labourers, in the same rich but imperfectly cultivated field. The work will unquestionably add to Mr. O'Brennan's fame as a philologist."

*The Dublin Review.*

"An interesting Irish poem, written by John O'Connell, a member of the family of the *Liberator*, and a Catholic Bishop of Kerry, in the beginning of the eighteenth century, has furnished to the author of '*Ancient Ireland*,' an occasion for putting together, in the form of notes, illustrations, and appendices, a vast variety of curious and valuable learning, in every branch of Irish antiquities and Irish literature. His work is indeed a repository of Irish learning, (which he) places within the reach even of the most hasty inquirer. Mr. O'Brennan's work may serve as, in some sense, an Irish Antiquarian manual."

*From the Weekly Register and Catholic Standard, London.*

"The substance of the book is a poem, the '*Dirge of Ireland*,' written by the Right Rev. Dr. O'Connell, Bishop of Kerry, in the reign of Queen Anne; with an English translation and notes. \* \* \* The 'notes' are full of historical notices of Irish matters, and especially of the histories of Irish families. We said that Mr. O'Brennan was an enthusiast. That he is so, nationally and politically, he certainly is not desirous to conceal. We are certainly wiser than we were. Time was when such matters would have been seriously treated as treason by the English, and, it must be said, by any other government. Whether any other would tolerate it now, we cannot say. But observe what a thing is the unity of the Faith. Among us, cold Saxons, it would be hard to find so great an enthusiast as Mr. O'Brennan; but it is absolutely certain, that if the man were found at all, and if he cared anything about religion, he would run into some strange heresy; would probably found a new sect,

and at the very least join some old one. To attempt to retain such a man within the bounds of the establishment, would be like binding a young lion with a cobweb. But religious matters are evidently of the chief moment in Mr. O'Brennan's judgement; he is not only a Catholic, but ready to submit in every point, great and small, to the church and her rulers; and his love of Ireland, and his desires for her political independence, are not more zealous than his devotions to her Saints."

*The Lamp, London.*

"The learned and patriotic author of this volume is well known to the readers of the *Lamp*, whose columns have frequently been adorned with reports of his eloquent lectures, and extracts from the interesting work before us. Dr. O'Brennan has given an honourable example to those Irishmen who spend all their energy on the literary treasures of other lands, and neglect to work that native mine which contains such sterling ore. There is in these pages a vast fund of historical information, and a bold and manly assertion of the rights of Ireland. The eloquent metrical translation of the *Dirge*, by the Rev. Charles J. O'Connor, constitutes one of the grand characteristics of this valuable work, and a large quantity of other most interesting matter. We are glad to see that this book has been a good deal quoted in lectures in Ireland, in England, and Scotland. The author has made Ireland his debtor, by proving the truth of her claim to ancient literary renown; and his book ought to be a most welcome addition to the library of the scholar of any country."

*Northern Times, Glasgow.*

"The elaborate work with which the learned Principal of the Bolton-street Collegiate Seminary, Dublin, has just favoured his countrymen and the literary world at large, will do more to elucidate the history, manners, customs, and laws of Ireland, than many more pretentious books. It contains first, 'The *Dirge of Ireland*,' a poem of much celebrity, written in the reign of Queen Anne, in the old Irish language, by one of Ireland's venerated prelates, O'Connell, Bishop of Kerry, and great grand-uncle, we believe, of the illustrious Agitator, Daniel O'Connell. This poem is a sweet, though brief metrical history of Ireland from the earliest days to those of the poet. Her sufferings in the sacred cause of Catholicity are recorded in a style that would do honour to the best elegiac muse of modern times. Secondly, 'St. Patrick's Life,' and illustrative of it, an ancient Irish hymn, the work of St. Fiech, one of the pious sons and venerable bards of Ireland, and one of St. Patrick's earliest converts, himself afterwards bishop of Sletty, and a great converter of Pagans to Christianity. Thirdly, a Latin hymn, by St. Seachnall, with an English translation, and copious notes. The whole is concluded by a metrical version of the 'Dirge,' by the Rev. C. J. O'Connor, Kerry. Some interesting extracts, translated from Villaneuva's 'Confessions of St. Patrick,' will be found in the body of the work, and cannot fail to entertain the reader. To these valuable relics of ancient Irish literature our author has appended notes, illustrative of the genius and structure of the Irish language, to which too much praise cannot be awarded. He has introduced into his book more information on the antiquities, the religion, the history of his country, and the genealogies of the ancient families of Ireland, than can be found in



some well-stored libraries. His notes, illustrative of the so-called Reformation, are peculiarly valuable, and will have the effect of binding with indissoluble ties the children of St. Patrick to the faith of their great Apostle. We beg to recommend the work under review to our numerous readers. If they be Irish it will engage them to love their country more affectionately than before, and if they be not Irish, it will teach them to respect Ireland for the virtues of her ancient, and the undeserved sufferings of her modern children."

*The Ulsterman. Belfast.*

"But the great charm of the book is the amount of philological and historical matters, relating to Ireland and its ancient language, with which it abounds. Here Doctor O'Brennan exhibits close intimacy with the philosophy of the language and knowledge of the history of our country. In this regard, the book will be found most useful and interesting to students of Irish, and to all such we cordially commend it."

*Mayo Telegraph.*

"The more thoroughly we have perused this repository of facts—of vast importance to the ecclesiastic, and all historians—the greater is our conviction that the learned author has (to use the language of the *Dublin Evening Post*, in its splendid review of it) 'produced a work of no trifling magnitude.' 'The body of notes are highly valuable to the student of Irish history. He has executed a work of much utility and interest, and one which will identify him with those zealous laborers, in the field of Irish literature.' 'He has read largely and studied diligently for materials to illustrate and elucidate his book.' The *Dublin Evening Packet*—a journal quite opposed to Dr. O'Brennan, as well in religion as in politics—has pronounced more warmly in favour of 'Ancient Ireland and Saint Patrick.' It has declared that 'the work is an important addition to native literature;' that, 'the accomplished author did a great service to the land of his birth; and, that he was a most excellent scholar.' Hence we affirm that it is a grand book of reference; for there is scarcely an author bearing on our history, both in church, civil policy, chronology, geography, and biology, that is not referred to in it. We trust we will see it as a class-book in every college and school in this country."

*Cork Examiner.*

"Dr. O'Brennan has, in the volume before us, laid down his first contribution towards removing the obstacles which impeded the student's labours. In so doing he has made a selection of a work whose sentiments and opinions, historical and political, were in most exact accordance with his own, and which appeared to him calculated to promote those views, and sustain those recollections which he holds and cherishes. As in this, as in all other subjects where he gives expression to the strong nationality of his feelings and sentiments, O'Brennan writes with a vigorous and racy pen; he burns with indignation as the accumulated wrongs of his country arise upon his memory. \* \* \* \* \*

\* \* \* \* \* He is not a man to set a rein upon his emotions, where his sense of injury and injustice requires him to speak. He is no slave to hug his chains, 'or pine beneath them slowly.' His patriotism is too warm; it is gushing to overflowing; and it

can only find vent in the scathing and uncompromising denunciation of the oppressor of faith and race. He feels passionately as he muses over the long faded glory of the past, or thinks upon the suicidal dissensions and errors which have produced his country's shame and degradation. All his yearnings are for the restoration of her independence, and the termination of the hated Saxon rule. In the language of the motto on his title page, he trusts that his Banba will yet be free, and the Saxon domination defunct. But from his inmost soul he hopes at least for the revival of the 'old, soul-stirring, heart-moving tongue, and the restoration of nationality in all its integrity.'"

*Roscommon Journal.*

"The compilation of this book shews great research, and an amount of varied knowledge rarely to be met with. Hereafter we shall avail ourselves of every opportunity our space may afford in making extracts, particularly subjects relating to this province."

*Kerry Examiner.*

"The work abounds with information respecting Ireland and its once great *name* and *men*, that must prove deeply interesting to Irishmen. A very clever metric version of the poem, in English, by the Rev. Charles I. O'Connor-Kerry, C.C., a name familiar to the ears of Kerry men, is appended; the original was composed by the 'Right Rev. Bishop O'Connell,' a prelate who presided over the Catholic Church in Kerry, in the early part of the last century. Its literary intrinsic merit requires no eulogy from our pen."

*Wexford Guardian.*

"To the Irish student this must prove particularly interesting, as, we believe, it was never published before."

*Newry Examiner.*

"Mr. O'Brennan's notes are copious, and contain a great variety of information on Irish history, ancient and modern. We cheerfully give to Mr. O'Brennan the praise of having done a good work."

*Tralee Chronicle.*

"Mr. O'Brennan may rest on that fame which the leading journals of Dublin have accorded him."

*The Mayo Telegraph.*

"Mayo may be proud of her talented son. We trust that every lover of the old land, the old tongue, and the old faith, will deem it his duty to spread this most invaluable book, which is such an addition to Irish literature; it will spread the flame of nationality: take it in any point of view, and its value cannot be duly appreciated."

*Galway Mercury.*

"This work of Mr. O'Brennan's may be regarded as a bright and rich pearl added to that bead of Irish literature."

*Tuam Herald.*

"This deeply interesting work, in the compilation of which so much research is shown to be employed, and in which such an amount of varied knowledge is displayed."

*The Detroit (Michigan) Catholic Vindicator.*

"We are proud the task of publishing has fallen unto such able hands"

as those of Martin A. O'Brennan, principal of the Collegiate Seminary, 57 Bolton-street, Dublin, than whom a purer Irishman and patriot does not breathe; and is a gentleman every way qualified for such an undertaking. It is, indeed, deeply to be deplored that the rich, melodious, and expressive language of old Ireland should have been, comparatively speaking, suffered to decline."

N.B. It is only fair to say, that as the American Press did not receive copies, they could only re-publish the Irish reviews, and that they did with an evident hearty wish.

*Tipperary Free Press.*

"Mr. O'Brennan has admirably fulfilled the arduous duty he allotted to himself to perform, and his creditably got out work will doubtless prove a valuable addition to the few correct publications, to which the Irish student may refer for a true picture of his country in the olden times. Mr. O'Brennan has brought to the task considerable ability, and an amount of Celtic erudition, rarely indeed to be met with in those degenerate days."

*The Roscommon Messenger.*

The following is from a distinguished divine, remarkable for literary acumen and theological depth. "Such a reviewer's approval is worth that of hundreds of laymen. He knew the value of the book, and his appreciation of it is unmistakable." (Rev. Mr. Ahern is meant.)

*Waterford News.*

"This (meaning a letter in praise of the book) is but one of the many letters which have been published in favour of this great national work, a copy of which we received on last week from the author. In our next we shall extract from the work itself.

*The Munster News.*

"Mr. O'Brennan needs feel little annoyance from the quarter alluded to (*The Orange Kerry Post*) either of his work or his own qualities as a man and a scholar, \* \* \* an acrimonious assault could be made from one quarter in Kerry alone, upon a learned contributor to the national work of love and of lore."

*Galway Vindicator.*

"Amongst these self-devoted and disinterested labourers, Mr. M. A. O'Brennan occupies a distinguished place. The basis of the present excellent work is the 'Dirge of Ireland,' which is in fact a metrical history of Ireland, composed by the Most Rev. John O'Connell, Bishop of Kerry, 150 years ago. The original is accompanied by an accurate English translation, and to young aspirants, endeavouring to master the difficulties and enjoy the beauties of Celtic poetry, such a collection must prove an invaluable aid. And to those who are attached to philological or antiquarian research, the notes furnish a body of information of the most interesting and recondite character, for the spirit of innumerable rare tomes and almost inaccessible MSS. is extracted and condensed in the alembic of the able commentator."

From Alderman JOHN GREENE, J.P.

*"Independent Office, Wexford.*

"I have seen enough of your interesting and valuable work to convince me that it is the production of a scholar, a sound thinker, and a man who

loves his country, not by halves, but with ardour and feeling. I shall feel it a duty to recommend it by all the means at my command, to the earnest attention of my friends."

GEORGE H. MOORE, ESQ., M.P.

"I have been both pleased and instructed in following you through the poem you have translated, and the valuable and entertaining information with which you illustrate and adorn it. If, however, I am but an incompetent critic of your merit as an Irish scholar, I hope I am not altogether so unfit to speak of you as an Irishman, and, I can sincerely say, that in the course of a public life, in which I have not been altogether unobservant of men and character, I have met with no better or truer Irishman than yourself. I am glad, therefore, to see such an Irishman, engaged in the illustration of that language in which alone I am led to believe, a true Irish heart finds room for its expression. I have great pleasure in enclosing my subscription to your work, and am, with great esteem and respect, yours very sincerely."

From JOHN BRADY, ESQ., M.P., *London*.

"I read, with much pleasure and profit, your very able and truly national work."

From Very Rev. DOCTOR BIRMINGHAM, P.P., *Borrisokane*.

"I am in receipt of your excellent and very valuable work."

Very Rev. Dr. HALLEY, V.G., P.P., *Dungarvan*.

"I have derived more information from it on our unhappy country than from many more extensive and expensive folios."

*Extract from the letter of a most distinguished Clergyman, whose retiring disposition does not permit me to give his name; he is, himself, a good Irish scholar (now an Archbishop).*

"Perceiving it with the eye of a mere book-buyer, your book is worth ten shillings. Looking to its matter and literary merits, I should be sorry indeed to think of estimating its value in money. I would readily have paid a pound for it, and would have taken five copies at any price."

From REV. JOHN TUOMY, P.P., *Drumtariffe, Kerry*.

"Your work on Ireland is most valuable."

From Very Rev. JOHN KENNY, V.G., P.P., *Ennis*.

"Your very valuable publication, which I have received just now, should your success induce you to favour the public with another production, you may include me amongst the subscribers."

From REV. JOHN O'CONNELL, P.P., *Ardfert, Kerry*.

"A highly interesting volume, and a valuable accession to our ancient literature."

From REV. JAMES BROWNE, P.P., *Curran Hill. Ballyglass, Mayo*

"My dear Mr. O'Brennan,—Your production does credit to your Irish heart. Allow me the honor of uniting in the general admiration expressed by all your clerical friends in this country, of such a display of abilities and patriotism by a Mayo-man, whom we all cherish and respect."

From VERY REV. CANON MALACHI O'BRENNAN, P.P.

"I am delighted with your very valuable book on Ireland. You have revealed many important facts that lay concealed under the dust of ages."



From REV. D. O'DOHERTY, P.P., *Cappagh, Omagh.*

"I received the book, with which I was greatly pleased."

From REV. G. O'GORMAN, C.C., *Dungarvan.*

"The merits of a work which has already received the unequivocal approbation of so many persons, illustrious by their position and high literary attainments—your well known knowledge of the Celtic literature, your zeal for its propagation, your truly Catholic and thoroughly Irish heart, are guarantee that its new dress would be worthy the beauty and fame of the great 'Dirge' of the patriot Bishop."

P. CONWAY, Esq., *London.*

"My dear Mr. O'Brennan,—I am unable to express my delight at the invaluable work from your learned pen. It is near time you would make those who are ignorant of your power of thought, understand you;—treasures of any kind, if not spread, are useless. I often wondered that you, whom I knew to be possessed of vast capacity, did not come forward, whilst men of but little learning and less talents were giving lectures and books to the public. However, better late than never. Every nationalist ought to have your noble production. It will infuse fire into the hearts of your countrymen. It will rouse them to a sense of their duty."

N.B.—There are many such as the above from Liverpool, London, and other places, but as there is not liberty to print them, I would not be right in doing so.

From REV. MICHAEL WALDRON, P.P., *Cong.*

"My dear Mr. O'Brennan,—We consider your book an excellent '*multum in parvo*,' historical reader, and one which must have been compiled with a great deal of trouble and search of libraries. The Irish type is excellent."

From Very Rev. P. CURRAN, P.P., *Ballinamore*

"Your production gave me much pleasure, and delight that my esteemed class fellow is an author. I hope all your old friends will support you."

From REV. J. GOODMAN, O.P., *Sligo.*

"It is a most valuable work. You are doing much for the history and venerable literature of our beloved country."

From REV. P. HARLEY, P.P., *Old Town, Ballinasloe.*

"Your excellent production reflects great credit on you indeed. Your countrymen may justly feel proud of you."

From REV. J. FLANNELLY, P.P., *Anghagower, Mayo.*

"My dear Martin,—On the whole it is a most interesting addition to our native literature, and goes the full length to establish your character as a general scholar, a devoted patriot, and a sincere lover of the old betrayed faithful country."

From the Very Rev. PHILIP O'BRENNAN, P.P., *Aughamullen.*

"I have received your excellent book. I am highly pleased with its contents and composition."

From REV. WM. HORGAN, C.C., *Iries, Castletown, Kerry.*

"Dear Sir,—I will yield to none in the expression of my appreciation of your work."

N.B.—These being extracts from the letters of Celtic scholars are published; many such could be given but there is not liberty.

From the Rev. M. HAMPSTON, P.P.

*"Castletown, Berhaven.*

"Your notes are deeply interesting, full of learning. You have made Ireland your debtor. It is wonderful how you could compress so much and such valuable matter into so small a space."

From Rev. PATRICK DUGGAN, P.P., *Tuam.*

"My dear Mr. O'Brennan,—Your digest of Irish antiquities, contained in the annotations on the Dirge, are truly valuable."

From Rev. RICHARD WALSH, P.P., *Headford.*

"You have by your 'Ancient Ireland' called the attention of the Irish people to the history and beautiful language of their country. The Archdiocese of Tuam may be justly proud of you, and St. Jarlath's, of having given to the world so distinguished a scholar."

From Rev. CHARLES O'CALLAGHAN, P.P.

*"Bally M'Elligott, Clogher, Co. Kerry.*

"My dear Sir,—I consider it very satisfactory, especially the Irish part, the spelling of which, and grammar annexed, with explanatory notes, are really valuable to the Irish reader. I earnestly pray you in your next edition to form the notes into a methodical grammar and affix it to the work, and you will find it of the greatest assistance to the reader, and a very valuable acquirement to the language. \* \* \* \*

"N.B.—I have an Irish prophecy. I wish you would bring it out, as I am sure you would do most justice to the orthography."

From Rev. THOMAS HARDIMAN, P.P., *Ballinrobe.*

"Allow me to congratulate you most cordially on the successful issue of this interesting work, which, instead of being, as your modest prospectus stated, only a translation of a valuable poem, is in reality a history of Ireland, eloquent and chaste in style, and of priceless value."

From Rev. DANIEL MULLANE, P.P., *Aghadoe, Whitegate, Cork.*

"I have received your learned and excellent work."

From Rev. JOHN GERAGHTY, C.C., *Outerard, Co. Galway.*

"The circulation of the 'work' will procure and obtain for you merited esteem."

From Rev. FRANCIS KENNY, P.P., *Moycullen, Galway.*

"I am much pleased with your talented and brilliant work."

From Rev. LAURENCE LEONARD, P.P., *Galway.*

"Permit me to congratulate you on the research and talent displayed in the pages of your book."

Rev. JOHN LENNON, P.P.

"Your learned book deserves the greatest praise."

Rev. R. MEANY, C.C., *Clonmel.*

"I am delighted with your work, and read it day after day with increased interest."

Rev. MARTIN RUSH, P.P., *Furety, Elphin.*

"Your work is a most valuable and interesting book."

Rev. W. CAROLAN, P.P., *Donegal.*

"Ireland owes you a debt of gratitude. Every person who reads your work, must admit that your great object was the interest of your country and creed. Ten times the price you laid on each copy would not remunerate you for your trouble and labour."

Rev. JOHN O'BRENAN, *Tubbercurry*.

"The oftener I peruse its pages, the more I feel at a loss for words sufficiently expressive of my admiration."

Rev. JAMES SHERIDAN, *St. Mary's, 12 St. Paul's Square, Liverpool*.

"What I have read of the work has given me the greatest satisfaction."

Rev. P. GERAGHTY, P.P., *Becan, Mayo*.

"It will, I trust, stimulate our people to study and cultivate the beautiful and poetic language of our dear native country."

Rev. THOMAS BOURKE, P.P., *Portumna*.

"I feel you have done service by your judicious notes, which evince an intimate knowledge of the language and history of our country."

Rev. CONSTANTINE COSGRAVE, P.P., *Keish, Ballymote*.

"You have concentrated, in your book, the most convincing arguments I have seen, in favour of our proudly claimed origin and antiquity."

Very Rev. TIMOTHY KELLY, P.P., *Kirush, Clare*

"Your excellent work, full of learning, evincing deep study and research."

Rev. ROGER O'BRENNAN, P.P., *Gurteen*.

"It affords me much pleasure that so useful and valuable a work is the production of an individual bearing the name of the author."

Rev. WM. F. MULLALLY, P.P., *Donahil, Cappawhite*.

"A work I value highly and the honest Irishman that produced it."

Very Rev Archdeacon ROBERT O'SHEA, P.P., *Ossory*.

"I hoped to express personally my approbation of your very interesting history of 'Ancient Ireland,' as well as its ancient faith."

Rev. MATTHEW O'BRENNAN, P.P., *Moncoin*.

"The work as a whole does you much credit."

From Rev. PETER WARD, P.P., *Turlough, Castlebar*.

"It is an epitome of the structure of the history of the old Celtic tongue and creed of Ireland; and having an amount of authority and reference at once unprecedented, and hitherto novel to writers on Irish history."

From Rev. G. O'SULLIVAN, P.P., *Limerick*.

"I hope that every patriot will patronise your very valuable book. Ireland wanted a work of this kind—and wants more."

From Rev. H. M'FADDEN, *St. Johnston, Londonderry*.

It will be considered as a great boon by every one, animated with a single spark of nationality."

Rev. HENRY BRENNAN, P.P., *Dysart*.

"It is impossible to read it without admiring the deep research and undying love of country which its learned author so beautifully displays throughout its pages."

DANIEL F. BRADY, Esq., M.D., F.R.C.S.I., *Nth. Frederick-st., Dublin*

"It is a proof (if evidence was wanting,) to establish the worth and high literary attainments of the author."

From DOCTOR CANE, *Kilkenny*.

"I promise myself pleasure and improvement in the perusal of it."

From MAURICE M. O'CONNOR Esq., *Listowel*.

"There is a fire in you that warms me in my old age; it shines bright and strong through the medium of your pen; and it would do me good to increase the pulsation of my heart by grasping your Celtic hand. your elegant preface is a powerful defence of Ireland."

[N.B.—An accident deprived me of a mass of valuable letters.]

## PREFACE TO THE FIRST EDITION.

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Of what might be found necessary to be said on the beautiful structure and genius of our venerable, melodious, pathetic and vigorous tongue, I have given in the shape of notes under "The Dirge of Ireland," and in the abridgment of Irish grammar at the end of the work, and, therefore with that subject I shall not here deal, but will come to

### THE HISTORY OF IRELAND.

The history of every other people on the globe has been written, read, and studied, whilst Irish history has been neglected, and until very lately unknown, and I might add, left in darkness; at least in these islands. It was indeed cultivated to some extent on the continent by the learned of France, Spain, Italy and Belgium, whither in days of dark persecution our clergy and manuscripts were driven into exile. But in Irish colleges, academies, and schools we see the histories of Pagan Greece and Rome sedulously attended to; the great men of those peoples, brought under the consideration of pupils; the history of our tyrannical oppressors, forced upon their attention. Learn it they must whether they will it or not. To this, I, of course, should have no objection, as the study of history is the greatest moral pleasure—the great civilizer—the great refiner—the grand thesaurus of knowledge—the great universal teacher. However, with shame and pain it must be confessed that the study of our own history and the cultivation of native literature are woefully overlooked. Very few prizes we see offered as inducements to the acquisition of a thorough knowledge of the architecture of our graceful, rich, polished language, and our intensely interesting annals. The deeds of Greek and Latin heroes of old have their names emblazoned in the pages of story;—the feuds and petty quarrels of their insignificant states, are delineated as though they were great wars and immense nations; their naval armaments, though not so weighty as the fishing fleet of the Galway Claddagh-men—perhaps not more numerous,—are presented to the reader in such highly coloured language, in such poetic ornamentation, that youth is apt to compare them with the Crimean fleet or Spanish Armada. Their philosophers, lawgivers, are, and—no doubt—justly, held up, as models for imitation. At the same time we seldom turn to Ollamh Fodhla (Ollav Fyola) who, as king, legislator, and scholar, was never surpassed. As you take a walk through the delightful works on Ireland, you will admire on niches on either side of you, as you move slowly on, men distinguished in every profession and pursuit—



kings, princes, bards, chroniclers, generals, admirals, judges, prelates, priests, orators, senators. In fact Irish history is a glorious hall of science, wherein are to be viewed men pre-eminent in all ages, in all times, and in every art and science. And if quarrels existed amongst the natives of our provinces, or feuds amongst families, such was the spirit of the ages in which they lived. It was so in Greece and Rome. It was so in all places. The talismanic influence of "moral force" was not then known, or, at all events, it did not prevail. The sword decided everything.

It is the study of the history of the ancient nations that has given such celebrity to their great men, whereas the illustrious men of Ancient Ireland, such as Cormac O'Quin, and hundreds of the noble Irians, are left in the shade, though brilliant characters for the study of youth. When at school and in college it was to me a cause of wonder, that we were not made to acquire such a knowledge of Irish history, as was attainable at that time. This reflection became every day stronger, when I felt, that in polite society, it was deemed a disgrace not to be acquainted with the manners, deeds, and institutions of other countries, as contained in their histories, but of our own there was no thought. Opportunity touched the spring of thought in my soul, and let forth the waters of reflection to stimulate me to dig into the hidden mines—the buried wealth of former writers—and amply was my labor requited.

Again we find the extreme parts of the world explored at great peril; the frozen regions of the north, the sandy deserts of the south, the torrid climes of the east, the woody wilds, and the swampy fastnesses of the west, every and all of them diligently explored, and elaborately written upon. Yet this old land whose history is more interesting, more engaging, and more instructive than that of any of them,—a land, which was once the centre of light and learning, the tranquil abode of arts and sciences,—a land, which, when they were all in darkness, emitted to them, generously the warm, and, vivifying rays of her enlightenment,—has no perfect digest of her history. Her own children and her neighbours whom she conducted out of darkness and paganism turned their backs upon her; she is neglected and spurned; she was fast sinking and must sink into obscurity unless her true sons stretch out their hands to relieve her. "Zion stretcheth forth her hands, and there is none to comfort her." Lamentations I cap., 17 v.

During my collegiate studies I was daily more and more struck with this deplorable inattention to the literature and history of Ancient Ireland. I was astonished at the singular fatuity by which all her renown was being allowed to recede into utter oblivion, as all traces or recollection of it had been almost totally disappearing from amongst us—Hence it was that some years ago, I formed the resolution of going to work, and laboring

to compete with others, who are producing books, by which to dissipate the darknesss, and whereby we might again arrive at a steady view of the halcyon days of TRULY ANCIENT IRELAND, so that the glory of our illustrious ancestors might once more be revealed to their remote posterity of the present and after ages, as well as to the other civilized nations of the globe—and, that as the pressure of tyranny has been partially removed, a dazzling glare of her story might burst forth with accumulated effulgence, and confound modern tyranny. The greater the pressure, that for a time beats back the current, the more irresistible is the rush of waters, when the embankment, having yielded to the wear and tear of time, has melted away. It was so with Catholicity whose power of truth has forced its way through terrible impediments, so that we now behold it with recreated beauty, renovated splendour, and pristine, primitive loveliness. In its blaze the enemies are either blinded, or have been charmed with its permanency, its innate indestructibility, and have been coerced before its altar to worship and adopt its saving principles. The scorers might laugh as the waves of their polluted errors beat harmlessly though violently against the base of her immutability, but the Rock has stood, stands, and will stand imperishable as the Godhead which gave it an unchanging, unchangeable position. The propagators of falsehood may despise the expression “halcyon days of HOLY ANCIENT IRELAND,” because, forsooth, there were national broils. But the study of human nature will teach them that the first Patriarch, the *direct* work of God’s own hands, and the first mother, who was also formed immediately by the same All-Holy Being, had their good son murdered by their first begotten. The Old Testament will supply many lamentable instances of nearly a similar character, yet the days of the Patriarchs are justly called “*halcyon*” in consequence of their sanctified lives. Just so in this country the very time that war ravaged the land, the Irish Church gave birth to, cradled and nurtured a rich crop of saints whose lives have beckoned us to follow, and to brave every danger for the old faith.

That the religion of Saint Patrick could not fail I was convinced, but that the language might not fail, I was not equally certain. Hence to my resolution of assisting in its preservation I have ever adhered without relaxation; neither shaken by want of sympathy, nor discouraged by seeming apathy, I have yearned from the inmost depths of my soul for the revival of our soul-stirring, heart-melting tongue, and the restoration of nationality in all its integrity.

Religion and nature has implanted in every breast this sacred desire, which may be quelled or stifled, but can never be eradicated; the savage loves the sounds in which he first lisped his parent’s name, he loves the tree under

which he first amused himself with his playmates, he feels that the God of his worship gave him an inborn right to govern his own household, as a merchant his own concerns. What is true of one, is so of a nation of even savages, who ought to be helped to improve their system, but not robbed. This being so, ever since I came to Dublin, in 1836, I proposed to myself to struggle for the resuscitation of the Irish language, and to impress, on all whom I could influence, to institute an inquiry into the ancient history of Ireland, but with respect to an attempt to write and publish works, I feared the responsibility and dangers, especially as I had no capital but the revenue of the patrimony, given me by my parents—the profits resulting from the labour of an educated mind. Though this source of wealth might have been sufficient to support myself and family, I thought I could not make too large a draft on such an exchequer; however, when the eloquent Poem of the Most Rev. Kerry bard was placed in my hands by my beloved and valued friend, the Very Rev John Spratt, D.D., of the Carmelite Convent, Aungier-street, I was tempted to make some risk, and hence I determined to undertake the present work. I trust that all my toil, my study, and expense will ensure for the book that reception which may encourage me to persevere in my labours. And as to the imperfections of the work (I fear they are many), I trust to the generosity of my readers, inasmuch as it is a first effort, my first journey into a region almost unexplored, I mean as far as making it a *school book*. The Very Rev. Dr. Spratt kindly gave me an interesting work on St. Patrick, from which I copied St. Fiech's hymn: but which, as being badly brought out, I had much trouble in correcting. I had to compare it with an improved copy lest any essential error might be allowed to remain; to a distinguished Dublin priest I am indebted for the use of a work on St. Patrick and Ireland written in polished Latin by an eminent Spanish clergyman, the Rev. Joachim Villanueva. From this book, approved of by the late meek, pious, and lamentable Archbishop of Dublin, the Most Rev. Daniel Murray, I have taken St. Seachnall's "Life of Saint Patrick." These two last poems, with my comments, I sent to the Western Patriarch, the Most Rev. John MacHale, the illustrious Archbishop of Tuam, himself an eloquent Irish poet, and the first of living Irish scholars. That they met the approbation of so brilliant a scholar, thoroughly conversant with the structure of all the learned languages, so unequalled a pillar of the Catholic faith, so fearless and uncompromising an assertor of all national rights, is to me ample compensation for much of my drudgery; and, as the name of his Grace of Tuam has occurred, I must meet some silent, jealous whispers in a few words:—His Grace was reared in a parish in which the Irish language was spoken with attic brevity and fluency, and which his Lordship spoke from the first day he was able to lisp up to the present.

His power of moving a flock to tears, or entertaining a private circle in this peculiar strain of Irish eloquence is the theme for general admiration. This being so, and his refined and solid classical education considered, it is evident to any man, unless one prejudiced, of Bæotian stupidity, or dogged ignorance, that His Grace, having from nature the poetic inspiration, possesses all the requisites that constitute a poet; and, as to the contemplative qualification, he has had ample field for the cultivation of it. He has had, supposing he never left Connaught, or that he never travelled, an opportunity of contemplating and studying everything that was awfully grand or terribly magnificent in nature. When a child he could fill his tender mind with sublime notions, as from his father's door he looked in the distance upon that immense natural pile "Cnoc Nephin," a cloud-capt hill in the North of Mayo. In fact, what side soever he turned his eyes there were *cælum, montes, et pontus*; a beautiful sky whose colours, laid on by the divine hand of the Omnipotent artist, charmed the soul of the young student; cloud-covered mountains and ivy-mantled towers, majestic lakes, and the wild roaring of the Atlantic, all contributed to fan into a blaze the inborn spark of the youthful John Mac Hale. When first his Lordship's splendid letters, as Bishop of Maronia, whilst in Killala, continued to throw such confusion into the enemies' rank, he had to visit the wild and romantic Erris, therein the poetic flame was still more fanned—and oh! Croagh Patrick, what a source to fire poetic genius! Clare Island, Innisbofin; in truth, all parts of Mayo and West Galway are highly suited to the cultivation of poetry. No one, unless he who has journeyed over these holy, haunted, enchanted spots of nature, can, from anything they read, arrive at a reasonable estimate of their attractions. The national and religious pilgrim and even the foreigner, to see them, and knowing their history, must almost worship the earth on which he walks. All these places have been and are the scenes of his Lordship's arduous, and often perilous duties, wherein he has had to encounter not only the mad waves of the deep but the madder waves of the spiritual waters.

Why not a poet of the present day, as well as Homer of old, be allowed to shape words to answer his metre? What are *written sounds* but mere signs of ideas, and, therefore, one shape is as good as the other, especially when either shape is intelligible; are not heaven and nature as bountiful now as at any former time? In fact, in proportion to the advanced state of learning, we think His Grace of Tuam, if time allowed, ought to produce much more polished compositions than the bards of old; he has had advantages which they had not. This we can fearlessly state, that, in our opinion, his "Irish Melodies" excel the original. His epic poetry as well as his Irish hymns must convince any rational Irish scholar, that



as a poet and a scholar he stands alone. His Irish version of the first books of Homer's *Iliad* are inimitable.

The officers of the Royal Irish Academy were most kind in showing whatever my research demanded. To Professor Curry, whose friendly suggestions were of use, and the Secretary, I publicly return thanks. It is just to say, that whatever was required in Trinity College was easily obtained. Mr. Thomas Connolly, 10, Upper Ormond Quay, who gave me free access to his extensive and splendid collection of Irish works, and generously sent some of them to my house, has my cordial thanks. These, with what I saw in the Academy, Dawson-street, the one I had myself, and one given by Professor Curry, enabled me to give a good version of a beautiful piece of epic poetry. May its persual have the same effect on others as it had on me; if so, I will not have laboured in vain. The poem divides Irish history into several epochs—it begins with the creation of man, then touches on Pagan mythology; the several colonies that came to Ireland—The Milesians' voyage is particularly noticed in it; it shows what the worship was here up to the reign of Laoghaire (Lhayree); then Bishop O'Connell sings of Patrick, and the triumph of Christianity; then of the Danish invasion; next of the Norman irruption; of the Reformation, Calvin, Luther, Henry, and Elizabeth, and the immorality which prevailed; of the great Earl of Desmond's insurrection; the O'Donnell and O'Neill's struggle for native land up to the year 1601; of all the principal chiefs who joined them; of those who reneagued country and creed for Elizabeth; of the murders of Archbishop O'Kelly of Tuam, Bishop Heber MacMahon, Bishop MacSweeney, Bishops Egan, Bishop Rickard O'Connell; of the insurrection of Sir Phelim O'Neill; Lord Maguire of Fermanagh; Sir Cahir O'Dogherty, O'Cane, MacSweenys, MacMahon, the treachery of Clanricarde and Muskerry, the glorious O'Moore of Leix, the O'Connor-Sligo, O'Connor of Ballintubber, the O'Connor-Kerry, and all the great men of those days of carnage and plunder; of Cromwell; of the Charleses, the Jameses, and William; of the traitors of former days; of the fatal effects of division amongst the Irish. He closes with a pathetic appeal to God to the Holy Virgin, to eminent Irish Saints that his own loved Erin might be redeemed from the scourging ordeal through which she was passing. The poet must have been martyred or assassinated, as no account has been had of what became of him or where he was interred. I did what I could to ascertain; all to no effect. Thus, it was only a few days ago, Most Rev. Dr. Dixon discovered on the continent where repose the remains of a distinguished Irish prelate. There was such confusion in those black days of persecution, that annals and records were destroyed even by Catholics, lest they should serve as proofs against their hunted-

down clergy, or that such documents would be brought up in evidence to prove *that holy men were guilty of the enormous crime of being Bishops or Priests of the Catholic faith!!!* The regular intercourse with Rome—the stellar centre of truth—was interrupted; there were *bloodhounds* by sea, as well as *bloodhounds* by land. Ecclesiastics, in order to be able to break the bread of life to their starving flocks, were called, “Pat,” “John,” &c., and wore any dress, however mean, that they might escape the vigilance of the *Priest-catchers*. Some of them to escape notice, and to obtain a scanty subsistence, taught country schools, as did our Bard in the County of Cork. What an infamous class informers must be when Tacitus so reprobated the practice of espionage of Pagan Rome, as used in respect to their provinces. The government that sanctions it, whether Christian or Pagan, must be not of heaven, nor its policy of the Bible. Heaven and the Bible can sanction nothing that is unjust or inhuman, but a *heavenly* pretence, and a *truthful* interpretation of the Bible made this fair land one scene of blood and confusion. These days can never return.

There was not a leading point of Irish history, from the earliest period, which the Poet did not allude to; I had to follow, and in order to do so, I was obliged to consult at least 250 works belonging to different nations and in various languages. I assure my readers that though the commentary be only small, yet if money were my object I would not do the same again. Nothing less than my cherished wish of creating a taste for Irish Catholic literature could have made me, who have no time to spare, undertake such a task. May we not hope that in every school in Ireland, rich and poor, college and university, henceforward, Irish history and the language will be duly attended to. The Catholic University, the Dublin University, have, each, an Irish Professor. But these gentlemen must not be mere nominal Professors, reading old stories, however interesting. They must teach the structure of the tongue—grammar in all its parts; they will be required by the public to give value; they must be *teachers* rather than mere *talkers*. When a good national work is to be done, people must be in earnest, or they *must* be *made* to be so; *sentiment* may do for the *drawing-room*, *work* is necessary to uplift a fallen nation, “*res non verba*.”

Mankind in general are slow to adopt any theory, or any new system or improvement, be it ever so desirable, until they see it in full operation, and reduced to practice. Example is better than precept. I would entreat, and do earnestly entreat, to have *an Irish class* opened in every school and college throughout Ireland. But the conductors of these establishments may very naturally turn round to me and ask, “have you got an Irish class opened in any school in your own neighbourhood? Have you set us the example? Have you taken any trouble to show us that it is practicable, to point out to us the mode, and *to supply us with the means?* Have you taken any steps to carry your theory into practical effect?”

My brief answer to all these queries is, “*Yes.*”

I have a class in Irish, and Dr. Mac Hale’s works are used in that class. I have now added a work of my own, which, whilst it is a history of Ireland will enable the student to arrive at a knowledge of our language.

I shall give a few extracts to show how valued our literature was by men and women of genius.

Dr. Nicholson, the Protestant Bishop of Derry, 1713, published a work which he entitles, “*The Irish Historical Library.*” He had been a celebrated divine in England, distinguished for great learning and deep historical research. He was subsequently promoted to the Bishopric of Derry in Ireland, and soon turned his mind to the history and language of this country. He states, that while compiling his *English* and *Scotch* historical Libraries, “he had frequent opportunities of observing what *Irish historians* wrote at the same time.” And then, with great candour, he goes on to say :—

“I am now, however, under a more pressing obligation, than I then ever expected to have been, of paying my *dying respects* to a country (Ireland) which gives me and my family the present comfortable supports of life.”

He states that he has made “abundant historical discoveries” since he came to Ireland, and only hopes that his “poor attempt will invite others to make much greater and more valuable improvements,” for that he could only pay his “*dying respects.*”

The next is an extract of a letter from the Marquis of Downshire :—

“The Ancient History of Ireland is certainly very curious and interesting, though it appears to us at present to be enveloped or mixed up with much fable. I, for one, would be extremely happy to see more diligence applied to its development than, I am sorry to say, has been the case hitherto— and I am convinced that the result would be useful, creditable and honourable to the Irish nation at large. I am, Sir, your obedient servant,

DOWNSHIRE.

“*Hillsborough House, Hillsborough.*”

The late Archdeacon Trench, of Ballinasloe, wrote as follows :—

“If some of the many Irish manuscript works, which now lie in darkness, were published, I think a great additional stimulus would be given to the study of the language, and we might thereby attain some insight into the ancient history of our country, which is now enveloped in night. We have some traditional whisperings, that Ireland (I think in the eighth or ninth century) was the seat of letters. But where is the proof? Perhaps in the library of Stowe; or the Bodleian; or in Trinity College, Dublin; or scattered over the world, as in Denmark, &c. But we have none of these records

ushered forth to the world, to excite the industry of many who perhaps would feel anxious to know if our country were ever otherwise than barbarous. In fact (though perhaps to our shame it is spoken), we await some stimulant of this sort, to induce us to apply ourselves to a language which appears difficult to settlers to learn."

I would urge on the ladies of Ireland to cultivate a knowledge so suited to the tenderness of their heart. How charming, by the rosy lips of a beautiful lady would the song, "The harp, that once thro' Tara's Halls," be pronounced in our own mellifluous language. "The Minstrel Boy," in Irish, as composed by Dr. Mac Hale, is as apt, as any rhapsody in Homer, to fire the soul. The poem, respecting Fionn Mac Cooil (Fingal), as every Fenian poem, has charms in it for ladies not to be found in any other language. To the expression of joy or sorrow, our language is peculiarly adapted—It rouses or abates, fans, or cools, in an instant, all the passions. The story of Ala wailing Fingal is most touching.

The ladies should feel that they owe much to a language, which was for ages and ages unceasingly employed in singing their praises, and lauding, in the highest and most ardent strains, their perfections, attractions, and beauty. Miss Brooke applied her cultivated mind to its study, and was so delighted with the beautiful poetry which it disclosed to her that she persevered, and was at length induced to publish an interesting collection of "Reliques of Irish Poetry," which she also, and very sweetly, translated into English verse, with historical and explanatory notes. The following extract shews her admiration of the Irish language and Irish poetry—

"Poetry was cherished with enthusiastic regard in ancient Ireland, and had soared to an extraordinary pitch of excellence. It was absolutely, for ages, *the vital soul of the nation*, and shall we then have no curiosity respecting the productions of genius, once so celebrated and so prized? Besides the four different species of composition (*the Heroic Poem—the Ode—the Elegy—and the Song*), others yet remain unattempted by translation. The *Romance* in particular, which unites the fire of Homer with the enchanting wildness of Ariosto. It is really astonishing of what various and comprehensive powers this *neglected language* is possessed. In the pathetic, it breathes the most beautiful and affecting simplicity, and in the bolder species of composition, it is distinguished by a force of expression a sublime dignity, and a rapid energy, which it is scarcely possible, for any translation fully to convey; as it sometimes fills the mind with ideas, altogether new, and which, perhaps, *no modern language is entirely prepared to express*. The productions of the Irish bards exhibit a glow of cultivated genius, a spirit of elevated heroism, sentiments of pure honor, instances of disinterested patriotism, and manners of a degree of refinement, totally



astonishing at a period when the rest of Europe *was nearly sunk into barbarism*. And is not all this very honourable to our countrymen? Will they not be benefited, will they not be gratified, at the lustre reflected on them by ancestors so very different from what *modern prejudice has been studious to represent them?* But this is not all. As yet we are too little known to our noble neighbour of Britain; were we better acquainted, we should be better friends. The British Muse is not yet informed that she has an *elder sister* in this isle; let us then introduce them to each other. But where alas! is the thirst for national glory, when a subject of such importance is permitted to a pen like mine? Why does not some son of Anak, in genius, step forward and boldly throw his gauntlet to prejudice, as the avowed and approved champion of his country's lovely muse."

Such is the opinion expressed by the accomplished Charlotte Brooke, as to the cultivated elegance of the Irish language, and the sublimity of its poetry—she who, by her own exquisite translations of it into *English Poetry* has proved how fully qualified she was to form and to give an opinion. Miss Brooke died in 1793.

Ladies have been the subjects of the greater part of the poetry in the Irish Language, and it would, therefore, now appear to be a duty incumbent *in a particular degree, upon them*, to promote its revival by every means in their power. Poetry, besides, is a province of literature peculiarly suited to the fair sex. They are gifted in a high degree with that delicate and sensitive susceptibility so necessary for the preception of its exquisite beauties. We have, also, numerous instances in different countries and at different periods, of ladies having attained the highest perfection in the composition of poetry, the purest and richest. In proof of this we need but refer to the heavenly poetry of Mrs Hemans at the present day. It is much to be regretted that the ladies of Ireland should have been so long debarred from enjoying that poetry which no other country has ever yet surpassed, and which I shall not here attempt to describe, because I could not do so in language more appropriate or more true than that of Miss Brooke, already quoted. But the barriers which have hitherto precluded all entrance into this ancient and romantic region of literature are now disappearing, and the ladies of Ireland will be enabled to read the published works of their own nation, with less trouble, and in less time than they, at present, expend in endeavouring to attain a knowledge of Italian or other foreign poetry. German cardinals are enraptured with it.

The opinion given by Miss Brooke is sustained and corroborated by that of every man of genius who has ever examined deeply into the language and literature of this ancient country.

These distinguished scholars and able men all combined in one sentiment,

of sincere regret at the state of neglect in which they found this rich and beautiful language lying. They also invariably accompanied it with an expression of equally deep regret that their own pressing avocations of life prevented their entering upon the task of rescuing or restoring it. Ussher, the Protestant Archbishop of Armagh, about 200 years since, and one of the greatest scholars of his day, says :—

“Truly the Irish ranks amongst the very first of languages for *elegance* and *richness* : but no one has as yet arisen who would apply his mind to it in such a way as that we might have it cultivated, as almost all other vernacular languages of Europe have been cultivated within this age.”

The Prelates and learned men of a few years ago felt the same regret and the same wish ; but they despaired of any, even the most remote chance, of having this wish realized. They looked upon it as impracticable—a matter which there was no use in thinking of—and, with sorrow, they gave up the hope of ever seeing the Irish language cultivated again. *But let them now dispel their sorrow !* Let them no longer despair.

The Archbishop of Tuam, the Royal Irish Academy, the Celtic Society, the Kilkenny Archæological Society, the Ossianic Society, Trinity College, and private individuals are supplying works. The chief things needed are elementary ones. These the demand will create.

What I have hitherto written was as a stimulant, not as a proof of the beauty of the language. For all have agreed that it is the sweetest, the most copious, most vigorous of all. See Doctor Keating’s praise of it, p. 60 of “*The Dirge*.” See also my essay on Ireland, in preface to 2nd volume, in which is clearly demonstrated Ireland’s early enlightenment and possession of letters, also the veracity of our national records.

## THE GENUINENESS OF THE ANCIENT HISTORY OF IRELAND.

It is indeed a fortunate circumstance for our history that occasionally there appeared above our horizon such men, as Ussher, Flood, Vallancey. Though not of Irish lineage, they appeared as historical lights, keeping alive truth and dispelling the mists of falsehood. The evidence of such a man as Sir L. Parsons (a late Earl of Ross), and of others of that class, whose religion and politics differ from those of the nation, must naturally carry weight with it. The Earl of Ross wrote a most able work in defence of the Ancient History of Ireland. It should be in the hands of every antiquarian. From it we quote largely in our preface to the *SCHOOL HISTORY OF IRELAND*, 2nd volume, to show the genuineness of our history. We feel that no language we could use would equal the extracts in style and reasoning. Our readers are aware that the immortal orator, Henry Flood, Esq., of Farmley, Kilkenny, left by will all his property to Trinity College, to collect and buy up Irish manuscripts, wherever they could be had, and to pay an Irish Professor in college. For forty years that college neglected to

do either, though they received much of the money. The Earl of Ross published a work on that subject. As a Catholic writer I am bound to say, that the learned Ussher was a great enemy of Catholics, and the family of the Parsons were oppressors of the Irish, but when they give us a lift we have candour enough to thank them. And if my memory be faithful, the Earl of Ross was a supporter of Catholic emancipation. He was the first who got leave, before Emancipation, for the erection of a steeple and a bell in a Catholic church in Ireland. We recollect his having entered Birr, his carriage, decked with laurels, on the occasion.

It is to be lamented that there is no entire truthful translation of the learned Rev. Dr Keating. The one by Dermot O'Connor, of Clare, is false in many places, and it is said, that it was intentionally so. His London publisher, in 1727, accused him of dishonesty with regard to the subscriptions, and the Raymonds, of Kerry, charged him with purloining the family MSS. He sought to make the Mac Carthys absorb every ancient glory, and thus he did an injustice to other families. I am satisfied that an enterprising publisher who would bring out Keating's history in English and Irish, would invest his capital to advantage. (See Essay).

### WEALTH OF IRELAND.

In the Royal Irish Academy we saw a copy of "Ireland's Dirge," in the first stanza of which are to be found "the smallness of her wealth," whereas, the copy given me by Dr. Spratt, as well as Mr. O'Daly's, has "The destruction of her property," or "The melting of her wealth." Between both phrases there is a vast difference. The one conveys the idea, *that Ireland was a poor country*, whilst any Irish scholar upon having read the passage, and having learned who the author was, and his aim, will at once see, that the former was not Bishop O'Connell's meaning. Generally, the text of a book explains itself; so it is in the first stanza of "The Dirge." The author says, "that his heart is torn by the reflection of the murder and extermination of the priesthood," to whom "*woods, forests, mountains, caves are no shelter*," as he sings at the close of the poem; the utter annihilation of his countrymen, or, as the poet has it, "the devouring of her people," and, to close his plaint against England—he adds, "the melting of her wealth;" this interpretation gives the exact scope of the author. The other is a manifest corruption, designed to throw ridicule on this nation, and to make persons suppose that Ireland was too poor to invite ambitious or avaricious robbers to our shores. In other words, to make it appear that an illustrious Prelate, whose grand uncle, Bishop Rickard O'Connell, was hanged, in 1651, *with his own bridle out of a tree* near Killarney, by an infernal troop of Cromwellian red-coats, on the road-side, said "Ireland was a miserable nation." We fear that our author met a worse fate perhaps, in the reign of Queen Anne, as

we could, after close inquiry, learn nothing of his death or place of interment. We have many subscribers, both prelates and priests from the south. Yet, all the information we could gather was, that he was a bishop, and that he lived in 1704—the very year in which most stringent, hellish laws were enacted against the Catholic religion, when a price was set on the head of a prelate or priest. Then it was, I am satisfied, he sang, “that for them there was no remedy on earth.” Many holy ecclesiastics were then hunted down like wolves, driven into dreary, wet, hiding-places, there to starve. The last judgment only, can reveal the deeds of blood, perpetrated under the guise of religion in this devoted land. After the lapse of ages, and taking a retrospect glance through the long vista, our heart is wrung, beholding in thought, the beloved pastors of the people, either perishing from hunger, dying in the woods, hanged in forests, torn by blood hounds (for such were used), and their sacred flesh mangled and scattered on the road-ways or foot-paths. The mind recoils from the bare recollection of such deeds. The true sense of the passage alluded to is, that the sacred vessels, destined for the service of the altar, were melted down by the wicked soldiery who spared nothing, who demolished churches, made them stables for their horses, and converted the monasteries into barracks, as happened to the magnificent abbey of Boyle in the days of the great O'Donnell. History says, that the Saxons destroyed the coins of the Britons that there might not be even such a record of what they were. The Normans did the same as regarded the Saxons. The English acted in a like manner in this country even before the Reformation. When she was Catholic she was not much less rapacious and cruel. In the twelfth, and after centuries she robbed the *natives*. “*Sacra aurum, quid non mortalia pectora cogis.*”

Moreover, it would be wrong in any man, much more so in a bishop of the Catholic Church, to state that Ireland was a poor country. Our greatest enemies, the blackest traducers of our character, confess, that our population and the richness of our soil, are in themselves, if not actual wealth, the source of such. The population of every country constitutes its main riches. For of what use is gold, or rich lands, without a population? to dwell upon the fertility of our soil, the prolific qualities of our rivers, lakes, and seas, would be useless work. These are admitted on all hands, as well as the great suitability of our bays and harbours for commerce. But let us see if we had no gold, silver, or copper in the land to attract the rapacity of invaders. It could not be a desire to serve or improve us, that brought the spoilers to these shores, and kept us in bondage 700 years. I find that in the year of the world 3370, King Muinamhon (Mynahon) got several helmets made, having the neck and forepieces all of gold, that he bestowed these, and golden chains on the most deserving warriors. Such warriors were termed “Chain Knights,” from wearing chains of gold.



Whenever chiefs, princes, or kings were made captives, their fetters used to be of gold, to distinguish them from common captives. This was an established law of the country. Aildergoid, son of the aforesaid monarch, upon having ascended the throne in 3705, A.M., got rings of gold made for the first time in Ireland, and gave them as prizes to such as excelled in arts and sciences. Who would doubt our statements is referred to the "Books of Reigns," "Psalter of Cashel," and the other incorruptible Irish records in the Academy, Dawson-street. We may here, by way of a passing remark, tell our readers that the first war chariots were made in A.M. 3223, Rothachaigh being on the throne. Our history informs us that the Irish warriors rode in chariots drawn by two horses, and the foot soldiers attended them after the manner of the times of Cæsar.

In the year after the Creation, 3680, Aongus Ollav (*a quo* Mac Gennis), having come to the throne, bestowed presents of gold ornaments on such as were pre-eminent in any science. In 3850 the same honour was conferred by Ruadh-righ (Rooree)—*Red King*—from the Red flag. From him were descended Clanna Ruadh-righ (Rudricians)—"the Red Branch Knights" of ancient Ulster. He was of the line of Ir. This princely family was, for centuries after Christ, masters of all the western parts of Europe. But cursed division weakened their strength, and limited their empire. In even 3952, when Connor, or O'Connor, was king of Ulster, Fergus, his cousin, invaded Connor, and the dispute ended in the ruin of that dynasty for many years after. They had three houses in Ulster; Emain, in which the knights kept their court; the house of The Red Branch (the war flags), and the "Sorrowful Lodging," which was the hospital for their wounded men.

Cathaoir (Caheer) left by his memorable will, made about 122 years after the Incarnation, an immense quantity of gold rings to Ross, his first son. Hence he was called Rosa Failge (of the rings). From him the "O'Connors Failey"—(Offaly, now King's County), and many other illustrious families noticed in this work. Cormac, who reigned A.D. 213, and who wrote the Psalter of Tarah, and several poetic works, amongst them one as a rule of life for princes, had at his table 150 cups of massive gold. Nor is this a matter of wonder as regards Ireland, as Virgil tells us of Queen Dido's sumptuous table, which was spread over with cups, goblets, and dishes of gold—having delineated on them the deeds of her ancestors for many generations—*longissima series rerum*—(a long chain of facts) which Belus and his posterity were wont to use. This Belus of Phœnicia\* was the

\* The land of Chna (or Canaan), the descendants of Ham, must have been subjugated by "Clanna Phenius," hence it was called Phœnicia—a close similarity to some of the manners and of the language of that country to our own leads to this irresistible conclusion.

same as the Baal of the Irish, or, it may be, Bilé. This entertainment to Æneas took place A.C. 1172. If the East was so sumptuous in golden ornaments and plate, it is reasonable to infer, that the Scythians, who came thence, carried with them the same taste; and we are told that Ireland had many gold mines, and that she excelled in arts and sciences at a very early period, as may be seen in another part of this preface. If no such mines are now to be found, it does not thence follow that they did not exist here formerly, or that they are not now to be made out, if the people had a resident senate to encourage such an exploration. The classical scholar is acquainted with the richness, the artistic skill, and polished execution of the chariots and armour of the Grecian chiefs at the Trojan war, and Juno's chariot. The artistic taste of Ireland we heard most clearly proved by the distinguished artist of our own days, Henry O'Neil, Esq., author of "The Ancient Stone Crosses of Ireland," in lectures delivered by him in the Mechanics' Institute, Dublin. His arguments were such as to convince any man, willing to be convinced. If then the Scythians spread civilization wherever they went (see p. 17 of "Dirge,"), and it is not denied—it is just to infer that, at a very early period, the fine arts were cultivated in this country, and amongst others, gold ornaments. This precious metal must have been very plentiful here, as in Cormac's reign a golden calf was set up by the Druids for veneration, but which the king refused to worship as he believed in the true God. To this knowledge his great, refined learning, and his exemplary life, aided by special inspiration, had brought him. It is said, that Columcille made diligent search for the grave of Cormac, the learned law-giver, and that having found it on the banks of the Boyne at Ros-na-riogh, he said many masses over his grave. Thus proving that he died a Christian; as, if he did not, the saint would not have prayed over him. I find that Niall of the Nine Hostages, in the fourth century, presented King Corc, at Eily O'Carroll, with 180 rings and fifty cups of gold. In St. Patrick's days there were several goldsmiths in this country; he had himself three of them, of whom was Tassagh, afterwards bishop, who ornamented Patrick's crozier—"The Staff of Jesus," and who attended the Irish Apostle at his death. See Fiech's Hymn in the work. Surely workers in any metal pre-supposes a supply of the article. It is a waste of time, and, I might say, an insult to the understanding of our learned readers to follow up this subject farther, yet the cavillers must be silenced. The king of Cashel used to bestow on some of the sub-chiefs *ten gold cups, jewel-hilted swords, embroidered cloaks, scarlet mantles, and silk garments*. We refer the reader to "The Book of Rights," p. 194, lately translated, and learnedly commented on by the accomplished Dr. O'Donovan. The veracity and authenticity of that interesting work of St. Benignus, Archbishop of Armagh,

have been almost universally admitted, if we except a few modern dogmatizing followers of Pyrrho. They doubt of even palpable truths for the honour of being *eccentric historical infidels*, and merely for amusement.

The idol Cromcruagh, erected by King Tiegharagh, A. M. 3011, was nearly of gold. This king was the first that discovered a gold mine on the banks of the Liffey, where he erected a factory for refining the metal.—See “Ogygia,” part ii., p. 49. All the pagan chiefs had a Cromcruagh and twelve inferior deities around him, in imitation of the signs of the Zodiac. There was another celebrated oracle in Oriel (Monaghan, &c.); it was designated “Clochoir” (gold-stone). The Rev. Canon Maguire, in olden times, of Armagh, in his Scholia on the cessation of image worship, gives a description of the Clochoir (whence Clogher). In it, and from it, the devil, according to Colgan, used to speak and give answers. He adds, that upon St. Patrick’s approach, and at the very point of the “Staff of Jesus,” without at all touching it, the statue was bent, and the minor ones were sunk in the earth, save the tops. This was the last Sunday in Summer, whence it was called Domhnagh Cromduibh (Downagh Crumduff) *the Sunday of the black Crom, or devil*. It is also termed “Downagh Patrick,” in commemoration of the saint’s putting an end to demon deceit and worship.

In 913 A. D., we find, by Mac Curtin’s “Antiquity of Ireland,” that Cormac Mac Cullinan, King and Bishop of Cashel, left, by will, large presents of gold and silver to the churches of Ireland. Brian Borivey, when he went to the north to receive hostages, made gold presents to the Church of Armagh. But, at that time, these metals were not, what they now are, an object of such worship. Rich lands and their products were more appreciated, and justly; for what is money but a token; and, by common consent, à piece of hard turf, of stone, leather, or timber, would answer the same purpose. The chalices, and all the altar services were of gold or silver, and should be so according to the discipline of the ancient Irish Church. Nothing was thought sufficiently precious for the celebration of the Mass. The piety of the monarchs and nobles enabled the clergy to have them so. All the coverings of relics and books were of gold or silver, or sumptuously ornamented with these metals and jewels. For many ages this country held sway in all the northern parts of Europe, and our kings carried home with them the rich spoils. Tacitus, in his “Life of Agricola” says of Ireland, “*Melius aditus, portusque per commercia et negociatores cogniti* ;” meaning that our ports and harbours were better fitted for commerce than those of Britain. Hence, there was a source of great wealth. What made ancient Tyre—the Phœnician capital—so rich and flourishing as to be the admiration of the world, until Pygmalion, by his restrictive laws, checked her glorious condition? Commerce. Her

free trade, her enlightenment, her excellence in manufactures, her cultivation of the fine arts, her respect for men of toil and industry, her character for integrity in her dealings, and her hospitality to strangers, attracted to her coasts merchants from all quarters. The best historians say the very same of our own island. For we too had commerce, but our unfortunate connexion with England has robbed us of it. Hence our commodious harbours are without shipping, into which nothing comes but raging billows, upbraiding us with the causes that lead to such galling, oppressive results.

The Danes, during their power in Ireland, exacted "an ounce of gold for every nose." This exaction should be complied with, and to pay it the metal must have been plentiful. This plunder continued for 150 years; yet, when Gerald Barry—the reviler of the Irish—came here, he states, "*Aurum quoque, quo abundat insula.*"—Expug. Hib., lib. ii. chap. 75. Hadrianus Junius, according to Sir James Ware's "Antiquity," page 70, says,

"Et puri argenti venas, quas terra refossis  
Visceribus, manes imos viscera recludit."

The Ulster Annals tell that 240 ounces of pure silver were collected in Ossory for the Coarb of Columcille, A.D. 1151. Cornelius O'Brien, King of Munster, and other Irish princes, made large money presents to Dionisius, Christianus, and Gregory, successive abbots of S. James' Benedictines at Ratisbon in Germany. To the messengers of the aforesaid abbots, the Emperor Conrade gave letters of introduction to the Irish kings. So magnificent were O'Brien's gifts to them, that the monastery, for stateliness, finish, and gorgeousness, surpassed anything of the kind of those days. They purchased, with a portion of Ireland's presents, lands, houses, &c., whereby to maintain the cloister; for, even yet, "*Supererat ingens copia pecuniæ regis Hiberniæ;*" there was still remaining a great quantity of the Irish king's money.—Chronicle of Rensburg, in Annals of Emly; Walsh, in his "Prospect," p. 440. The aforesaid King O'Brien, who ended his holy life in a pilgrimage to the shrine of St. Bridget, in Kildare, sent rich presents to Lothaire II., through Irish nobles, in the time of the Crusades. In A.D. 1143, died Turlough O'Connor, King of Connaught, and Monarch of Ireland: he left to religion jewels of immense value, silver, and 540 ounces of gold. It is not necessary to go farther, as about this time our shores were cursed by the English, plundering bandits. Never was there a more barefaced calumny than to insinuate the poverty of this island, whose very soil, whose very laborious peasantry, whose very rivers, lakes, fish-abounding bays, coal mines, marble mines, stone mines, copper mines, silver mines, and gold mines, added to the geniality of the air, are in themselves wealth, unequalled by any other country on God's earth. Incidentally



the reader's attention is directed to the quantity of golden bracelets that were worn by the Sabines, even their common soldiers, when they took the Roman Capitol, nearly 800 years before Christ, as recorded in the first book of Livy, Gold was, in fact, most plentiful, in some countries. The Queen of Sabia, who visited Solomon, had a great quantity of it. The Sabines of Latium were of eastern origin, and their worship, like that of the Orientals, was directed to the elements—as to the Sun, Moon, Stars, Asteroids,—hence their shields, bucklers, bracelets, resembled the heavenly bodies, as well in shape as in brilliancy. It might be said that the shield of Achilles was a species of solar system, because of its ornamentation.

O'Flaherty says, that before King Cathoir (Caheer) fell in the battle of Tailten, he ordered his son, Ross Failge, to give legacies to the rest of his sons, and to the other nobles of Leinster, and that he presented “to Daire Barry one hundred round spears, with silver blades; fifty shields in cases of gold and silver, richly carved; fifty swords, of peculiar workmanship; five rings of gold, ten times mettled; 150 cloaks, variegated with Babylonian art; and seven military standards.” Now this passage proves two facts: that Ireland abounded in wealth, and that she cultivated the fine arts at a very early period. From the battle of Moytura—which took place before the days of Moses—down to the Anglo-Norman invasion, Ireland excelled in the fine arts, as our native archives, and even some foreign writers, attest. Several passages are to be met with in “The Book of Rights,” as edited by Dr. O'Donovan, which place beyond all doubt, Ireland's wealth, enlightenment, and her thorough acquaintance with everything that is characteristic of a glorious nation and a polished people. O'Halloran gives, in several places, instances of the great wealth of Ireland.

We now leave the reader to judge if this old land had not riches sufficient to invite the rapacity of our *improving* neighbours, who gave such protection as vultures give lambs, “covering and devouring them.”

#### INAUGURATION OF THE KINGS OF ANCIENT IRELAND

Even in A.M., 3075, as Giolla Caomhghin (Gilla Keevin) says, was thus When a king, whether monarch or provincial prince, was to be inaugurated. the princes, nobles (amongst whom were the druids, bards and scholars, the prelates) met at a given place, (such as Tara, for the paramount king), and, having elected him, they did him homage by bending the knee, as at a levee in St. James's palace, London; they then yielded themselves and their estates to him, as he sat on a throne in the middle of them, one of the highest rank having advanced towards the Ruler, having taken his sword from him, and having presented him with a long, white, unknotty wand, said, “Receive, Sire, the auspicious sign of your dignity, and remember to

imitate in your life and government, the whiteness, and straightness, and unknottiness of this rod; to the end that no evil tongue may find cause to asperse the candour of your actions with blackness nor any kind of corruption, or tie of friendship be able to pervert your justice. Take, therefore, upon you in a lucky hour, the government of this people, and exercise this power, given you hereby, with all freedom and security." After this, Miunn Riogha, or "Royal Cap," made of gold and precious stones, was placed, by the Grand Marshall, on his head. So far Giolla : and Cormac Mac Cullinan in the "Psalter of Cashel" writes that, 958 years before Christ, this was the practice; he adds that the *crown* was of gold, that at that time a crowned king got many helmets made, having *neck-pieces and fore-pieces of gold*. All our native annalists, and they are the only veritable witnesses in matters of ancient Ireland, agree that this was the practice up to Christianity, but that then the Christian mode was adopted. However, our antiquarians tell us, the ceremony of the white wand continued up to the English invasion; the bishops, the sub-kings, and princes were the electors, both as regarded monarchs and provincial dynasts. O'Farrell and O'Gallagher were the grand officers who used to inaugurate "The O'Donnell" of Tyrconnell, the former gave him the sceptre, and the latter, as Marshall, placed the crown on his head. Gratian, or Lynch, in his "Cambrensis Eversus," and Peter Walsh, in his "Prospect"—p. 421, most clearly show that the mode of inaugurating "The O'Donnell" was most solemn, august, and thoroughly Catholic. Against such national records the fictions of men, ignorant of Irish manners, habits and language, should have no weight, Moreover, it has been the custom of oppressors to blacken the character of the oppressed, in order to throw the cloak over their guilt—that pretended barbarism might be a pretext for their ambition and rapacity. Hence, English writers distorted facts to strive to justify the conduct of our task-masters.

#### IRELAND'S UNIVERSITIES AND CONVENTUAL SCHOOLS.

Of this subject we have treated at large in our notes on St. Patrick. however, it may not be out of place to enumerate here a few of these nurseries of piety and learning, as we find them in our native records. Felim, in his "Annals" relates that the College of Armagh, under O'Duffy (Dubhthach), A.D. 513, had 7000 scholars, also under Tiagharnan, A.D. 619, and sometimes more or less than that number under other primates. Under Cormac, king and bishop, the College of Cashel had 5000 scholars and 600 conventual monks; he was the first Bishop of Cashel, Emly being joined to it. And as for the number of students in Down and Lismore, I should doubt it had I not proof in the Irish Annals. The Abbey of

Armagh  
College  
7000

50

Mayo had a splendid college, numerous attended, amongst whom were scholars from all parts of Europe. Here it was that Ædelfrid, or Alfred, King of Northumbria, having been expelled by his rebellious subjects, devoted himself to the study of the Irish language, and composed a poem in that tongue, in eulogy of the learning, hospitality, valour, riches and piety of Ireland. Of this poem, composed in the seventh century, I saw some. Clonrode, in Clare, Clonfiush, near Tuam, in Galway, and many schools of note, are to be found farther on in this work. There is still one in Tuam, under the patronage of the Archbishop, and the wise direction of the Very Rev. John MacEvilly, the learned commentator of the Catholic epistles; this is a flourishing establishment.

Well could Bede, who finished his work, A.D. 731, and Camden, state that this land deserved the title of *Insula Sanctorum et Doctorum*. We had scarcely a prelate, king, or chief, in olden times, who did not compose poetry, in honour of God or of their ancestors; to enumerate them would require pages. From the days of Amergin, son of Milesius, 1080 after the Flood, 1268 A.C., down to the time of Tighernagh,\* the Annalist and Abbot of Clonmacnoise, A.D. 1088, O'Reilly, in his "Catalogue," gives the number of 108 poets of Ireland; of that number, about seventy were either in Holy Orders, or consecrated to religion; some of their compositions were given in prose. From 1088 to his death, the same author enumerates 123 Irish writers, most of whom, or nearly all were poets. He continues his "Catalogue" down to 1750; in all he counts 379, most of them poets; amongst them he reckons at A.D. 1651, "Dr. John O'Connell, R<sup>C</sup> Bishop of Ardfert in Kerry." He was not, however, at that time Bishop of Ardfert, as Rickard O'Connell, his grand uncle, was (about which time he was martyred), he might be coadjutor; nor did he then write the "Dirge," whereas he refers to Beeling's "Writings," which were not then composed. Archbishop Plunkett, who was executed in London, on false evidence, on the 1st of July, 1681, is mentioned by O'Reilly in his list. The holy martyred prelate did not think it unbecoming his office to pen an eloquent poem as a eulogy on Tara. The Plunketts of Meath, of whom he was, were ever distinguished for love of letters and of Fatherland. Connaught seems to have produced the greatest number of poets at one period. This can be learned from a perusal of the "Irish Writers"—which book, if there existed no other, is sufficient to prove the glory of Ireland in every respect. It is a work of undoubted authority, having been prepared under the inspection of "The Ibero Celtic Society," Dublin, on whose committee, were Catholic prelates and priests—seventy-three noblemen, mostly Protestant, and Protestant clergymen. We will here say that such a Committee, having recognised, as genuine, O'Reilly's catalogue,

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\* Teernagh.

ought to be a sufficient proof that the author of "The Dirge" was a bishop ; nor would the circumstance of his being a school-master militate against the fact. He was obliged to do something to support himself when his rightful means were taken from him.

### IRELAND NOT PECULIARLY ADDICTED TO DIVISION.

Notwithstanding the piles of native evidence and of foreign historians, attesting the sanctity, valor, and enlightenment of our old country, still as libellers have been hired to strive to tarnish her glorious fame, it is my duty here to show that she was not peculiar in her internal strife.

Though I bear no malice nor envy to any nation or to any person, yet I shall give instances of bloody feuds in other lands. I shall begin with the first inhabitants of this world—Cain slew Abel. I shall then proceed with Greece and ask my reader to call to mind their murderous strifes. Then I shall direct attention to Rome, whose first king, Romulus, killed his brother Remus. Thus, the foundation of the famous "seven-hilled city," was cemented with the blood of a brother. We bear in mind *the rebellion of Tarquin, the plebian insurrection, the oppression and murder of the decemviri—the tyranny of the tribunes—the factions of Sylla and Marius, and the rivers of blood flowing from their swords—Catiline's conspiracy—the civil wars of Pompey and Cæsar—the total change of the republic ending in plain, lawless, rebellious force and the annihilation of myriads of the people—thirty emperors murdered.—In the time of Galienus thirty men at least set themselves up as emperors.* Germany, in later times, exhibits awful instances of civil contentions—such as the *violent deaths of Rodolph, Albert, Henry VII., Frederick III., Lewis of Bavier—each of whom was killed by poison or conspiracy.—Bodin, page 250 : Peter Walsh, 206.* The Ghibellines and Guelphs ;—the bloody revolutions of the Florentine republic, in Italy, which lasted for 340 years. The *slaughter and total extinction of one party was the result.* At last the prudence of one man, Cosmus Medicis, Grand Duke of Tuscany, restored order. The same can be said of Spain—*Alphonsus III., put out the eyes of all his brethren, except one, who was killed. Ramyrus treated with the like cruelty, his own brother, Alphonsus IV. Peter deposed and killed by his bastard brother, Henry,—Garzius by Sanctius—Sanctius by Vellidius ;—all Spain in the time of Roderick, betrayed to the Moors by Julian, Prince of Celtiberia.* By this act of treason 70,000 Spaniards were killed in fourteen months ! And, as to France, no pen could describe its convulsions, devastations, and cruelties : its barbarous, sacrilegious, civil wars, all which can be seen in De Avila and Peter Walsh. Now let us come nearer home, and ask *pure and pious* England how stands her



account ;—*Twenty-eight Saxon kings, part killed by each other, part murdered by their own subjects ; others deposed and obliged to fly for refuge.* Four of the Northumbrian kings alone *murdered*, and three *deposed* within the *space* of *forty-one* years. Charles II. of France, having heard of such atrocities, though he had intended to send large presents to England, changed his mind, and told Alcuin, an Englishman, his majesty's tutor, "that England was indeed a *perfidious* and *perverse* nation, a *murderer of their lords*, and *worse than pagans.*" The bishops and nobles had also to fly, so that for *thirty* years *no one dared* sit on the throne of Northumbria. There was one unbroken chain of internecine strife until the 10th century, see "Mylius' England" or any impartial English history. After the Norman invasion we have the *unnatural rebellion* of Henry II.'s own children. The *baron wars* under king John and Henry III.—*Edward II.'s own queen, Eleanor, and son, the prince of Wales, conspired to dethrone him.* The *woful feuds of the houses of York and Lancaster—the oceans of blood that deluged the country for thirty years*, under Henry VI. and Edward IV.—*the murder of Richard II.*—all are acquainted with the history of Richard III ! His *grandfather*, the earl of Cambridge, *beheaded* at Southampton,—the duke of York, his father—*beheaded* before Sandal. His *three* brothers, one of them slain in *cold blood*—the duke of Clarence *drowned in a butt of Malmsey*—his two nephews, *strangled in their beds*, besides *eleven battles fought*—in one of which 36,730 Englishmen were left dead on the field, besides the wounded ! (Echard, p. 520.) This was the battle of Taunton, in Yorkshire. Philip Comines, an English writer, says, "eighty of the royal blood were lost in them," of whom was Henry VI.—a good and virtuous prince. The *Usurper Richard III.*, was killed in the battle of Bosworth, after having *swam to the throne on rivers of blood*. His opponent, the earl of Richmond, assumed the sceptre, as Henry VII.—who by marrying the daughter of Edward IV., united the houses of York and Lancaster, and thus ended the terrible factions of "the White and Red Rose." All this I have from their own historians, and to do justice to Mylius, whose work is a very good school-book—he does not hide the faults of his countrymen. Nor does he act so unfairly towards Ireland as Lingard ; Mylius I take to be a Briton—Lingard a Norman ; all know, of course, that both are Catholic books. "Lingard," by J. Burke, Esq., is a well got up school book.

We now leave our readers to infer whether Ireland was peculiar in her feuds. During the long space of 2468 years of the Gadelian monarchy, down to 1172, A.D., it will be found that not as much blood was shed by civil wars in Ireland, as in 1000 years in England. During the whole time of our 136 Pagan kings, and forty-eight Christian ones, there were scarcely

as many fell by intestine broils, as there did in one half the time in the island of our traducers. And what excites my indignation most is, that some of our modern Irish romancers have the impudence to tell us that they find no characters, in Irish history, illustrious enough to make heroes of tales. These bear a great name, but very unjustly, as they live by forging calumnies of the Irish people, of old and modern days, of peasantry and gentry; still their *base coin* passes current. They must know very little of the solid history of Ireland, else, notwithstanding all her feuds, they could make out characters as brilliant as ever adorned the pages of any book. The Red Branch Knights of Ulster supply ample theme, but libellous works *sell best* in these degenerate days.

#### THE FORTY-EIGHT KINGS OF IRELAND AFTER ST. PATRICK.

As it is falsely asserted that there were no Milesian kings from the coming of St. Patrick until the arrival of the English though that most accurate historian, O'Flaherty, in his "Ogygia," gives them in regular succession, and the year of the reign of each, yet, I shall here cite a few foreign authorities, to disprove the deliberate falsehood: In the first book of the Polychronicon I find these words—which I render thus in English—"From the coming of St. Patrick, to King Felim's time, there have been thirty-three kings in the space of 400 years in Ireland. But in the time of Felim, the Norwegians with their leader, Tuagesius, occupied the land. From Turgesius to the last monarch, Roderick, King of Connaught, seventeen kings were in Ireland." Thus it may be seen that a foreign author gives within eight of as many kings as O'Flaherty.

Anselm, the learned Archbishop of Canterbury, in his "Thirty-six Epistles," (contained in Dr. Ussher's collection of the "Epistles of the English Clergy"), written A.D. 1118 to Muircheartach (Murty), the great O'Brien, King of Ireland, thus writes, "To the glorious Murty, by the grace of God, King of Ireland, Anselm a servant of the Church of Canterbury, &c." Lanfranc, the predecessor of Anselm, and previously Bishop of Dover, thus says in his letter to Turlough O'Brien, King of Ireland, 1074, "Lanfranc, a sinner, and the unworthy Archbishop of the Church of Dover, to Tordelagh, the magnificent King of Ireland, benediction, &c."

In the same collection is mentioned a letter of King Henry I., to Rodolph, Archbishop of Canterbury, ordering him to consecrate priest Gregory Bishop of Dublin. This was A.D. 1123. These are Henry's words, "The King of Ireland has instructed me, that he and the citizens of Dublin, elected Gregory to be bishop, and sent him to you to be consecrated. Wherefore, I order you that, in compliance with their request, you immediately perform the consecration." From this it would appear

that at the time the see of Dublin, owing to the confusion, consequent on the Danish usurpation, was not subject to Armagh.

The Psalter of Cashel, quoted by the learned Rev. Dr. Keating, in its allusion to Irial, son of Heremon, informs us that of his line, up to St. Patrick, there were fifty-seven kings, and fifty after the same monarch. Such evidences as the above are quite sufficient to show to any unbiassed mind that there were, after Christianity, a long series of the Gadelian race of kings in this holy land, whose renown, valour, hospitality, liberality, and piety, formed a rich theme for the native bards and annalists.

It is worthy of remark, that though there was repeated contention amongst the provincial kings of Ireland, still the annals of the several provinces agree generally as to the principal facts contained in Irish history. Thus each was a check on the other and each was sure to contradict, if either put forward a false statement of any fact. This tended to make and keep native records pure and unadulterated. But, above all, the Literary Committee of the Triennial Senate of Tara was highly calculated to preserve the truthfulness of our history; by it the historian, who put forth false statements, was sure to be degraded. No other nation on earth, of ancient or modern times, had such an ordeal of investigation. Amongst our kings and princes, jealous of their fame, and having different interests and views, there could not, by possibility, be a combination to corrupt the national records. Mutual jealousy prevented it. This is treated of more at length in the preface to second volume.

Our space will not allow us to give an outline of the constitution of the Parliament of Tara, nor of the laws of Ollamh Fodhla (Ollav Fyola), and Cormac O'Quin, and of other Irish kings; the first reigned twelve centuries, and the second, two, before St. Patrick. This topic is also handled in my essay. Who would read our national archives will find that no nation, ever yet, up to his day, has had so polished a constitution as was that of Tara. The reader is referred to Keating, MacCurtin, O'Halloran, O'Connor, O'Flaherty, Taaffe, &c. The Scythic civilization, so much lauded by Epiphanius, Bishop of Salamis, of the fourth century, and quoted by me in page seventeen of the "Dirge," streamed to, and over Ireland.

#### BOOKS OF REFERENCE.

It would be tedious to enumerate, in this place, all the Irish works, whence has been derived our information on the previous facts. The "Seabright Collection," in Trinity College, is a book of great value. "Psalter na Rann," being an abridged history of the posterity of Abraham, until after the death of Moses. The collection called the "Speckled Book," the

"Book of Invasions," the "Book of Lecan," the "Book of Clonmacnoise," the "Psalter of Cashel," by Cormac, its king and bishop. Most of this was a transcript from the "Psalter of Tara," besides some original prose and verse compositions. He wrote also a glossary of difficult Irish words, his poems, though not all illustrative of Irish history, but chiefly on religion, are most interesting. The "Psalter" is in the British Museum; the compositions of Eochaidh (Ayughy) O'Flynn, as contained in the "Book of Invasions," by the O'Clerys, &c., are of immense interest. His poems on the colonization of Eire, present specimens of eloquence and diction not to be surpassed in any language that I have read. His poem on the Milesian kings, from their landing, to 3150 of the Creation; his poem detailing the building of the palace of Emain, in Ulidia, 3596, A.M., to Connor A.D. 1, down to its destruction by the Colla Uais, A.D. 331, and many more of still greater importance.

The Annals of Tighernagh, Abbot of Clonmacnoise, who died A.D., 1088. He went back only to 3596. From this fact some dogmatizers assert, in opposition to most numerous, concurrent, and authentic authorities, that it was on that year the Milesians landed. Just as if a writer may not take his start from any year he pleases. And so we find in the historians of all countries. Such inferences from false data are very dangerous. Was anything ever more silly than to say, "such a historian did not mention a certain fact, therefore, such a fact had no existence." If a historian finds a thing well done by another he leaves it so, he then takes up what he thinks he may do better. Thus, would have acted Tighernagh. He left well enough alone. "*Quieta non movere*," was his maxim.\*

"The Roll of Kings," the "Din Seanchus," the "Book of Innisfallen," the "Book of Rights," the "Book of Etymologies." The poem by Ceanfæla, which narrates the travels, by sea and land, of Milesius, as contained in the Book of Ballymote, is very valuable. In fact, it would require a large work to contain a list of the Irish works still extant at home, besides hundreds scattered all over Europe; England as well as Denmark, did what they could to steal or destroy our Records. See the Catalogue in Trinity College, the Irish Academy, and Dr. Ussher, Marsh's Library, Royal Dublin Society. The Four Masters is a most important work though it contains much that was better unwritten.

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\* According to the Annals of Four Masters, it was about this date (rather 3500) the Milesians landed, but, according to the same authority, there intervened between that epoch and the Birth of Christ 1694 years, which thus appears:—the year of the world when the Milesians landed, 3500; the year of the world at the Redemption, according to the Annals, 5194; number of years before Redemption, 1694. Hence, according to this calculation, the Milesian Invasion is much earlier than that assigned to it.



We should have sooner said, that the harp-players and other musicians, physicians, entertainers (betaghs), poets, annalists, &c., should—according to the law—be of noble descent. The learned held rank next to royalty.

#### OBJECTION AGAINST THE EARLY MILESIA COLONY ANSWERED.

It is most strange, that well-informed minds can be so silly as to urge against the early arrival in this country, the want of sufficient shipping. On this point, we will not waste time, as every scholar has read of the Argonautic expedition, which is as much a fact as that of the allied fleet at the Crimea ; of the Grecian fleets before Troy ; of the twenty-one ships of Æneas, and his having twice as great an extent of sea to cross before his landing in the country of Latinus ; of the number of men he must have had with him, worn and spent as they were after many sea hardships, when the native king thought it the more prudent course to make terms with him. Ireland was much nearer to Spain, than Latium or Carthage to Troy. Moreover, the Milesians were practiced seamen—having crossed the inland seas so often—and their system was to coast along for the purpose of taking in provisions. Again, we find St. Paul sailed from Asia to Rome, the vessel having on board 276 souls.—Acts of the Apostles, c. xvii. The ship was driven into the Adriatic, and met with disasters. She must have been a large ship to contain so many, and provisions necessary for several months. The compass is the invention of only a few ages ago ; yet, long before that epoch, a great many distant islands were discovered and colonized.

Father Charlevoix, a French Jesuit, opposed to the marvellous theories of travellers, says :—

“ I have already observed, that it is an arbitrary supposition, that the grand-children of Noah were not able to penetrate into the New World, or that they never thought of it. In effect, I can see no reason that can justify such a notion. Who can seriously believe, that Noah and his immediate descendants knew less than we do, and the builder and pilot of the greatest ship, that ever was formed to traverse an unbounded ocean, and had so many shoals and quicksands to guard against, should be ignorant of, or should not have communicated to his descendants the art of sailing on the ocean ?” Therefore they did sail on the ocean—therefore they sailed to America—therefore America was discovered by Noah.

Christovallo Colon—not Columbus—discovered America.

Knikerbocker.

(An American Work).

## THE FINE ARTS.

As to our taste for Fine Arts, the following extracts from the *Freeman's Journal* of May, 1855, is quite *apropos* :—

“MECHANICS’ INSTITUTE—LECTURE ON THE FINE ARTS OF ANCIENT IRELAND.—Mr. Henry O’Neill resumed, last evening, the delivery of a course of lectures on the fine arts of ancient Ireland. Independent of the interest with which Mr. O’Neill, by his pleasing style of delivery, invests his lecture, the subject is one which should, in an especial manner, command the attention of an Irish audience. We have read of, and we have been lectured about, the ancient glories of almost every nation; and yet, we know but little, comparatively speaking, of the position which our own country held with reference to the fine arts in the days of old. It is high time to look at home, and any one who has heard Mr. O’Neill cannot doubt that a rich field is open to such as care to explore it. The talented lecturer gave a history of ancient Irish art and civilization, commencing from the battle of Moyturra, which, according to the Four Masters, took place 1897 years before the Christian era—in fact, before the time of Moses, and at which period the Irish were skilled in working the precious metals. The lecturer dwelt with peculiar force on the proofs these notices furnish of a very early civilization in this country. The establishment of a parliament at Tara above 3000 years ago—the literary character of our Irish King Cormac—the high condition of art anterior to the English invasion—its decline from that period—art dying out here when it was progressing in other countries—these important facts in the history—ancient Irish art, and ancient Irish civilization—were commented on in a most lucid, argumentative, and convincing way, so as fully to establish the fact that Ireland had a very early civilization, and that, notwithstanding the Danish invasion, she preserved that civilization until the twelfth century, and that her subsequent retrogression was a natural result of the disorganised state of society consequent upon the Norman invasion.”

It is not strange that some of the modern Irish Antiquaries, (at least one) have strained every nerve in an attempt to shew that Ireland had known nothing of the refined arts until the arrival of Danish, Saxon, or Norman freebooters into this island. This doctor would not concede that this island had her horizon corruscated by a blaze of the most perfect system of all sorts of sciences, viz., astronomy, physiology, pathology, philosophy, physics, theology, (not *pagan* but *orthodox*) music, architecture, sculpture, painting, &c., not to mention languages, many centuries before the redemption of man. Were the doctor of himself able to explore documents, and to investigate *per se ipsum* archives, and were not his concealed anti-

Irish feelings in the way, he would easily find that this old land had a corruscation of knowledge such as never illuminated any other country on the face of the globe. The reader in sustainment of this statement is referred to our chapter on "Round Towers," and crosses at the end of this volume, as well as to our "Essay on Ireland," published in 1856, and to the preface of our "School History of Ireland." In these are cited from foreign and adverse authors passages, which place on a pinnacle of eminence visible to the mental eye of any reader, however distant from previous respect for the Irish, their very remote antiquity and progress in art and science. We shall here quote a passage or two which was not in the essay. It is from Bailey, a French writer of the last century, who was guillotined for his endeavour to check the French anarchists in the time of the Revolution, though he was elected first President, when monarchy was subverted, and made Lord Mayor of Paris: these are his words: I give the translation first, then the original—"The existence of this primitive people (the Irish) is proven by the description which presents only the remains, or debris of astronomy forgotten, philosophy blended with absurdities, physics degenerated into fables, pure religion (that of primitive Persia 19 hundred years before Christ,) but concealed under gross idolatry. This ancient people had sciences in perfection, a sublime and sound philosophy.

"L'existence de ce peuple anterieur est prouvée par le tableau, que n'offre que des debris, astronomie oubliée, philo sophie mêlée a des absurdites, physique degeneratee en fables, religion epuree, mais cachée dans une idolatrie grossiere, cet ancien peuple a eu des sciences perfectionnees, une philosophie sublime et sage."—Bailey.

Let any reader go to the beautiful Museum of the Royal Irish Academy, Dawson-street, Dublin, where he can examine reliques ante-Christian as well as post-Christian, a substantial evidence of what has been written. The bronze war weapons found in many parts of this island are identical with those described by Homer, as used in the Trojan war, 1180 years before Christ.

Doctor Parsons, in his "Remains of Japhet," published in London, A.D. 1767, puts beyond dispute the early enlightenment of Ireland.

Parsons was an eminent medical man, a Fellow of the Royal and Antiquarian Societies of London. To this splendid work some reference will be made in the course of these volumes, as well as to Sir L. Parsons, afterwards Lord Ross. These impartial and luminous authors demolish the abominable calumny of Strabo, Solinus and St. Jerome with respect to the cannibalism of the primitive Irish; and they do so on the plainest shewing, and they confidently ask, what information could such men as Ptolemy the Geographer have of this country, as they only heard of it from traders who

merely touched its shores but never went into the interior. St. Jerome is said to have written that he saw natives of this island in Gaul eating the flesh of children. Granting all that ! Does one swallow make a summer ? St. Jerome might see such an occurrence, and worse, a few years ago in Spain, where a mountaineer was convicted of having killed many children and eaten portions of their flesh ; and when he was examined his answer was that he could not resist his nature, that he felt himself occasionally *as if converted into a wolf*. Such phenomena will be ever apt to occur in any country. However, one thing is certain, that native historians or even bardic writers, furnish, I think, only one instance of such a character in Ireland, whilst England has many cases.

As to the charge that our ancestors were dressed in the skins of beasts, supposing we admitted the fact, nothing could be thence inferred to militate against refinement, as it is known that skins primitively were brought to a high state of finish, as indeed they are in our own days, so that vests and breeches are made of them even as matters of elegance. Besides, the dress of the body has never been recognised by the learned as characteristic of civilization. For fine clothes can be had for money, and by the most ignorant persons and nations ; thus California and Australia, a few years ago, were confessedly not advanced in knowledge and refinement, yet gold gave them all sorts of ornaments in the way of dress and European civilization, whilst the very authors and artists that supplied the articles were perhaps themselves very poorly clad and lodged in Paris, London, and Dublin. Civilization is the work of the mind, and a man clothed in skins is capable of as high an order of intellect as the man who wears the most costly dress. Some of our readers may have in memory the brilliant inaugural lecture of the Very Rev. John H. Newman, Rector of the Irish Catholic University, on this subject. We are glad to have such a supporter sustaining our views. Abaris, an Irish chief, is handed down to us as being present at a council of Athenians, having his majestic figure set off to great advantage with the most costly dress ; he was there as an ambassador many hundred years before Christ, and his language, wisdom and prudence as a statesman, orator and courtier are held forth for admiration. One would be inclined to think that the true and most important manuscript records of Ireland are missing or lost, and that nothing was tolerated to live which could attest the extraordinary civilization of the old land. It is certain that those we have are admitted as genuine as far as they go, but if all were to be had there would be such a corruscating blaze of evidence that the bitterest reviler should give in.

It might not here be necessary to notice the very late period at which



knowledge and civilization reached England, and the slow advance they made in it up to the time of the Norman conquest, as her own historians record these things, but in doing so they take care to endeavour to detract from, or to asperse our character. Such malignant jealousy forcibly reminds us of Reynard, who scolded the grapes which he could not reach—

The vain, contending for the prize  
 'Gainst merit, see their labour lost;  
 But still self love will say, "Despise  
 What others gain at any cost?  
 I cannot reach reward, 'tis true,  
 Then let me sneer at those who do."

Dishonest tourists have given such descriptive accounts of this country—as it was when the Anglo-Normans came to its shores—as would lead readers to infer that England was herself a model of perfection in learning, arts, sciences and poetry at that period and before it. We have met Irishmen and ladies who were under that impression, and who thought the accounts of her Ireland were true. Wright, a bigoted English historian, who assails our isle in the foulest language, and reiterating the calumnies of Solimus, Strabo. St. Jerome (when a boy), and others, certifies that in the days of Henry the II., this nation had the tree of religion in full bearing in a genial soil, and that no reform was needed in that respect. He admits our learning at the same era. But we refer our readers to his works on Ireland and England as to the state of barbarity of the latter, when William of Normandy conquered it—I might say in as many days as it took centuries to make a fruitless attempt to bring us to subjection—Wright states that in those days, such was the disorganised condition of London, that bandits, in broad-day light, in groups, walked the street, that no honest person could appear, that traders and merchants should fortify their shops and stores to protect their property even in the day-time. We could scarcely believe our eyes when we read the account, inasmuch as we imagined that ordinary decency would have suggested to the lying Barry or Cambrensis, the cunning of not exerting his wicked genius to blacken our character, whilst that of his own countrymen was so bad. However, that basely-begotten cleric sought to cover the abominable deeds of his illegitimate relatives, who came here as robbers:—that they were such clearly appears from "Wright's Ireland."

When Henry II, in 1164, sent the Earl of Arundel, three other noblemen, an archbishop, three bishops, and three royal chaplains, on an embassy to Pope Alexander III, four of the ecclesiastics made orations in

Latin, and then followed Arundel in an English speech, in which he says ; “ We, who are illiterate laymen, do not understand one word these bishops have said to your Holiness.” This passage is taken from Mylius, an English Catholic historian of the present day. The same writer places, in every century downwards, on record, facts, which will shew that as regard manners, customs, habits, police, architecture, houses, cottages, England was not before Ireland. The houses of most of the English aristocracy, up to the sixteenth century, were, according to him, no better than wooden frames with clay plastered into them—and very comfortable houses such were ; we have seen most beautiful ones of that character in the county of Limerick ;—our enemies used to describe these as *mud cabins*, never telling their readers that, with few exceptions, such were also the residences of the English gentry, of the same period. What are our brick houses but burnt clay ? Unscrupulous authors stop at nothing to effect the ends they have in view. It is to be lamented that truth should be sacrificed to sordid gain, and that malicious authors could bring themselves to inflict such an evil on posterity as to seek to mislead them by giving a false colouring of facts, or transmitting forged ones. The following facts are found in Tegg’s Historical Companion, published in London, A.D. 1835 : “ BREECHES first introduced into England A.D. 1654 ; FIRST PLATE GLASS for looking-glasses and coach windows made in Lambeth, 1673—in Lancashire, 1773 (only 84 years ago) ; POST OFFICES first got up in England, A.D. 1581 ; MAIL COACHES established in Bristol, 1784, and in other parts of England 1785 (just 72 years ago) ; FIRST SILK MANUFACTURE in England, 1604 (it was in use in Ireland long before—long prior to the Christian era) ; CLOTH STOCKINGS (woven) worn by Henry VIII., but got a chance pair of silk ones that came from Spain ; this was the case with his daughter, Elizabeth, when Queen. Hats first made in London, 1501, (worn only by few, and were a great curiosity) ; Stops in Literature 1520, colon, 1580, semicolon, 1599 ; FIRST STONE CHURCH in London, 1087, (many centuries after their use in Ireland) ; CASTLES first built in England, 1140 (yet the Anglo-Norman Invaders, through the lying Barry, charge our ancestors for not having had such, though there were some) ; STONE HOUSES substituted for timber ones (1666) in London, owing to the fire that burnt 400 streets, covering an area of 436 acres. MUSLIN first introduced, but not manufactured in England, 1781 (74 years ago—it was in Ireland long before that time) ; MUSICAL NOTES, as in present use, 1330, (it is admitted by Cambrensis or Barry, that Ireland excelled in music centuries anterior to that period) ; IRISH TOWERS built about A.D. 500, (those who could erect such grand specimens of solid architecture, which have laughed to scorn the ravages of ages, could, and did, build stone

houses and chambers at the same time, as we know from Ware, Archdall, & Co.); **BRICK BUILDINGS**, 886; **BUILDING WITH STONE** by Bennet a monk, 670 (monks are recorded as the inventors of almost all physical and moral refinement); this sort of building first established in London by the Earl of Arundel, 1601, at which time the houses of that city were chiefly of wood, (yet our ancestors are described by Barry as barbarians, because Harry the Second had only a wooden court on his first accursed visit to Dublin; there was a stone one if he would put up in it); **CAPS** first worn in England 1449, (up to that time, except for soldiers, there was no covering in use for the head, but the national cap was long in use in Ireland, though at first it was bestowed only on the most learned, and was called the Doctor's or "Ollave's Cap"). With all primitive nations the custom has been to have the head without any cover save the natural one, the hair. In 1571 a penal law was passed obliging the people to wear a thickened cap, (something like a piece of colored **FLANNEL** or **FRIEZE**). Facts of this nature could be adduced to a great extent, but those enumerated, it is hoped, are sufficient to shew that our country was not behind England in things that are thought to be marks of material refinement, whilst Ireland was far and away before her in mental polish, artistic skill, and profound learning. I have written this preface—not to asperse the character of Englishmen—but to defend that of my own countrymen. I have written, not in offence, but in defence.

#### ADDITIONAL.

The different rubbings of the sculptural crosses of ancient Ireland, before the Normans, as exhibited by Mr. O'Neill, attest the refined taste of the Irish in that department. He shewed from the inscriptions themselves, as well as from the style, that these unequalled *chef d'ouvres* must have been produced centuries before the arrival of Strongbow, and that the Normans destroyed the works themselves as well as checked the national progress in the Fine Arts.

#### STONE BUILDINGS.

The very name of Teamar (Tara) proves the existence of stone buildings, A.M. 3936. The tradesmen and labourers brought by the Milesians erected a palace in the barony of Leitrim for Tea-Heremon's queen. It was called "Teamar." In this word we have the radix of the Latin "murus" a "wall." That Pygmalion's tower was of stone, that Priam's palace was of the same, that Dido's Carthage had stone buildings, no one acquainted with history will deny. Yet all these had existence much about the time of the wanderings of the Gadeliens, as will be gathered by a close attention to the leading characters in the *Æneid*, *Iliad* and *Odyssey*. See O'Flaherty's Synchronism on this interesting subject.

## SHIPPING FACILITY.

As to the objection urged against the early colonization of Ireland, it is most futile. The argonautic circumnavigation—the Grecian fleets, Dido's, and that of Æneas render the history easy of belief. Besides, coasting was the system of sailing practised at that early period—Necessity, the mother of invention, suggested that mode. But in truth no objection would be raised, had not unfortunate and calumniated Ireland been the object. We don't intend to satisfy enemies, but our aim is to confirm friends in their opinions.

THE BRONZED SHIELDS AND MILITARY WEAPONS of the Greeks bespeak a refined taste in the arts, and it is reasonable to infer that the Scythians, upon going to Spain, carried with them the knowledge of such arts. The language of "The Dirge," tells us that the Gadeliens remained for some time in Thrace, Thebes, Crete, and Lacedemon. This fact is an evidence in favor of my opinion; moreover, Herodotus and other writers, hostile to the Scythians who overran their country, affirm, that Scythia was an enlightened nation. I mean Scythia, strictly so called, that is the country, north-east of Phœnicia, having the Volga far to the west of it. We refer the reader to the quotations from the Earl of Rosse for further proof. I feel I have already exhausted the patience of my readers, for which I apologise. In conclusion I have to say, that if this work be in any manner a defence of my dear native land, I am amply repaid for all my labor; if I have erred in the narrative of facts, or in the elucidation of languages, such error is not intentional, and if I have offended any person, I ask pardon.

*The following is a note from O'Connor's Dissertations on Irish History, page 141.*—The Linen Manufacture was carried on in Ireland at a very early period to a great extent; and Dr. Lynch, author of *Cambrensis Eversus*, quotes a description of the kingdom, printed at Leyden in 1626, in which the author states that Ireland abounds in flax, which is sent, ready spun, in large quantities, to foreign nations. Formerly, says he, they wore great quantities of linen, which was mostly consumed at home, as the natives require above thirty yards of linen in a shirt or smock. Moryson, secretary to Elizabeth, and another writer, who published some of his calumnies in 1807, inform us that the Irish went naked; and this they unblushingly assert, as well in opposition to truth, and to the record containing the positive law of Eochy Eadgathach, monarch of Ireland, who enacted, not that the people should wear clothes, for they were never without them, (and, were they disposed to go naked, their northern climate would not allow the practice) but that different colors should be worn in the different ranks



from the king to the peasant ; which proves they were skilled, at an early period, in manufactures, the art of dying wearing apparel, &c. This law, relating to colors, was promulgated many years previous to the Christian era, according to our ancient annals ; these annals are, no doubt, as worthy of credit, in the facts they transmit to posterity, as those handed down by Sallust, Livy and Tacitus, all of which are grounded on no other authority but that of tradition and the testimony of native writers, which is also precisely the case with our Irish annalists. But the people, so far from going naked, were extravagant to a degree in their wearing apparel. To instance, in one particular, the Irish fashion of making up shirts was so very expensive on account of the number of plaits and folds, that, in the reign of Henry VIII, a statute passed, which forbid them, under a severe penalty, to put more than seven yards of linen in a shirt or smock. Spencer observes that they wore saffron shirts and shifts, which were also prohibited by an act of parliament, as well as golden-bitted bridles, spurs of the same material, and gilded petronels or carabines. We never meet such embellishments among savage and naked barbarians ; they are only to be found among nations of refined taste and civilization. The foregoing laws completely refute the calumnies of Moyson, as well as the Barrister who quotes him ; and surely he ought, as his profession required, to be better versed in the Statute Book.

“The Massagetæ have a dress and manner of living like the Scythians. They are either horse or foot as occasion requires, for they participate both duties, being spearmen and bowmen ; they are accustomed to have a battle axe ; they use gold and brass in almost every thing ; their spears, the points of their arrows and their battle axes, in all these things they use brass, but as to their helmets, their belts and their breast plates, they are decorated with gold ; thus, also, around the chests of their horses they put brazen thoraces, but on their reins, bits and other trappings, they are ornamented with gold. Indeed they use neither iron nor silver, for their country does not produce them, though they have brass and gold in abundance.”

Herodotus—whose very description is also given by Justin, was no friend, nay, he was the bitter malinger, of the Scythians, because they subdued his own country—just at the end of his book, gives the foregoing glowing description of the grandeur and wealth of the early Scythians, and from that picture of their dress by an adverse writer it is clear they were not naked savages. It is argued that they covered themselves with the skins of beasts. Well, granting that they did, it does not thence follow that they were savages. For even in our days the first men of the land and women think themselves very happy when they can procure some articles of their costume of valuable skins. For instance, gentlemen’s vests, ladies’ furs, judges’

ermine. Nothing can be more elegant than highly finished skins as articles of dress. They can be reduced to the highest state of finish. More than eleven hundred years before Christ, Abaris, an Irishman, gorgeously dressed, appeared at an assemblage of Grecian princes. In dress, wisdom, eloquence diplomacy and courtly elegance, he was amongst the first, as can be seen in my Treatise on "Round Towers." Again, it is falsely stated that persons who wear seamless garments are savages. Nothing can be more suitable to men's convenience in certain climates than such. Christ's garment was seamless, and a clergyman just after returning from a fourteen-years' residence in the East Indies, informs me that the seamless dresses of the natives are most graceful. I have thought it my duty to dwell upon this point, as many have been led into error.

TRADES OF ANCIENT IRELAND.—For an account of these the reader is referred to Keating, MacGeoghegan, MacCartin, O'Halloran, O'Connor's Dissertations, and several other eminent native annalists. The Scythians, (from whom the Irish), introduced letters, sciences, arts, and trades into Egypt, and into all places to which they traveled, or over which they had dominion. Scythia was a part of the primitive *Iran* or *Persia*, according to the above writers, and Doctor Parsons and the Earl of Ross. See my Essay on Ireland, also Preface to Second Volume of this work.

THE  
AUTHOR OF THE "DIRGE OF IRELAND."

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As some small doubt (however seeming unworthy of notice) has been thrown upon the fact that the author was *a Bishop*, it becomes our duty to say something on the subject. Let us, in the first place, state, that though several moderns of the present day might have rashly asserted that he was not a Bishop; still we would look on such authority as nothing, when compared with the universally received opinion to the contrary. A national tradition, relative to an important popular fact, which happened only five generations (150 years) before the present day, is more than sufficient to outweigh the authority of any living man, however learned and respectable he might be. The name of the learned Most Rev. John O'Connell, Bishop of Kerry, the author of "Ireland's Dirge," is a household word in all parts of Kerry, part of Cork, Waterford and Connaught. We have often heard western Irish scholars recite the "Dirge," and talk with rapture of the Most Rev. bard. But as the eloquent poem tells such tales of woe, and so brilliantly sings of the rapacity, oppressions, and murders practised on the prelate's native land by the *drumming* ancestors of many men who now pompously strut about our streets, it is very unpalatable to disentomb (as a Rev. antiquarian has termed our effort) the beautiful composition. Had another pen than our's undertaken the task, it is probable that no doubt would be sought to be made. But it is fortunate that, in addition to the concurrent testimony of the national tradition, and (with scarcely an exception) of all Irish scholars, we can give a quotation from the letter of a learned Irish scholar, a parish priest of the archdiocese of Tuam, once our fellow-student. We have seen, in the Royal Irish Academy, a portion of a manuscript purporting to be a history of Kerry, and in which it is said that in that county there was, in the 17th century, a great rivalry in dirgie poetry, in which "*Mr. John Connell*" surpassed all other poets, and that Pierce Ferriter ranks next. As to the manuscript itself, we have to say, that though it directly, and not inferentially stated, our author

was not Bishop, still its words ought to have no force with a logician, because the work itself proves the author's entire ignorance of local circumstances, and he, everywhere, adds, "that of *himself* he knew nothing of what he wrote." He confesses that he did not know when the first of the O'Connells settled in Kerry. Of them, their hospitality, and learning, he speaks with great respect, and particularly of John of Ashtown, who submitted to Cromwell. However, the author evinces that he is a complete stranger to that part of Ireland. He was clearly a minion of English power, as we shall shew elsewhere. It is quite evident he was not a native of Kerry, nor of any neighbouring county. We have carefully read the *anonymous, mutilated manuscript*, and we hesitate not to assert, that no scholar ought to raise a doubt, depending on such an authority. As we have above written, even though a work were subscribed by the most distinguished man of the day, nevertheless the "*consensus hominum*," would have the greater weight. We, by no means, insinuate, that the mutilation was made by, or in the Academy, whose labour we highly value. Again, though "*John O'Connell*," was not even a priest (there is evidence to the contrary in the poem itself) when he was in the habit of composing dirges, still it would not follow that he did not afterwards receive ordination and consecration.—Next, any one who will carefully peruse the "Annals of the Four Masters" will find that men, whether lay or cleric, distinguished by learning, are styled "Master." We likewise find from a letter of Bishop Molony, writing from the Continent to Dr. Tyrrell, Bishop of Clogher, in 1689, that a Bishop named Barry, is called three times "M. B.," and once "Master Barry." This letter is to be found in King's "State of the Protestants under James," and was published in 1691. Wherefore if we had no further authority we would rest content that our author was a Bishop both holy and learned. But to silence all cavil on the matter, we annex the extract from the parish priest's letter, and the Bishop's pedigree, which we have from one of his lordship's descendants.

"January, 3rd, 1855.

"MY DEAR O'BRENNAN.—Need I say that I will cheerfully subscribe for a copy of your forth-coming 'O'Connell's Irish Dirge' which, I venture to say, will be the best and most accurate epitome of the history of



Ireland that has ever appeared in print. You ask my authority for saying to you, in a former correspondence, that the poem was composed in 1704, by the Right Rev. John O'Connell, then Bishop of Aghadoe, which bishopric is now-a-days absorbed in Ardfert, *alias* Kerry.

"My dear Sir, my authority was no less a personage than the Liberator, whose sister I met, eight years ago, at the mansion of her son-in-law, a member of the ancient and illustrious house of Coolavin. The fine old lady spoke the Irish fluently. I asked her the connexion between O'Connell and the episcopal bard; her answer was, she could not then say, but promised me to consult her brother on that point. On her return to Derrynane, she, at the earliest convenience, wrote, informing me 'that the poet was the great-grand-uncle of their father, and that the bishop and Queen Anne were contemporaries.'"

The above quotation proves two things, viz., that Dr. O'Connell was alive in 1704, and secondly, that he was a Bishop, and this is exactly what we stated in our first prospectus, to which exception was taken. We need not add, that nothing was more usual in the days of Queen Anne, than to call Bishops and Priests by their name *simply* omitting *Bishop* and *Priest*. This was most necessary to screen the people's faithful pastors from the infernal system of espionage, exercised to *catch* ecclesiastics in those days of terror, blood, and irreligion, when a large price was placed on the head of a Bishop, Priest, or Catholic teacher.—See O'Connor's "History of the Catholics," also Curry's "Civil Wars." These three classes were then obliged to hide (*earth*) themselves, as if foxes, avoiding the pursuit of the *horrible dogs of war*. On the mountain-tops, in caves, in bog-holes, and under hedges, were the clergy forced to discharge their ministration duties, and celebrate the august sacrifice of the Mass. We are convinced that Dr. O'Connell's episcopacy began about 1691, and that he died in 1704. See note in page 85 of "Dirge."

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#### DESCENT OF THE MOST REV. JOHN O'CONNELL,

BISHOP OF ARDFERT, IN KERRY, AUTHOR OF THE "DIRGE OF IRELAND."

He was of the O'Connors of Iveragh, hereditary constables of the castle of Ballycarbery.—See note under stanza ci.

- I. GEOFFREY O'CONNELL, head of the sept in the time of Elizabeth and James I., by his wife, Julia, daughter of Sir Teige Mac Owen Mac Carty, of Drishane, had three sons, viz. :
- II. MAURICE, the aged chief in the war of 1641; JOHN of Ashtown, law

- agent to the Marquis of Ormond ; and RICKARD, Bishop of Kerry, martyred, 1651. Said Maurice had two sons, viz. :
- III. BARTHOLOMEW, the elder, whose wife was Honora, daughter of Mac Croghan of Littercastle, he died before the war of 1641. CHARLES *a quo* the Ballinablowne family. Said Bartholomew had two sons, minors, during said war, and restored by Cromwell, viz. :
- IV. MAURICE, father of BRIGADIER GENERAL MAURICE O'CONNELL, and three other sons, all of whom died s. p. ; and GEOFFREY, the second son, who had three sons, viz. :
- V. MAURICE of BALLINAHAW, his heir, who forfeited in 1691 (about the time "The Dirge" was written) ; DANIEL, second son, *a quo* the Derrynane (Derry Finan) family ; and third, JOHN, Bishop of Kerry, author of "The Dirge," who died in 1704, according to the testimony of the Liberator.
- VI. GEOFFREY, NA M-BO (MO) MOR (obit 1722 æt 37), only son of Maurice, was great-grand-father of the late CAPTAIN RICKARD O'CONNELL of Tralee (head of his sept, who left issue), and of Betsey, wife of the late James O'Connell, Esq, Clerk of the Peace of the County Kerry, and of Mary, wife of the LIBERATOR. JOHN, only son of the above Daniel, was great-grand-father of the illustrious Daniel O'Connell, M.P., the Emancipator of the Catholics in the British dominions.

In 1689, Bishop Molony wrote from the Continent to Bishop Tyrrell to interest himself with King James and Cardinal Howard, to recommend O'Leyne to his Holiness, as Bishop of Waterford and Lismore ; and to have united to them Ardfert and Aghadoe, as "*these latter were only small.*" However, O'Leyne's claims did not succeed, whereas Dr. O'Connell was appointed. But O'Leyne was appointed Vicar Apostolic of Aghadoe. And Dr. O'Connell must have been the predecessor of Dr. Moriarty in Ardfert. Moriarty was not made bishop until 1705. Dr. Molony writes, that in 1689 there were only two bishops in *all* Munster, in the absence of Master (Bishop) Barry. He tells Dr. Tyrrell to resist the pretensions of Father Pierce, a Munster priest, and of Father D'Arcy, of Connaught, who were chaplains in King James's army ; he opposes them, because they were too young, and because there were older men entitled to the vacant places. Connaught had only two bishops at this time.

As we believe the prefix "Right Rev." was a Protestant introduction, for the purpose of giving bishops the rank of "Right Hon.," and, as it is not in accordance with pure philology (it is opposed to it), we reject it, and use the words "Most Rev." for all Prelates ; the prefix "Arch" being sufficient to mark the difference between a Metropo-

litan and a Suffragan. We have taken this course, though we find the superscription on Bishop Molony's letter of 1689 thus given,

"The Right Rev. Father in God,

"Peter Tyrrell, Lord Bishop of Clogher."

Dr. Tyrrell was, at that time, a member of the "House of Lords," and he was addressed according to usage, which was to address a Spiritual Peer Right Rev., equivalent to Right Hon. This was used as a seductive means to bring bishops over to the Reformed creed. I must here insert my surprise that Catholic journalists persevere in the use of "Right Rev." for "Most Rev."; besides being bad grammar it is also un-Catholic. Plainly the translation of "Reverendissimus" is "Most Rev." or "Very Rev.," but by no means "Right Rev." I have been talking to most learned Irish Prelates, who have expressed their disapprobation of "Right," as a prefix to the title of bishops. I am also bound to add that the word "Roman" is unnecessary when writing of the Catholic Church. That the Catholic Church has ever been subject to and in communion with the see of Rome is the clearest of all historical facts. The term "*Roman*" was found necessary on the continent to distinguish that see from all others. Not so in these islands, where there is no Catholic Church but the one subject to the see of Rome, which alone, of all forms of religion in the world, can have claim to Catholicity, which term implies universality of times, as well of countries. "The Catholic Doctrine is that which remains the same through all sges, and will continue so till the end of the world."—(St. Vincent of Lerins). Of no church, unless of that subject to, and in communion with the See of Pius IX., and of which St. Irinæus states, "The See of Rome is the seat and centre of unity," can the foregoing be enunciated. Therefore, as no church can be "Catholic" but that of Rome, the term "Roman" is useless, except for some special purpose, as in the Council of Nice.

## A POETICAL HISTORY OF IRELAND FROM THE CREATION.

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The following poem was written by the Most Rev. John O'Connell, Lord Bishop of Ardfert and Aghadoe, in Kerry, who died, as well as could be ascertained, in 1704. It is a most accurate history of Ireland from its earliest days up to his death, or martyrdom ; and, having been composed in elegiac metre, it was called

### THE DIRGE OF IRELAND.

In the former edition the Author felt timid to attempt an extensive radical improvement in Irish orthography, but the demands made on him by eminent dignitaries of the Church and sound Irish scholars,—all approving of the few changes he had effected,—have given him a pleasing confidence to boldly undertake a complete reform of the hitherto vicious orthography. His close study of the philosophy of the language (especially during the last two years,) having diligently compared it with the structure of the Greek, which is itself only a species of the Pelasgic, once the language of *Iran*, or Persia, has enabled him to comply with the wish of friends in this instance. He has been honored with kind and flattering letters from nearly all those, who are thought to be judges of the Celtic in Ireland, and from some in England, the Continent, and America, and there has been no exception taken. This fact gives him a pleasing assurance that he was generally correct. As this work will be stereotyped the greatest care will be taken, to the end that few errors, if any, will be found in its pages. It is intended as a standard work.



THE DIRGE OF IRELAND.

## TUIREAD NA<sup>a</sup> h-EJREANN.

### I.

Aḡ-uai<sup>b</sup> rmu<sup>c</sup>u<sup>c</sup>ḡ<sup>c</sup> m<sup>c</sup> a<sup>c</sup> ḡao<sup>c</sup>i<sup>c</sup>ḡ<sup>c</sup>ḡ<sup>c</sup> na h-É<sup>c</sup>ipea<sup>c</sup>ḡ<sup>c</sup>,<sup>d</sup>  
 Sz<sup>c</sup>mu<sup>c</sup>or na t-t<sup>c</sup>io<sup>c</sup>i<sup>c</sup>ḡ<sup>c</sup>,<sup>e</sup> i<sup>c</sup> ḡ<sup>c</sup>io<sup>c</sup>ḡ<sup>c</sup> na clé<sup>c</sup>i<sup>c</sup>pe;  
 ḡ<sup>c</sup>io<sup>c</sup>ḡ<sup>c</sup> a<sup>c</sup>ḡ<sup>c</sup> ḡao<sup>c</sup>i<sup>c</sup>pe, i<sup>c</sup>ḡ<sup>c</sup> lea<sup>c</sup>ḡ<sup>c</sup>ḡ<sup>c</sup> ḡ<sup>c</sup>-ḡ<sup>c</sup>i<sup>c</sup>ḡ<sup>c</sup>ḡ<sup>c</sup>,<sup>i</sup>  
 B<sup>c</sup>io<sup>c</sup>ḡ<sup>c</sup> m<sup>c</sup>o c<sup>c</sup>i<sup>c</sup>ḡ<sup>c</sup>ḡ<sup>c</sup>-ḡ<sup>c</sup>a a<sup>c</sup> m<sup>c</sup>ḡ<sup>c</sup> c<sup>c</sup>i<sup>c</sup>ḡ<sup>c</sup>ḡ<sup>c</sup> ḡ<sup>c</sup><sup>k</sup> a<sup>c</sup> pe<sup>c</sup>u<sup>c</sup>ḡ<sup>c</sup>ḡ<sup>c</sup>.

A star (\*) refers the reader to the notes at the end of this poem, and there will be only one for each stanza. The *foot* notes, such as this you are reading, will be marked by small letters. The foot notes to each quatrain will be given in the same page or in the next. On the suggestion of a venerated clerical friend of refined taste, an interlinear translation after the Hamiltonian system, was to be given, the letters shewing my reader the order of the Irish words, but as that was not convenient it must stand as it is, as in first edition. It is to be observed, that as our chief aim has been to assist the student to learn our *native* language, we had rather give a literal than a loose English version of the poem. To give a graceful paraphrase of an original composition requires no thorough knowledge of a language. We have known parties to present the public with polished versions, and, at the same time, if asked to give one sentence *verbum verbo*, could not do it. But if a reader wishes to make himself master of a language with which he is not acquainted, a literal translation (as it is called) is that which will help him. He can easily polish it if he wish. But to give some idea of the poetic intrinsic value of the poem, an eloquent metrical version, from the pen of our beloved friend Rev. Charles J. O'Connor of Sandyford, Co. Dublin, a collateral descendant of Bishop O'Connell, and nephew of the ILLUSTRIOUS LIBERATOR, is to be found at the end of "*The Dirge*."

= represents, *pronounced* or *equal*; thus e. g. = *exempli gratia*; q. v. = *quod vide*; s. n. = singular number; p. n. = plural number; m. g. = masculine gender; f. g. = feminine gender; n. c. s. = nominative case singular; n. c. p. = nominative case plural; g. c. s. = genitive case singular; g. c. p. = genitive case plural; d. c. s. = dative case singular; d. c. p. = dative case plural; as. = aspirated or aspiration; ecl. = eclipsed or eclipsis; st. = stanza; quat. = quatrain; v. r. v. f. = see grammar in end of this volume; v. præ. 1 = see preface in first volume; v. præ. 2 = see preface in second volume; v. A. M. = see *Annals Four Masters*; (O'Clery's) v. A. M. G. = see *Annals* published by Geraghty; v. K. = see Keating; v. Mac C. = see Mac Curtin; v. C. = see Carte's Ormond; v. S. W. = see Sir Walter Raleigh, &c. &c.

<sup>a</sup> ḡ<sup>c</sup>a = "of the," f. g., g. c. s.; the masculine gender (aḡ) singular number is invariable; ḡ<sup>c</sup>a, the plural of masculine and feminine, undergoes no

# THE DIRGE OF IRELAND ;

BY THE

MOST REV. JOHN O'CONNELL, BISHOP OF KERRY, 1704.

## I.

The hour I reflect on the nobles of (*the*) Erin,  
The devastation of the country, and the ruin of the clergy,  
The destruction of her people, and the melting of her  
wealth (*jewels*),  
My<sup>2</sup> heart<sup>3</sup> in<sup>4</sup> my<sup>5</sup> breast<sup>6</sup> is tearing.<sup>7</sup>

variation ; thus, ηα εηη, *the men* ; ηα β-φεαη, *of the men* (an eclipsed letter requires no dot over it, or in other words, no aspiration) ; δο ηα φεαηβ, *to the men* ; the accusative as nominative, v. e. α εηη, though in conversation we have often heard α φεαηβ. For articles and declensions see grammar at end of this volume.

β αη = *the* ; αηη, οηη, ηηη, αηηη, οηηη, ηηηη, α .η .η = *in* ; when α, η, or η denotes *in*, some writers used to attach such letter to the noun after it, thus, βη ηβ αηηηβ 'η α η-βηηη, *he was out in the heavy shower* ; the last three words used to be written in two—thus, ηαη η-βηηηη. Plainly αη after η is the Irish for *the*, and should be written separately. Some remarks, which we believed we were the first to have attempted on this point, and which met the marked approval of distinguished scholars, were expressed by a subsequent writer without acknowledging the source whence he got them. We shall say no more. We shall assuredly expose any such future practice. We have an Irish prayer-book full of gross blunders in this respect, but the one in preparation for the press by us shall be kept clear of such. We have seen αη, αηη for α ηη, *in my*. As much abuse has hitherto existed regarding this part of our subject we cannot yet quit it. The system must be exploded by scholars. Of late, α or αηη is the form of preposition for the English "*in*," not η. However each form is used as melody requires—thus, αηη, α before a broad vowel, ηηη .η .η before a slender one. This is the rule αοηη ηε αοηη ηη ηεααηη ηε ηεααηη. In all languages the same system predominates. For example we have in Latin, *amabam, regebam*, in Greek, α πατηρ οια πεπονηα απο του κατ'ακυτου, in English, gibbet, gender, gormandize. In these instances you have slender to slender, broad to broad. Notwithstanding this the student will be often told throughout the following pages that as the rule is not universal in any language, so neither is it in Irish. Let it be kept in view by the reader that in this matter the Irish tongue has nothing peculiar. An ignorance of other languages has made some good Irish scholars fall into the error herein alluded to. The following corruption we would respectfully

## II.

Ταμίρ ηα δίλιονη ρεαδ<sup>a</sup> μαρ λέιζτεαρ,<sup>b</sup>

Νιορ μάρι πυνη δο'η έηε δαονδα,<sup>c</sup>

Ναρ βάρε ηεαρ ηα τυλε τρέιηε,\*

Άετ Ναι<sup>\*</sup> 'ρ α έλανη, Sem, Cam, ιρ Japhetur.

suggest to the Irish student to avoid. Some writers divide the preposition *αη* before a vowel, and this they do because the words sound as if one. Surely it does not thence follow that they are to be written, certainly not printed, as one word. In French, *un ami, des amis*, are pronounced as if *ounamee, dayxamee*; but who would, on that account print them so—*unnami, dessamis*? However, such a barbarism is in use amongst persons who are *thought* to be Irish scholars. They would maintain that *αη* *υαη* ought to be printed *αηηυαη*, or *αη-ηυαη*, thus inserting an euphonic *η* where it is not required, as the *η* in *αη* fills up the hiatus; and they would write *αηη αη υαη*, "*in the hour*," *αη ηαηηυαη*; and even if they use the hyphen, they tear the *η* from the preposition or article, and prefix it to the word following. This error is frequent in some printed papers of the Royal Irish Academy. It is time to put a stop to this barbarism. The mistake originated in this way: having heard *two* words sounded as if *one*, they thought they might write them so. In every language, it is common that two words sound to the ear as one, particularly in Greek, French, and Italian, yet no scholar would ever think of writing them as one word. Homer and Lucian abound in instances of this character. *Άη* has other significations, *αη*, *time*, hence *annus*, a year, *αη* *τ-αη*, *when*.

*αη υαη*, "*when*," *the hour*.—Whenever the words of the text mean *when*, they may be joined; but they are to be written separate when *the hour* is signified, thus *αη υαη*. Some friends of the Irish language think that the system hitherto observed in writing and printing it is defective. They say that words, like these under consideration, ought to be always given separate, that wherever euphony requires the omission of a letter or letters. the apostrophe (') should be inserted, as *ηυαη*, not *ηυαη*: that wherever the euphonic *η*, or any eclipsing letter, such as *η, β, ζ, &c.*, occurs. a hyphen ought to be used thus,, *αη τ-αεαη*, not *εαεαη*, *the father*. Others, on the contrary, are opposed to this mode, and call it an innovation; they add, that though this system might seem an improvement, so far as facilitating the study of the study of the language, yet it might be doing violence to its native origin and peculiar structure. They urge, that Greek authors, particularly Homer, abound in *compound terms*—*prefixes, affixes, infixes, elisions, crases, &c.*, still there was very little interference, on the part of posterity with the *originals*. The apostrophe, coronis, breathings, and accent, as used by the Greeks, are observed by Irish writers to some extent. We must say, that the accent was



## II.

After the Deluge, as is recorded (*read*)

There lived not a portion of the generation of people  
That did<sup>1</sup> not<sup>1</sup> drown<sup>2</sup> the<sup>3</sup> force<sup>3</sup> of<sup>4</sup> the<sup>4</sup> powerful<sup>6</sup> flood,<sup>5</sup>  
But Noah, and his children, Shem, Ham, and Japhet.

not introduced by Greek writers until 200 years B.C., and then by Aristophanes, the comedian of Byzantium, according to the traditional Athenian intonation. The primitive Greeks, as well as the primitive Irish, spoke and wrote purely, without the use of the accent ; but as men proceeded from the source, marks were requisite to preserve or restore original grace and melody. As to the point in dispute, we are to remark—that even in Greek, innumerable instances might be adduced in which, though there is an omission of a vowel or vowels, the apostrophe is not inserted—thus *ταυτα*, for *τα αὐτα*, “the same *things*,” *ταλλα* for *τα αλλα* “the other *things*,” *sic passim* ; instances of crasis—*προυτυψαι* for *πρὸ τυπσαι*, *passim*. Between these opinions, we adopt a middle one. As to the hyphen after the aspirate “h,” and the eclipsing letters, we agree with the improvement suggested, and generally with the use of the apostrophe. We have read in an Irish prayer-book this word *δοβ*, instead of *δο δ’*, and many such inelegant contractions. See Irish Grammar at the end of this volume. In our mind, they are barbarous, and ought to be discontinued. At the same time, we find similar contractions in Italian, thus *col*, for *con*, or *col*, *la* or *le*, and many of that class. We find “*del padre*,” for “*de el padre*,” in Spanish ; not even an apostrophe is used. So also in German. Notwithstanding what has been already said, it is to be remembered that the beauty of a language may be injured, if not destroyed, by a cumbrous insertion of marks ; and that the facility aimed at may be affected by a few clear prefatory observations, bearing on them, and an occasional note. Though the marks have been much used in the English editions of French works, yet we are satisfied the best ancient authors in France did not generally apply them, if we except the apostrophe. In fact, the absence of them is an evidence of a primitive tongue. In conclusion, we believe that the use of marks was unknown to the ancients. We recollect that, even when ourselves began our Greek Grammar, it was a contracted one, and when we required a *Lexicon*, &c., it was contracted. In course of time, the system was changed. So it will be with the Irish ; the difficulty of rendering all matters in manuscript, imposed the *necessity*, and caused the absence of almost all marks except these used for vowels or contractions. Homer is full of marks and with advantage to the student. The particles are sounded with the words before or after them, *δ*, *αε*, *δε*, &c., are of frequent occurrence, and though some philologists would have them to be significant words, they are merely euphonic to help to create melody,

## III.

Աժէ ամհալոյ յօ թալ՛ ի Կ-Ելլիլոյ,<sup>a</sup>  
 Բլօղղալոյն\* բալծ,<sup>b</sup> չաղ ծաճած 'ր ա ծէլլիլն;  
 Ոյ Կ-է ա ինհալմ<sup>c</sup> ո՞ժ ա թլօժ<sup>d</sup> շոյ թաւ ծօ,  
 Աժէ շօլ աղ Ալլոծրլչ,<sup>e</sup> 'րէ իլոյ էլբէաժէ,

## IV.

Աղ-սալլի ա ճալէ Ռաօլ, չաղ ծաօլլ,<sup>a</sup> չաղ Բրեւչա,  
 Պօնան ասլրե, իր արօժ ա իաւչալ;  
 Պօ շալծ յօ Լլմբօ ծ' քեաճալոյ Եւծա,  
 Եր ծ'բաչ աչ ա շօլոյն<sup>b</sup> աղ ծօնաղ<sup>c</sup> Բրաւնաժ.

<sup>c</sup> ար is also written ար when the next word has, in its first syllable, a slender vowel, as é or յ, though this practice is not observed in old manuscripts.

<sup>d</sup> Ռա Կ-Ելլեաղղ, of (the) Ireland.—“The” is used either for the sake of metre; or pre-eminence, denoting *glorious* Eire, as we say in Greek, *ὁ Θεός*, the God, literally, though there is but one God. *Eire* will be found in this poem without the article, euphony demanding its omission. In Irish as in French, the article is generally set before the divisions of the earth, names of some countries, cities, &c., a proof of the affinity that exists between the languages and the peoples. Some ignorant dabblers in our venerable language have frequently detached the Կ from the beginning of the article րա and attached it to the previous word, especially to words whose final letter was ծ, and that because the old historians and poets not unfrequently placed ծ after some words. This custom was very much abused, and sometimes interfered with the integrity of the word. The ancients often substituted that letter for Կ, in the middle or end of a term which would otherwise have ԿԿ. In old Latin authors this practice existed. It has entirely disappeared, and so should it be discontinued in our language, unless where melody might demand it.

<sup>e</sup> Էէ, ծ, Ծէ. Ծ mortifies or eclipses է; hence the word է-շօրլէա, pronounced *theera* (land), the tongue must be pressed much between the teeth, as the inhabitants of some parts of Ulster do when pronouncing “though.” This is the best notion I can give of the sound.

<sup>f</sup> For ծլօշալլչաժ, *destroy*, or *destruction*. In the Celtic, as in French and other languages. verbs are used substantively. The word is pronounced “*dheeoaa*.” See Grammar in this volume.

<sup>g</sup> “Ա,” *her*, does not cause aspiration, but requires Կ before a vowel—“Ա,” *his*, aspirates; “Ա.” *their*, eclipsis as does “Ա,” *in*.

<sup>h</sup> Իր, աչսլր, ա'ր, աւսլր, աչսլր, օւսլր, and.

<sup>i</sup> Կ-շօրլէ. The sound of Կ before շ cannot be given in writing, it must be learned orally, just as the terminational “n” in French, which having no

## III.

But alone there was in Erin,  
 Fintan, the prophet, without drowning in the Deluge,  
 'Twas not his swimming, nor running gave safety to him,  
 But the will of the High-king ; that is the wonder.

## IV.

The hour (*when*) Noah spent, without folly, without lies,  
 Much time, and the end of his life, (*sin*),  
 He went to Limbo to visit Eve,  
 And left to his children the world wide.

equivalent letter or combination of letters in English, must be learned from one who talks the language purely.  $\eta$ - $\zeta$  $\mu\acute{\epsilon}\lambda\epsilon$ .—The  $\eta$  in this place is for euphony—the possessive pronoun  $\Delta$  is left out for sake of metre.

This line, the interpretation of which is

“The torturing of her people, the melting of her wealth,”  
 has been treated of by us elsewhere. The author throws his feelings, through a long vista of time, into our’s. His language, so expressive and affecting, moves us, as it evidently did himself. He saw the victims of torture undergoing the excruciating ordeal. He must have witnessed the inhuman execution of Bishops O’Connell and Mac Egan, on Fair Hill, near Killarney. We picture to ourselves his generous nature recoiling from the mere reminiscence of the racking, mangling system of punishment of Cromwell’s party. In fact, to those who understand the language the last lines present a beautiful hypotoposis—

“ $\text{b}^{\text{h}}\text{on} \text{mo} \text{c}^{\text{h}}\text{re}^{\text{e}}\text{a} \text{si} \text{um} \text{chleev} \text{dhawrayboo}$ .”

Pronounced *beeun mo chreea si um chleev dhawrayboo*.

$\eta$ - $\zeta$  $\mu\acute{\epsilon}\lambda\epsilon$ . A notion has been created that  $\eta$ - $\zeta$  is a difficult sound ;—but this is a mistake.—To pronounce it a person has only to apply the tongue as in the words *the, that, this* ; the only sound heard will be that of  $\eta$  with the tongue pushed out between the teeth.  $\text{do} \text{'}\eta \text{ }\eta$ - $\zeta$  $\Delta$  $\text{ba}\eta$ , *dhun nhou-ur*. A lisper never sounds the words, *on nhou-ur*, unless with the tongue pushed out, that is precisely the sound for  $\eta$ - $\zeta$ . Nothing can be easier.

$\text{j} \text{ }\Delta \text{'}\eta \text{'}$ ,  $\Delta \eta \text{mo}$ , in our copy was  $\text{um}$ , contraction for  $\Delta \eta \text{mo}$ .

$\text{k} \text{ } \text{b}'$  for  $\text{do}$ , a particle set before some parts of verbs, it would appear as if used for the sake of euphony in some plans, in others arbitrarily. It means *to, of, do, to him, to it, also, two, not, in, un* ; as  $\text{do}$ - $\text{beur}\Delta\text{c}$ , *not mannerly*, or *unmannerly*.  $\text{do}$ , when negative before a slender vowel, is by some written  $\text{d}^{\text{h}}$ .  $\text{do}$ - $\text{ba}\text{f}\Delta\text{c}$ , *not mortal, immortal* ; as can be learned from the example given,  $\text{do}$  aspirates, though not always, thus  $\text{do}$   $\text{c}^{\text{e}}\text{r}\Delta\text{d}$ , *was crucified* ; where  $\text{c}$  is not aspirated,  $\text{do}$   $\text{c}^{\text{e}}\text{r} \text{r}^{\text{e}}$ , *he crucified* ; the past tense passive is not aspirated—the active is.

## V.

Ան Արլա իօլլի\* բալլի Տեմ արի ընծ ըսլծ,<sup>a</sup>  
 'Տ ան<sup>b</sup> Ալլիլլե\* շեօք բալլի Շամ, դար դաօնած ;  
 Փօ շլէտ ան Եսլծլթ ըսլ յափետր,  
 Փօ ճլաւ-բսլլլլլ<sup>c</sup> արի յօլլլլ ան ըսլծ ծէլլլլլլլլլլլ.

## VI.

Յար ւ-ւսլլլլլլլլլլլ ան ծօնար, և Բ-բօշլր դա ծլալլ լլլլ,  
 Ոլլ արլծ դա արլլլլլլլլլ ձէտ շեօքար 'ր ան<sup>a</sup> ւ-լէլլլ յ-Բլլլ,  
 Ածար, յր Շար, Աբել յր Եսլծ,  
 'Տ օ արլծ Շար Աբել յան ըսլլլլլլլլլ.

## STANZA II.

<sup>a</sup> Latin, *legitur*.

<sup>b</sup> Ծաօնծա, *theanna*, the middle ծ being quiescent ; an euphonic ծ is inserted, or added to the end of words in old authors—thus լլլլծ, լլլլլծ, լլլլլլծ, *pro*. (in Munster) *sin, sen, sun*, (in Connaught) *shin, shen, shun*. In the middle of words it is quiescent where it is only euphonic ; but when it is a radical part of the word, it must be sounded thus, լոլլլլծ, լլլլլլլլլլլ, *a blackbird*, but Ծաօնծա, *population, or people*, ղծ = ղլլ. In such as the last, the “ծ” may be a substitute for “ղ,” or merely *arbitrary*. The poet should, of necessity, sometimes introduce it for melody. “Ծսլլլլլ,” a single person, *homo*.—Ծաօլլլլլլլ, persons, Ծաօնա or Ծաօնծա, *population*.

## STANZA III.

<sup>b</sup> *Hedie*, *այլլ*.

Շլլլլլլլլ—dative case—See Grammar at end of this volume, at 1st declension and *articles*.

<sup>c</sup> Hence, “faith,”

<sup>d</sup> ղ, and Բ, thus dotted before broad vowels, have the sound of “w ;” as և ղալլլլլլ, *his mother*, և Բալլա, *his baton*, but before e, or լ, they sound “v ;” at the end of words “v” is the sound, whether the words are broad or slender, as Լաօլլլ, for *khayuv*. However, in Connaught these letters, when *final*, seem to have, in some words, a protracted sound, nearly as “wv.” and the Conacians pronounce Բ final, in many instances, like “ff,” thus Ծալլ, *pro. Duff*, the tongue in pronouncing, being gently protruded and pressed out between the teeth. Ա, *her*, does not aspirate, as և Ծաօլլլլլլլ. In some places these letters are altogether silent—See Grammar.

<sup>e</sup> Hence, *rota*, wheel,<sup>f</sup> also ղոլլլլլ, ղլլ.

## STANZA IV.

<sup>a</sup> ր, or any *eclipsed* or *deadened* letter, does not require to be aspirated with a dot or with an Է after it, which is equivalent to a dot. The student will



## V.

(*The*) Asia East got Shem as the first part,  
 And hot Africa got Ham, who was not blessed,  
 There fell Europe to Japhet ;  
 I would take as share the part<sup>6</sup> last<sup>5</sup>.

## VI.

After the creation<sup>2</sup> of the<sup>3</sup> world,<sup>4</sup> shortly<sup>5</sup> after<sup>6</sup> that,<sup>7</sup>  
 There was not of the living but four, in happy existence,  
 Adam, Cain, Abel, and Eve,  
 And Cain killed Abel without one fault.

please observe, that the dot and the *h* are used in the poem, to accustom him to the use of both. This word must be carefully distinguished from *ṛjāṛ*, or *ṛjāṛ*, *West*, pro. “*sheer*,” whereas *ṛojṛ* is pronounced “*serh*,” the “*r*” to be sounded roughly, or with a rough breathing. This is easily understood by the Greek student, who is acquainted with the use of the aspirated *r*.

<sup>b</sup> *Aliter*, *clḡḡ*.

<sup>c</sup> Hence dominus, and domain.

## STANZA V.

<sup>a</sup> *čēb čuṛb*, is also written *cēab čuṛb*, it could, with grace, be given *cēbčṛb*, the shorter the better when equally intelligible. It is monstrous to be encumbering words with letters that are not essential to the radicity ; the syncope is of frequent use in the Irish writings, as are the epinthesis, prosthesis, apocope, paragoge, tmesis, aphæresis, metathesis, elision, cæsura, crasis.

<sup>b</sup> *’Sāḡ* for *ṛ’āḡ*, “and the,” also used for *’ṛ āḡḡ*, “and in.”—Ham, as a part of the curse entailed on himself and his offspring, for laughing at his father’s weakness, got as his inheritance, *hot Africa*, that even their color might be a brand of infamy.

<sup>c</sup> In Munster *this* *ṛ* is usually sounded, but silent in Connaught ; it is generally silent in the middle of words. This word might be translated—“he took the end,” or “I would take,” *ṛuḡḡ* being then a part of the verb—the sign of the potential mood. *ṛuḡḡ* *end* ; Europe being the end of the world. The latter interpretation is the better.

## STANZA VI.

<sup>a</sup> *ṛāṛ c-c*—see diphthongs, also consonants in grammar. *ṛ-ṛéṛṛḡ ḡḡ-bḡč*—see grammar, as above, also, rules under 1st declension. There is clearly a link of the historic chain lost here, as the transition is abrupt. However the poet introduces this verse, it seems, merely to make his imagery the bolder, by presenting to the reader’s view the first assassin, Cain, and the first parent-mocker, Ham ; a grand, comprehensive stroke of poetic tracery—to warn—,

## VII.

Cām mac Naol, nar b'aoibhinn tréača,<sup>a</sup>  
 Jr ó Cham do zein' na h-ačaiz<sup>b</sup> zān béara;  
 Aclarc ar a m-bíod leac na rpeinne,  
 Jr, aen t-rúil a c-cean, Polphémur.<sup>d</sup>

## VIII.

Briarneur,<sup>a</sup> ar a raib céud lam mēirzeac,  
 Arzur, 'h a ceann, fear céud léir-ruirz;  
 Tītan<sup>b</sup> dalpad<sup>c</sup> deic t-tairib air mēile,  
 Zož, mac Žoiz,<sup>d</sup> jr a cúirp zān léine.

## IX.

Cicloprr, Cenčaurur, Cerberur, Eriur,  
 Žorzon do žhōd cloča do daonne (daoijib);  
 Žhōtaurur dičead na Žrēazaiz,  
 Nimirōd, ceann jr Rīž na Féinne.

## X.

D'eazla airr zo d-tucpad an dīle,<sup>a</sup>  
 Do mear Nimirōd tori do dēanān (dēanad),  
 Buō h-āirde ceann nā<sup>b</sup> na reulta,  
 Nj nār<sup>c</sup> crjōcnuiz, dēir a fāečairi.

with them immediately are placed, in fresco, the monsters; as much as to hint—behold the evil effects of sin.

<sup>b</sup> 'r for azur, &c.

## STANZA VII.

<sup>a</sup> “*Kawim mac nhee nhawr veevin thrayha.*” As we write for two classes of readers—those who know the language, and those who do not, we thought right to give a key for pronouncing the first line.

<sup>b</sup> Some write fačairiz, and ažairiz.

<sup>c</sup> Atlas was a great astronomer;—a chain of mountains extending through the Barbary states to the Atlantic, was called after him, as from its top he made his astronomical observations. Hence the classical myth, that he supported, on his shoulders, the heavens. The myth about Hercules having got under the load until Atlas brought him the Apples of the Hesperides from the Madeiras, originated in the fact that Golamh, or Milesius, assisted him in making his observations, as the latter had been on his way to Gadeira, Hodie, Cadiz. The mythic Hercules was the real Milesius.

## VII.

Ham, son of Noah, that was not of happy deeds (*traits*).  
It is from Ham were descended the monsters without man-  
Atlas, on whose shoulders was half of the heavens, [ners,  
And Polyphemus, (*with*) one eye in *his* head.

## VIII.

Briareus, on whom were a hundred hands of thorny fingers.  
Argus, a man<sup>5</sup> of a hundred<sup>6</sup> seeing<sup>7</sup> eyes,<sup>8</sup> in<sup>2</sup> his<sup>3</sup> head.<sup>4</sup>  
Titan (that) swallowed<sup>2</sup> ten<sup>3</sup> oxen<sup>4</sup> at<sup>5</sup> a meal,<sup>6</sup>  
Gog, Magog, and their bodies without cover, (*shirt*.)

## IX.

Cyclops, Centaur, Cerberus, Eryx,  
Gorgon (that) made stones of persons,  
Minotaurus, (that) devoured the Greeks,  
Nimrod the chief, and king of armies.

## X.

Through fear<sup>1</sup> the<sup>5</sup> flood<sup>6</sup> again<sup>2</sup> would<sup>3</sup> come,<sup>4</sup>  
Nimrod<sup>2</sup> resolved<sup>1</sup> a tower<sup>3</sup> to make<sup>4</sup>  
(That) was of<sup>1</sup> higher<sup>2</sup> head<sup>3</sup> than<sup>4</sup> the<sup>5</sup> stars,<sup>6</sup>  
A thing<sup>1</sup> that was<sup>2</sup> not<sup>2</sup> finished after<sup>3</sup> his<sup>4</sup> labour.<sup>5</sup>

<sup>a</sup> One-eyed Polyphemus—There was a race of giants in the south-east of Sicily, called Cyclops ; so called from having a circular large eye in the middle of the forehead. Of these, Polyphemus was the chief. For an account of these giants, the reader is referred to Virgil's *Æneid*, also to Lucian.

## STANZA VIII.

<sup>a</sup> For the history of Briareus and Argos, see Lempriere's "Classical Dictionary," wherein will be had a full description of the giants.

<sup>b</sup> For these names read Lempriere.

<sup>c</sup> This must be gen, plu, as *decem taurorum*, in Latin. If such were not so there can be use of *τ*, as the accusative case does not suffer eclipse.

<sup>d</sup> 2)ac3o15, son of Gog—see rules for genitive case, under 1st declension in grammar. *ao* = *oo* at the end of words of more than one syllable—thus, *3atpu3* ghalpoo—in monosyllables, *aw*, as *3ao*, *3ao*, pronounced *raw*, *graw* ; in fact the *3* is silent, the *a* being sounded *aw*, as being before an aspirative consonant ; every vowel so situated, is, by position, long ; I know no exception ; *a13*, *a13*, *a13*, *o13*, *u13*, *a13*, *u13*, = *ee*.

## XI.

Ćııııııııııđ murıurıııı de ıa řáēıaıb,<sup>a</sup>  
 Ȳıı ēıoc Olıııur, Ora ır Pıelıon;  
 Nı h-ıad do bıod ıo h-ōıōē aı aon ēııđ,  
 Ȳı cıı řáıııē a ı-ıāııaıđ řeur-ııaı.

## XII.

Do bı Đıa řomaıda řōē-ıa lāı de đaonıaēt,<sup>\*</sup>  
 Ȳıı<sup>\*</sup> aı talaiı ō řıaıēıor đ'a b-řēađaııı!  
 Do ııē ıāııe řaol ıa řēııēııı',  
 Nıor beaı leıı řad do bı aı ēıııēaēt.

## XIII.

Do leaı řē řıor lē ıa řıēıde,  
 ıad řēıı 'r a c-cıııc aıı ıııı a ēēıle;  
 Ȳı ēā řıad řōı aı lorıađ<sup>a</sup> ı-ıeuıa,<sup>\*</sup>  
 Ćaıađ ıe h-ēıııı a cıēađađ 'r a bēıcađ.<sup>b</sup>

## STANZA X.

<sup>a</sup> This line is explained in the notes on thirteenth and fourteenth verse.

<sup>b</sup> aı ēıle—The nominative of feminine nouns is aspirated, and the genitive of masculines; ō = *y* before *e i*; = *gh* before *a u* at the beginning of words, but silent at the end of words or syllables; see grammar.

<sup>c</sup> Na, with this mark its English is *than*; ıa, thus written is the masculine plural article, translated *the*; is also the genitive feminine article. There is but one article in the Irish language, aı, *the*, and fem. in the singular number; it is invariably in the singular, save that in the fem. gen. it makes ıa; the plural mas. and fem. is ıa in all cases. Hence can be seen how simple the Irish article is. It was so at first in French, and is still as regards the indefinite article. If we would translate *a man* into Irish, we would write the simple word řeıı. As in French, so in Irish, there are but two genders—mas. and fem.; so that all personal pronouns, representing inanimate objects, must be interpreted—he, she, him, her, &c., in both languages. It is the same, in many instances, in Greek and Latin, thus *ille est magnus gladius*—literally—he is great stone, he is great sword; *illa est brevis via, bona penna*—she is short way, she is good pen. We write these examples to shew the peculiarity of lingual idioms, and to check the sneers that are too often indulged in by persons who would seek to ridicule the Irish language. Hence it can be learned that the phrase, “Billy of the mountains” translation, when applied to any language, is as appropriate as when used relative to our own.



## XI.

He collected a gathering of the artists  
 On Olympus Hill, Ossa and Pelion.  
 It was not they that were until night on one meal  
 A sowing potatoes in a fallow garden.

## XII.

God was patient, meek, full of endurance  
 On the earth from heaven a looking,  
 He did laugh at (*the worms*) the people,  
 It was not little to him the length he was listening.

## XIII.

He<sup>3</sup> tumbled<sup>2</sup> down<sup>4</sup> with<sup>5</sup> his<sup>6</sup> nod<sup>7</sup>  
 Themselves and the hills on top of each other,  
 They are yet burning in their members,  
 Turning with difficulty, a groaning and a screaming.

## STANZA XII.

<sup>a</sup> This word means artizans, from ραοδ, (pronounced see) *knowledge*, and ρεαπ, *man*. The reader will always pronounce Δηδ, οηδ, υηδ, Δηδ, οηδ, υηδ, Δηδ, οηδ, υηδ, *ee*. ρ coming before e, i = sh as ρή = she—English—she, her ; but before Δ, ο, υ, it is s, as in sat, sot, suf.

<sup>b</sup> ραοηδ, labor ; ρεαπ, man—laboring man, or laborer.

## STANZA XIII.

<sup>a</sup> Some Irish scholars would read λυαρηαδ α η-ζεουαδ, "*clapping their hands*," but we prefer it as it stands in the text, as we found it. We never wish to tamper with a text, especially when it conveys good sense. λορηαδ α η-ζεουαδ, *burning in their members*, is excellent sense. ζευ is a bough of a tree, and by a figure, signifies a member of the body. Therefore, whether we understand the words of the author in reference to the pains of hell, or only to their being placed under the burning Ætna, the text retained is evidently genuine. This is poetic language, having reference to Jove, when he subdued the Titans who assailed heaven.

<sup>b</sup> βήρηαδ. I don't see the use of the slender vowel at all in this word, as the sound of the syllable is perfect without it ; however, I let it stand as I found it, though I condemn the use of them. A vigorous tongue must have nothing useless. It belongs to the first conjugation, as βυαλαδ, *beating*.

## XIV.

2η μαῖζι|ρετ|ι|ι leaη, do bi\* αμ ηα ραεμαιβ,<sup>a</sup>  
 2η ̣ορι Neaη|μουα|δ, 'ρ α<sup>b</sup> luēt ραεταρι;<sup>c</sup>  
 'N-uaρι α δ'̣αριμεαδ<sup>d</sup> cloč, do be|ρι|ε|ι|δ\* cpe δό,  
 'N-uaρι α δ'̣αριμεαδ cμαηη, do be|ρι|ε|ι|δ ael δό.\*

## STANZA XIV.

<sup>a</sup> "The silly superintendant who was over the men," leaη, pro. llyaw, *silly*, *l* beginning a word or syllable, pro. as the *l* in the last syllable of William *llgum*, the tongue being *protruded* between the teeth, but not *pressed*. We wish to be precise and clear on this sound, as it seems difficult to learners; but the observance of our simple rule at once removes the apparent difficulty. A stranger to the sibillating English language, will find vastly more difficulties in its pronunciation than in ours. The very sound we are explaining is a proof of what we say; but as we are familiar with the word William, the sound *lhyum*, *liam*, seems quite easy. Habit is every thing in speaking a language. This proves that there is nothing peculiar nor difficult in pronouncing *Irish* more than *English*. The rule for sounding *l* holds good for *d*, *t*. In other words they are sounded as if an "h" followed, thus, da = dhaw, ta = thaw, la = lhaw. It will be borne in mind, that this simple rule is the result of experience in speaking and teaching the language; bi pro. *vee*, bo, pro. *woe*, ηα plural of αη, in all cases, it is also gen. fem. sing. ραεμαιβ or ραοιμαιβ, derived from ριβ, ριβ̣, or ραοβ, *knowledge*, and ρεαρι, *man*, αιβ or ιβ being the sign of the dative plural. ρ' α luēt ραεταρι, *and his persons of labour—the labouring men—those who attended the tradesmen or artists—who were men learned in their arts*. The term ραορι may be applied to any tradesman, but the Irish apply it generally to carpenters or builders; when they apply it to masons they add the word cloč̣e, *g.* of cloč. do has many significations: it is used in a relative sense as above, it means *in*, *of*, *to*, with an accent on the ó, *to him*, *two*; it is also negative = *in*, *un* in English, as δό-βευραč, *unmannerly*, δό-̣αρετ|ιοη|αč, *invisible*; pronounce it as *though*, in English, or nearly so. Written do it is pronounced short. It is, likewise, an intensitive particle, like *in*, *im*, in English—*exempli gratia*—δóβ̣ρóη, *great grief*, *melancholy*, μηλασ, *black*, χολη, *bile*, from the Greek. do is sometimes a prefix or sign of the infinitive, as do čč̣αραδ, *to torment*, of the past tense, as do čč̣αρα I *tormented*. In prose, this word could be written without the broad vowels, as it could in verse, if the metre required, according to the rule "slender to slender," and "broad to broad."

<sup>b</sup> α has several meanings; in this place it is to be translated *which*, the relative for ανuaρι, "*the hour*," or "*when*;" it signifies *his*, *hers*, *its*, *theirs*; sometimes placed before the infinitive mood, the present, perfect, and future tense indicative, con. for αη, the interrogative particle, for αη, *in*, for α̣, the prefix of the pre. part., &c.

## XIV.

The silly<sup>3</sup> master<sup>2</sup> that was over the artizans  
 Of Nimrod's tower, and his labourers :  
 When he asked for stones they gave earth to him,  
 And when he asked for timber they brought slime to him.

<sup>c</sup> ΣαεῖΔη, laborers = ράψ, to dig or push, and ρεΔη, man ; a digging man : these were the workmen who attended the artizans—the ραοη-εμΔηη, carpenters, and the ραοη-ελοχέ, the masons.

<sup>d</sup> δ is here the prefix of the past tense indic., δῆρμαδ for δο ἰαρημαδ, *he asked for.* ἰΔ = ee, at all times, therefore the accent over ἰ is a mistake. We may here note, that the author, as far as we could find, has uniformly kept to the rule εαοι λέ εαοι ᾿τ λεαῖαν λέ λεαῖαν. However, grammar commands a deviation, when the broad or slender vowel is an essential part of the word, so that another cannot be substituted, as in the word δόψ, which is contracted for δο, to, ψ, *them*. Both prosody and etymology prevent the carrying out the rule in this instance ; there will occur other exceptions, which the careful student can easily distinguish, ψ is also *ye*, and δψ, con. for δό, to, ψ. We are anxious to be explicit on these words ; a close distinction can alone make a stranger to the structure of our venerable language comprehend the manner of using them ; δο ψ, the accent on the ἰ, “to you,” suffers apostrophe, and is written δψ. The observance of such rules as these obviates the interference with the venerability of the structure of the text, by the interposition of many marks. This ought to be avoided as much as possible. The 14th, 15th, and 16th verses are literally grounded on the Book of Genesis (which see).

<sup>e</sup> *Nimrod's Tower*—this tower is thus described by Strabo :—“ It was 660 feet high ; it consisted of eight square towers, one above another, which gradually decreased in breadth : this, with the winding of the stairs from top to bottom, on the outside, rendered it somesort like a pyramid ” Though Babel, in the common acceptation of the term, means “ Confusion,” yet might it not very easily be identical with Baal, its founder, (according to some writers) by the epinthesis of “ δ,” a thing usual with early authors. The aim of the designer of the tower was clearly, not that it would be a place of refuge in case of a second deluge—its circumscribed dimensions at top precludes that hypothesis, as it terminated in a cone or point, the ascent to which was by a spiral stone staircase, on the outside—but the intent must have, therefore, been the wild object of assailing heaven, as is said of the mythic giants—and herein is explained the myth ; or the men who deified Baal, and worshipped him in their adoration of the sun, moon, and stars, on which they looked as his great agents in working out the machinery of general nature and pro-creativeness—thought that by the aid of the tower they could walk into heaven in case of a deluge. Most positively this tower afforded the Greek poets, whose writings are only a rehash of the Pelasgic ones, the theme for their romances, as to the assault of the giants on heaven, and their crushing defeat by Jove ; and the Hebrew doctrine of fiery punishment of sinners after death gave rise to

## XV.

Տշուլլո յօ արալճ, և րճարալ ըն շիլե,  
 Ե՛լ արդտ քօ Լըժ ա<sup>a</sup> ր-բեալ ճա՛ն ար-րե,<sup>b</sup>  
 Ո՞ր<sup>c</sup> րալն րօրմե<sup>d</sup> րլո ա՛ն ա ճ՛նտ ճու՛ն,<sup>e</sup>  
 Այ տարճա Եաբրա, ծօ րնլո հ-Եբեր.

the heavenish notion that under Ætna was buried Enceladus, transfix'd with Jove's thunderbolt, and that as often as he turned his wearied side so often was there an eruption of that volcano. Reason, without the aid of revelation, has ever led, and will ever lead, to monstrous and wicked errors.

## STANZA XV.

a *ա* ր-բեալ, "*in the mouth*," *լ* is used before a slender vowel, and is translated *in*; before a broad vowel we use *ա* or *արդ*, pro. *on*. We have already noted that when a letter is eclipsed it needs not be dotted; ր-բեալ, pro. *mayul*; շ, thus marked, invariably sounds *ay*; it does without it when the last letter of a monosyllable; all vowels in such position are long, *ա, օ, u, Է, ի*, = *aw, ô, oo, ay, ee*.

c *լ* without an accent, pro. as *ի* in *hit*, *լ* as *ee*; the latter is its natural sound in every language, except English; in Irish it never, unless joined with some other letter, sounds as the *i* in *life*. This last sound is an innovation amongst some of our Latin scholars. We are forced occasionally to tolerate it, though knowing it to be a corruption.

This, and other prepositions, signify *in*. This copiousness of our language gives a fluency to the speaker, a facility to the poet and prose writer, as he can take the form, most suitable to his metre or his taste; the same may be said of other prepositions. See remarks on vowels in preface to second volume.

e *արդ* or *արդ*, as the vowel following may be slender or broad.

d *յօժօն ծ'յօն*, con. for *նե յօն*, of *them*, must be distinguished from *ծօն*, to *them*.

e Could be *րնլո*.

b Con. for *արդ-նլո*; *արդ-ճու՛ն*, *արդ one*, *ճու՛ն*, voice, in the previous line we had *արդ*, here we have *արդ*, each means *one*, in one place the slender vowel *լ* followed. Therefore, it was written *արդ*; in the latter place, the *broad vowel* "*u*" came after, hence *արդ*. It occurs to us, that if a slender vowel be pronounced broadly, the preceding vowel may be broad, as ր-բեալ.—*Usus te plura doccet*:

"Quem penes arbitrium est, et jus, et norma loquendi."

We must never, for the sake of melody, destroy the *radix* of a word. Yet a license is allowed to poets. We refer the reader to our remarks on the language that was spoken by the first patriarchs, which are to be found in the chapter on *Round Towers* in this volume.

The numerals *արդ* or *արդ*, *նե*, cause aspiration, thence upwards they do not; but *բա՛նտ, օ՛նտ, դար, ծը՛ն*, cause *eclipsis* or *mortification*, *արդճու՛ն* should be written *արդ ճու՛ն*. It is a manifest corruption to join such words. What



They slipped away quickly, and separated together.  
 There was speech different in the mouth of each of them,  
 There was not before that to them but one tongue,  
 The Hebrew<sup>3</sup> language<sup>2</sup> (that) Heber<sup>6</sup> taught.<sup>5</sup>

caused this error in *printing* Irish was this :—The original writers or transcribers found it inconvenient to be raising the pen at the end of each word. They preferred to let it run to the next. This they did for dispatch, and to compress their manuscript into as narrow a limit as possible ; an expeditious writer or copyist of the English language does the same at this day. He will finish an entire line without ever lifting his pen. It does not thence follow that a printer ought not to print his words *asunder*. Ignorant writers or copyists of the Irish language, made the manuscript as the word sounded on the ear not as *grammar* demanded. Hence, we have met some manuscripts that were perfect nonsense and disgusting. and what makes this evil still worse is, that the ignorance of some of them is incurable ; they fancy themselves more learned than all others, and will not, therefore, yield to the force of common sense, because of their dogged pertinacity in pre-conceived notions. However, we are satisfied that a little time will rectify this mistake, when it will be found that there are hundreds of *learned* Irish scholars to be met with. Time, the grand developer of all things, will prove the truth of this statement. There are, at this moment, many native *Cionfodhla* (*kinfyowtas*) in Ireland, though they do not shine in print. There is no field for them, no encouragement, no patron to sustain a writer. If an *individual* venture to publish to any extent, he is sure to fare as the patriotic Barron of Waterford, who devoted his life, and his entire property, to the revival of the language ; he got in return a broken heart. Notwithstanding all this, it is fortunate that there is even one small field for the advancement of Irish literature, even though a monopoly may be, and is greatly complained of. Rivalry is salutary. It purifies matters, as does agitation the waters of the deep. I like to see honourable emulation, because it creates an earnest that work will be better done.

Let me here add that the one language spoken at the tower is an evidence that the tradesmen and laborers must have been Shemites. Because Holy writ and Bishop O'Connell attribute the cessation of the works of the Tower to the confusion of languages ; the language of my author states that Hebrew only was spoken, and that Fenius came at that very time from the eastern shore of the Caspian, to learn the primitive Iranian, or Irish language, which remained with Heber, and which was spoken by the first *ῥῆγῖς* (person). Adam (a quo Persia). The tongue of the Chnaites—the posterity of Ham who were the dominant party, was a corrupt dialect, owing to their emigrations South Westward. Our native annalists tell us that Fenius as well as Heber dissuaded their followers from going on with the impious work. Either then the Shemites must be supposed to have adopted the primitive tongue, as it must be

## XVI.

Ծօ Բի քօ Կ-Ամ քօյ<sup>a</sup> քյօյօյրա տըլճեաճ,  
 Այսր ա\* Տէլճիւ,<sup>b</sup> Նիւլ, մաճ Քհէյիլ,<sup>c</sup>  
 Ծօ շլլի րէ ծիլ ր րիճե ր րաշաճ,<sup>d</sup>  
 Ա տօշԲալ<sup>e</sup> տեաշճա Կա Ծ-տլօրճա 'նէյիլբեաճտ.<sup>f</sup>

admitted that the Shemites by command of Baal or Belus, not Nimrod or Nimbrothus, built the Tower.

There is apparently something that needs be reconciled in this whole passage. The poet says that at this time (when the Tower was being erected), Niul, the son of Fenius, (or Fenius himself, as most authors say,) sent out several deputations to collect the dialects which were then spoken in all the various parts of the surrounding country, and that on their return he incorporated them into a Univerity on the plains of Senair, or the *old land*, whereon Adam, during his state of innocence, enjoyed the delights of Paradise. Now, in order to reconcile facts, as set forth in this passage, we must assume as true what our Irish old writers and tradition tell us. They say that Fenius came up to Senair, the *cradle land* of his ancestors, to learn, շսճ ալ Ծ-տլճեարիւ, (ignorantly, *gortiyern*,) *God's voice, or tongue*, which he gave to Adam, and which the best authors now call the *Iravian*, or *Irish*. The reader will keep in mind that *Persia* and *Iran* are names applied to the countries lying between the Euxine, Levant, Caspian, and Indian Seas, as far as the mountains, west of Hindoostan and Tibet. We must here say that we claim the honor of being the first to give the roots of "*gortiyern*," improperly termed *humana lingua*, as it is the divine language which God gave to Adam in Paradise.

Common sense is in favor of this analysis—at which, after many years consideration of the word, we have arrived.

The very fact of Fenius having come to learn his mother-tongue, is an evidence that he spoke it not before, but another dialect, which grew out of a new combination of circumstances, and the continual emergence of new objects, presenting to the mind fresh ideas, which required the exercise of the lingual laboratory to forge new names to express them. The Scythian King had therefore a language of his own and not that of Heber, which he came to learn, and the Hamites had one of their own also. Therefore in order to account for the language of Holy Writ, about the confused tongues, we must set down the sinful infidel portion of the Shemites—the immediate connections of Heber, as the architects of Babel—but against Heber's will.

It must be here likewise noted, that it was after this confusion of tongues that Fenius set out to collect the dialects of the dispersed tribes, as well as of these peoples, who had previously to the dispersion, various systems of the Iranian, or Pelasgic language. Gadel or Gael, who came from Greece, as head professor, arranged the Greek and Irish in school form. They are radically identical as they were beyond all doubt, primitively but one—the Iranian or Pelasgic. Time, place, distance, and circumstances generated new idions.

There was at that<sup>5</sup> time<sup>4</sup> an accomplished<sup>6</sup> prince,<sup>5</sup>  
 In Scythia, Niul, the son of Fenius ;  
 He sent twelve and twenty and forty,\* (72)  
 A<sup>1</sup> collecting<sup>2</sup> the languages<sup>3</sup> of the countries<sup>4</sup> together.<sup>5</sup>

## STANZA XVI.

<sup>a</sup> ηαν ροη, pro. *nhom son*, “that time,” sometimes written ταν ροη, pro. *thon-sen*, in Munster is *thon-sin*. ρ before the broad vowels is pro. as *s* in *sat* but before and after the slender vowels, pro. *sh*, as heard in *shall* thus Σεαν, pro. *shawn*, “John;” Σεαμυρ, pro. *Shaymus*, “James.” In Connaught, ρο and ρυ are sometimes pro. *sho*, *shu*; but as ταν ανη ρο, pro. *thor on sho*, “come hither,” ανη ρυδ, “thither,” pro. *on-shud*. When the student will be reminded that the *h* is not a letter, but an aspirate, he will find that *s* in English, when preceded or followed by a slender vowel, *e* or *i*, is attended by an *h* or aspirate; and when by a broad vowel *a*, *o*, or *u*, there is seldom an *h*. Hence, it appears, that rule refers as much to the English, as to Irish—nay to all languages. There are, however, some exceptions.

<sup>b</sup> Ephiphanius, Bishop of Salamis, a great writer of the fourth century, and who died in 403, says, “that the monarchy of the Scythians began soon after the flood, and continued to the captivity of Babylon;” he further adds, “that the laws, customs, and manners of the Scythians were received by other nations as the standards of policy, civility, and polite learning, and that they were first after the flood who attempted to reform mankind into notions of courtesy, into the art of government, and the practice of good government—see edition of his writings by Dians. Petavius, Parist, 1622.

The primitive or early Scythia exactly corresponded with the present Western or Independent Tartary, though, in after days, it comprised a great portion of Europe and Asia. The reader will please recollect, that as often as Scythia whence Milesius emigrated, will be mentioned in this work, the author means no larger a territory than Western Tartary, having the Caspian Sea to the west, the Beloo Tagh Mountains to the east, Siberia to the north, and Persia with Affghanistan to the South. *Persia*, at the earliest days, comprised all the countries to the Caspian, Levant and Euxine Sea, and was called *Iran* or *Eiran*, “Sacred land,” because of its purity in religious matters, and its fame in learning, and because in it was PARADISE, wherein was the first man, Adam, αν εαδ πεαηρα, hence *Persia*.

<sup>c</sup> This word, by the insertion of *o* for the first ρ, would read in English pronunciation, “Scotia.”

<sup>d</sup> From him, “Phœnicia;” (because, for a time, some of his posterity ruled the Hamites,) also European civilization. It is said he built Athens, in Achaia, in Greece, see Mac Curtin’s “Antiquities.”

<sup>e</sup> Sometimes εαεζαδ.

## XVII.

Riuh<sup>a</sup> rē coinne nju ari mačaipe<sup>b</sup> Seandari,  
 Auh rin ciuuihizid rzoil zo raetmač,  
 Ba ha eoluize teahzča, ir tpeiče,  
 Treizir, Eabriar, Laidion ir Taoiðilze.

## XVIII.

Do čualad Pharaoh tarz meic<sup>a</sup> Penjur,  
 D'iarri ari dol leir fēin do'n Ēizirč  
 Thuž rē a iužean dō mari čēile,  
 Aenðfeap<sup>b</sup> an ðri-ruile, Scotā, deid-žeal.

## XIX.

Ir uaiče tužad Scotj<sup>a</sup> ari Taeðle<sup>b</sup>  
 Scotja a laidion mari arih ari Eire ;\*  
 Do iuž rj mac no mairč, Taelur,<sup>c</sup>  
 Sē rin Taoiðeal Glar,\* rinrih Eireann.

<sup>f</sup> cōzbaļ, *thogawl*—η-ēηfeacč, *nyaynnaght*. This is the Connaught mode of pronunciation.

§ The genitive plural takes the eclipsing letters, d, b, m, &c., as occasion requires; double tt, cc, pp, &c., d-t, ʒ-c, b-p, &c., in these places the second letter is silent; but to omit it would destroy the integrity of the original term.

## STANZA XVII.

<sup>a</sup> Riuh', *by apocope* for "riuueid" coinne nju, "*a meeting with them*," or "*of them*," that is, he made them Professors in his University; the first we read of that was ever established. From that day down to this in which we write, the Scythic race, wheresoever it streamed, has been proverbial for its fame in all the walks of literature, and pre-eminently so the descendants of the Milesian Irish colony.

<sup>b</sup> mač pro.\* *mogh*, "*a small plain*," mačaipe, *a vast plain*," resembling a sea. "The plain of Senaar." rean, *old*, rseur, *sire*, but much better is rean, *old*, ari, *country*—as we would say, "*the old land of the first man, Adam*," was the ancient Chaldea, (though Mac Curtin, in his "*Defence of the Antiquity of Ireland*," says, "*this plain was in Achaia*.") From this it is seen why Dr. O'Connell asserts in his poem, "*that Athens (in Greece) belonged to the Gadeliens by right of Feniusa*." If this is so, then that renowned city must have been built by the Scythians, who, as Justin, in his second



## XVII.

He<sup>3</sup> arranged<sup>2</sup> a meeting<sup>4</sup> of them<sup>5</sup> on the plains of Shenaar, A.M. 1757  
 Therein he assembled a school with diligence ; A.C. 2247  
 He was the guide of virtues and languages—  
 Greek, Hebrew, Latin, and Irish. 4004

## XVIII.

Pharoah<sup>3</sup> heard<sup>2</sup> of the fame of Fenius' son,  
 Asked of him to go with him to Egypt†  
 He<sup>2</sup> gave his daughter to him as wife,  
 The golden-locked<sup>3</sup> maid,<sup>1</sup> whitetoothed<sup>5</sup> Scots.<sup>4</sup>

## XIX.

It is from her the name "Scoti" is given to the Gaeliv.  
 Scotia in Latin, as a term for Eire ;  
 She<sup>3</sup> brought<sup>2</sup> forth<sup>2</sup> a son very good, Gadelas,  
 That is Gael-glas, ancestor of Ireland (the Irish).

book, and Herodotus, in his fifth book, write, spread civilization and refinement wheresoever they travelled. Herodotus, in the passage alluded to, calls the Scythians *αυτοχθονες*. By this very name the Athenians of old seemed to have called themselves *αυτοχθονες*. For this reason, that, with the exception of the Pelasgi, they were never held in subjection by any foreign tribe, and considered themselves *as old as the ground* from which they thought they sprang. Herodotus viewed the Scythians in the same light, though he formed a false notion of the primitive Scythia, which certainly did not extend west of the Rha or Volga.

## STANZA XVIII.

a *νεjc*, or *μjc*, *son*, or, *of son*, as in Latin so in Irish the form of the genitive singular is the nominative plural. The *gen. sing.* of masculines is aspirated, but not the *nom. plur.* Yet the *gen. sing.* of mas. nouns beginning with "r" suffers eclipse, as *ῥῑῗḃ ላግ ሩ-ῥላ፯ላገጢሩ*, *the priest's mountain*. However *ῥጋጣግጋ፯፻፬፻፲፩*, "of the Saviour" seems to us sweeter than *ላግ ሩ-ῥጋ*. Nouns beginning with this letter and of the masculine gender have no eclipse in the *gen. plu.* This is peculiar to *ῥ*. and indeed it would be more graceful not to mortify *ሩ*, in the same case, nor in any case as *፬*, and *ሩ*, are nearly alike in the same cases. Feminine nouns are aspirated in the *nom. sing.*, not in the *gen. sing.*, their *gen. plu.* suffer *eclipsis*; if the *gen. sing.* of masculine nouns be eclipsed, the same case plural of the same word will not.

## XX.

So 'é an tam do b' Mhoir' 'r an Ézire,<sup>a</sup>  
 'S poball Irmel fo daerbuaid ;\*  
 Pháid fallra, fjoctur, daer leir,  
 Ir Scóta éanra, lan do\* daenraet.

## XXI.

Do m' Mhoir a mhurtir féin leir  
 Tíod an Mhoir Ruaid rlan zan eirlin ;<sup>a</sup>  
 Do mear an m' a b-fillead', ir a t-traeacab<sup>b</sup>  
 Zan baicead é féin 'r a buidean anhéireact.<sup>c</sup>

<sup>b</sup> This means, *for a man*, that is, *marriageable* ; or *masculine*, *intrepid as a man*.

## STANZA XIX.

<sup>a</sup> Rather she was called *Scota* by *Niul*, in honour of his own country, *Scythia*. Doctor Keating, O'Flaherty in his *Ogygia*, and other writers (with whom we agree) maintain that Ireland was called *Scotia*, not after *Scota*, but from *Scythia*. The Milesians called their most cherished or prized things either after *Fenius* or *Scythia*. See a previous note

<sup>b</sup> So called after *Gael*, the Linguist, whom *Niul* so much respected. The Professor must not be confounded with *Nial's* son ; the last syllable cut off.

<sup>c</sup> *Gadhal Glas*, *Gadelas*. *Niul* called his son by *Scota Gadhal* (*Gael*), or (*Ghayul*), out of respect to his tutor of the same name, who digested the Irish tongue into form, and who was also his relative, being descended of *Gomer*, son of *Japhet*. The reader will have learned, that it is said, when *Gadhal* was young, he was bitten by a serpent ; and *Moses*, through the intercession of *Aaron*, having laid his wand on the child's arm (the part injured), it was instantly healed, and the place of the wound remained *green*, which in Irish means "*Glas*." Keating and Mac Curtin give this story, which is not lightly to be denied. Before the United States of America was populated, as it is now, Irishmen emigrating used to carry with them a hazle stick whose touch was considered death to the snakes. *Niul* relieved the Hebrew people with provisions and other things ; and we are not, therefore, to be surprised that *Moses*, the divinely-chosen leader, besought God in favour of the generous prince and his child. We are moreover told, that the Hebrew chief pronounced a blessing on the posterity of *Gadelas*, that wherever they ruled, serpents could not exist. And it is a fact, that wherever they reigned, as in *Crete*, *Thrace*, and *Ireland*, serpents have been unknown. It is even remarkable, that in the parts of Great Britain occupied by the Celts, or their progeny, adders and snakes do not infest. *Moses* likewise predicted, that learning, in all its lovely

## XX.

It was at that time that Moses was in Egypt,  
 And the people of Israel in bondage.  
 Pharoah [*was*] false, cruel, oppressive towards them,  
 And Scots mild, full of generosity.

## XXI.

Moses<sup>3</sup> brought<sup>2</sup> his<sup>4</sup> own<sup>6</sup> people<sup>5</sup> with<sup>7</sup> him,<sup>7</sup>  
 Through the Red<sup>4</sup> Sea,<sup>3</sup> safe without hurt. [them,  
 The<sup>3</sup> king<sup>4</sup> <sup>1</sup>thought<sup>2</sup> to bring them back and annihilate  
 So<sup>1</sup> that<sup>3</sup> himself<sup>4</sup> and all his host<sup>8</sup> together<sup>8</sup> were<sup>2</sup> drowned.<sup>2</sup>

shapes, would be spread in every land wherein the Gael would gain sway. This has been literally verified. For, in this island, the infernal tyranny of the Danes, and the abominable Vandal spirit of English rulers could not uproot learning from the Irish soil. What but the Divine will, powerfully manifested, could have saved it. Even as late as the days of bigoted Anne, mountains of precious Irish manuscripts were burned and otherwise destroyed. We need not harrow up the mind of the reader, by alluding to Elizabeth's demolition of Erin's noble literary structure—

“Heavens ! whole ages perish there.”

Just so, Ireland's faith cannot fail : such was the promise of the angel Victor to St. Patrick, as the poem on which I am writing, states. How vain was it, then, to strive to root out either the language or creed. They are, each, based on imperishable rocks—on God's word. They can no more fail than truth be entirely pushed back to the ever-flowing fountain whence it gushes. They are as immoveably settled in this holy old island as the impregnable rocky ramparts which nature has thrown up along our shores to beat back the waves of the tyrant ocean. The raging billows of persecution may menace, as often they did—the iron rod of penal laws, may again, as formerly, be reddened to lash and torture our anointed Priesthood. The tempest may howl and the storms of heresy rage, but all in vain ; Ireland's Church will never fail ; God its source, the blessed Patrick its founder, Mary its shield, and a devoted Hierarchy its faithful guardians.

## STANZA XX.

<sup>a</sup> ῥ Ἀη Ἐῖπετ ; by close observation we have found that this ῥ Ἀη hitherto set down as a *preposition*, is not such, but is compounded of ῥ, “*in*,” and Ἀη, the definite article “*the*.” For example. ῥ Ἀη ὁ-εῖπε, *pro. son theer*, “*in the country*.” Now, as we have no *indefinite* article in Irish, the Irish words given by us, *must* contain a *definite* one, and that is evidently found in ῥ Ἀη,

## XXII.

Do glac r̄z̄iubal<sup>a</sup> mōri clann̄ Šadélur\*  
 Cor̄h̄ūj̄de do deaḡaḡ ḡri ḡn t̄aeb̄ r̄iḡ;  
 Do gl̄ear̄iḡ<sup>b</sup> ḡ z̄-cablaç̄ t̄riom̄ zo gl̄eur̄ta,  
 'S ḡj̄ori r̄tað \*z̄ur̄<sup>c</sup> riōt̄aḡiḡ\* c̄riōç̄ ḡa Šrīéiḡj̄.\*

## XXIII.

\*Do<sup>a</sup> b̄j̄ r̄iḡaḡ r̄eal ḡ z̄-caç̄aḡiḡ ḡn \*T̄éb̄iḡ<sup>b</sup>  
 Ba leo ḡt̄hen̄r̄ ḡ z̄-ceaḡiḡ P̄ēḡiḡur̄,\*  
 Do ç̄uaḡiḡ ḡr̄ r̄iḡ zo Lacedēmon<sup>c</sup>  
 'S do gl̄uaḡeaaḡ ḡr̄ l̄é ḡ-iom̄aḡ\* Šrīeuḡaç̄.

## XXIV.

ḡ' iḡç̄iḡz̄ r̄oḡiḡ leo z̄ur̄ ḡn Šç̄iḡia,  
 'S ḡḡḡ ḡ'ēiḡiḡz̄ ḡriḡaḡ<sup>a</sup> iḡiḡi' 'r̄ ḡ ḡ-z̄eal̄ta  
 ḡ'riḡle' ḡri ḡiḡ ç̄riḡ ḡ-oiḡleḡiḡ ḡa Šrīéiḡj̄,<sup>b</sup>  
 Or̄ \*r̄iḡḡ<sup>c</sup> r̄eōle' z̄' ḡn ḡ-ēz̄iḡḡ, iḡ ḡ-J̄b̄ériḡ.

which should be r̄ ḡn, “*in the*,” If we would express “*in a country*” in the *Celtic*, we would say ḡ ḡ-ç̄iḡiḡ. According to our own view of this matter r̄ is often used for ḡḡr̄, not for ḡḡr̄a, as this last word is itself a contraction for ḡḡr̄ ḡ, “*in the*,” ḡ being occasionally substituted for ḡn, “*the*,” as it is for ḡḡ, “*in*.”

Again we say, ḡḡr̄ ḡn leaḡaḡi, “*in the book*,” but ḡḡ or iḡ leaḡaḡi, “*in a book*,” 'r̄ ḡn z̄ caḡbaḡ, “*in the chariot*,” ḡ z̄-caḡbaḡ, “*in a chariot*” We were indeed much surprised to find, that the learned O'Brien, who has conferred so lasting a benefit on his native tongue, did not animadvert upon this inaccuracy, though the least reflection could not have failed to suggest the improvement, ḡḡuaḡi ḡ b̄j̄ ḡn riḡz̄ 'r̄ ḡn z̄-caç̄aḡiḡ, pro. *nhooir a vee un ree son goghri*,—“*when the king was in the city*,” but ḡḡuaḡi ḡ b̄j̄ ḡn riḡz̄ ḡ z̄-caç̄aḡiḡ, is translated “*when the king was in a city*.” Wherefore, we undertake to say, that ḡḡr̄aḡ, 'r̄aḡ, ḡḡr̄a, iḡr̄, iḡr̄a, oḡr̄, oḡr̄aḡ, iḡr̄aḡ, &c., are each equal to “*in the* ;” but that our predecessors, for want of reflection, not through ignorance, did not notice the error. We have seen with pleasure that our improvement in this respect was adopted by the writer of a grammar, since the appearance of our former edition. But the writer ought to have acknowledged that we were the first who detected the error.—This was not fair towards us,—*Moses* and *Niul*, cotemporaries. See preface to 2nd volume, and “*Essay on Ireland*,” on this interesting fact.



## XXII.

Gadelas'<sup>5</sup> sons<sup>5</sup> made<sup>2</sup> great<sup>4</sup> scruple<sup>3</sup>  
 To<sup>2</sup> make<sup>3</sup> their<sup>1</sup> residence<sup>1</sup> in<sup>4</sup> that<sup>6</sup> quarter ;<sup>8</sup>  
 They equipped their heavy fleet elegantly,  
 They stopped not until they reached a territory of Greece.

## XXIII.

They were for a time in the city of Thebes,  
 To them belonged Athens by right of Fenius,\*  
 They went thence to Lacedemon,  
 And they departed from it with many Greeks.

## XXIV.

They went east to Scythia ;  
 It was there arose a strife between them and their kindred,  
 They returned back through the islands of the Greeks,  
 Thence *they* sailed to (*the*) Egypt and Iberia.

## STANZA XXI.

<sup>a</sup> *hree un murrh roo-s slawn guneshlhyn.*

<sup>b</sup> Ե-բլլեած, *villhoo*, in the copies we read Ելլեած, which is clearly a corruption.

<sup>c</sup> The preposition *ադդ* before this word used, to be improperly divided, so that one *դ* was placed before the *եյն*, and the other after *ա*. It is time to improve when *thought*, by *electricity*, is being conveyed so rapidly.

## STANZA XXII.

<sup>a</sup> ցլեարած, or ցլուարած, if the latter, the English will be "*sailed*."

<sup>b</sup> Ծօ ցլեարծա, elegantly ; in Irish the preposition with the noun or adnoun is a form of adverb, as it is sometimes in French, avec rapidité, *rapidity*.

<sup>c</sup> Ծար իյօժ ը Երբօժ are the words of the copy—"until he settled in the country." We have made it "*until they reached, &c.*"

## STANZA XXIII.

<sup>a</sup> Եօ Բյ ըլած, "*they were*," the copy has it, "*he was*," using *ը* (*shay*) instead of *ըլած* (*sheeud*). However *ը* would do very well and would mean the chief for all the clan. It might be more poetic.

<sup>b</sup> Եդ Եեբե, "*of Thebes*," the copy has Ե-Իրբեյլա, "*of Hisperia*." We read that the Gadelians were for some time in the city of Thebes. As in French so in Irish we use the article before the proper name in some places.

## XXV.

Ծ'էլլէլծ<sup>a</sup> ըծլլլլ, իր ծ'ալմալձ չաե<sup>b</sup> օլլ հ-ա,  
 յ ըլէլծե Յ-Շալլլլ,<sup>c</sup> իլլ Չլլլլլա,  
 յլլլ Չլլլծ աչլլ<sup>d</sup> Երբեւր,  
 յլլլ Օրլլլլա<sup>e</sup> իր օլլեան Շիւռա ;\*

<sup>c</sup> The capital of Laconia, whose inhabitants wrote so curtly, that all pointed brief writing is styled *laconic*.

\* Gadelas the linguist was from Greece, and was nephew to Fenius, and this perhaps is the allusion here. Cadmus of the Greek writers was the Gadelas of the Pelasgi. See preface to 2nd volume and "Essay on Ireland."

## STANZA XXIV.

<sup>a</sup> սրբադ. I have considered this term more appropriate than լտբալ, the latter denotes a *petty* quarrel. This is evident from the fact, that լոբլ, "*great*," is added when the idea of a dangerous dispute is to be conveyed; but the former term implies "*contentio*," a contention, not for a part, but for the entire possession of a thing.—See Ainsworth's large dictionary, he writes: "*Contentio est non de parte sed de tota possessione*." This was exactly the case in the matter alluded to by the poet; the struggle was for the sovereignty of Old Scythia, between Riflore, its king, and his kinsman, Eagnon (Annon), son of Taith (Thagh), the former having been slain, and the Gadelians fled to escape the rage of the descendants of Nenual.

<sup>b</sup> Յրէլլլ for Յրեւլաճ.

<sup>c</sup> բլլծ, the ծ is only euphonic, as the Greek poets had their euphonic ς, the Celts used Ծ. The Greeks, according to their provinces, had their *αρα*, *θα*, *θ*<sup>υ</sup>; the Irish had its particles to secure melody, for which it stands pre-eminent. The patriotic Keating thus writes of the Irish language.

“Ձր լոլլր ադ տաղձա ադ ձաօլծլճե,  
 Յւճ, ձադ, ճաճալլ, ճօլճըլճե ;  
 Յլոբլ, Յլե, Յլոլլ, Յարձ,  
 Յճլլլ, բալլլլ, բլլլլալլա.  
 Շլա Եաճրա տաղձա աբ բաղլլա,  
 Շլա Լալլոլլլ իր Լալլադա,  
 Լաճա ղլլլլ ղլլլ բլլլ Լոլլ  
 Խալլլլ բոճալլ ծօ ճոլլալլ.”

“The Irish is a language completely sweet,  
 In aid of which no foreign e'er did meet,  
 A copious, free, keen, and extending voice,  
 And mellifluent, brief; for mirth most choice.  
 Although the Hebrew language be the first,  
 And that for learning, Latin be the best,  
 Yet still, from them the Irish never was found,  
 One word to borrow to make its proper sound.”

The Irish as spoken now has many foreign words.

## XXV.

A storm arose and the winds raged against them,  
 At the Cabiri, sacred to the son of Alcmena.  
 Between Melos and Ephesus,  
 Between Ortygia and the island of Crete,

## STANZA XXV.

<sup>a</sup> δ' for δο, the sign of the past indic, as of the infinitive, for δο ἀνδραγδ.

<sup>b</sup> Also ἐξαδ, ἕξαοτ ἀνφιδ. "*a tempest*," ἀη, *intensive particle* "*very*," φιδ, "*long*," ἕξαοτ ἡορι, "*great wind*," "*a storm*."

<sup>c</sup> "*Carbin*" is a name the poet gives to a promontory on the south-east of Italy, and which, as we find by the third book of Virgil, was, with the whole territory, sacred to Hercules, the son of Alcmena. Strabo says, that in the city of that place was a colossus of brass to Hercules; that it was built by the celebrated Sysippus, Alexander's statuary; and that Fabius Maximus brought it to Rome, and placed it in the Capitol. Κατα taken literally, means "*a head*," also "*a friend*," it signifies also "*a gammon*," likewise a "*headland*," but somewhat *winding* or *crescent-like*. Hence καρβινη, "*a lofty headland*," the promontory of Licinia, where Juno was worshipped. To the west of this promontory lay Scylla and Charybdis; the latter on the coast of Sicily, and the former on that of Italy. Καρβινη is better, though we allow the text to stand. The reading of a passage in Virgil leads to the true interpretation of καρβινη, and only when we had a former note in print. Καρβινη, for καρβινη, "*stone promontory*." Καρβινη, mountains of Phrygia, in Asia Minor, on the coast of the Egean Sea; they lay south of Troas. Deities, called after them, were worshipped here, in a most obscene and wicked manner. This system of worshipping was practised in Colchis, west of the Caspian, and in Samothrace; especially in the latter place. These deities were supposed to be most powerful in their guardianship of sailors and warriors. Hence all chiefs and princes were initiated in Samothrace.—V. Her. ii., 51. Strab. 10. Pan. ix., 22. There is much dispute as to who were those gods. The author evidently sets them down as ἡγεῖς Ἀλκίμενης, "*sons of Alcmena*," daughter of Amphytrion, king of Mycenæ, and her mother was, according to Plutarch, Lysidice. She gave birth to twins, viz., Hercules by Jupiter, and Iphicles by Amphytrion.—V. Pantheon and Her. ii., 43. These are now called Guebres, as can be seen in Moore's Account of the Fire-worshippers, Caunter's Syria, and Egypt, &c. The horror the Clanna Fenius, or offspring of Milesius, conceived regarding them, leads to a belief of what the author (Doctor Parsons) of "*The Remains of Japhet*," states, when he says, that the Scythians who first colonized Ireland, believed in the one true God. Melos, lying between Candia and Peloponnesus, famed for minerals, iron and wines, much written about by Thucydides, ii. Pliny iv., 12. Sicily is clearly this island, which the translator of Keating ignorantly calls "*Gothia*." The comparison of facts leads to this opinion.

<sup>d</sup> Also ἀγυρ "*and*," ἰ, also ἰ, ἰηρ.

## XXVI.

Եօյն Տցիլլա<sup>a</sup> դա տ-տոյոյ ծ-տաէրձաէ,<sup>b</sup>  
 Եր Եարիծօյր Բաշարաճ, Բաօջլաճ;\*<sup>c</sup>  
 Ծօ Ել ադ Պսրիսաճաճ\* յօ Ելոյ<sup>d</sup> տաէ Լեյր,  
 Չ յսսալ յ յճաօլտե, Իր ի ծ'ա յէլտեաճ.

## XXVII.

Ծօ յլաճաճար տալամ ա Ե-Եալալճ<sup>a</sup> Ե-Երբերլա,  
 Երր աոյր ա Ե-Ելօրձալո, ծօ յարմեաճ Քեքր ծե,\*  
 Բսար Լէ յարձե, ար աոյոմ “Պլերլսր”  
 “Պլէ \*Եարբալոյոյե,” աոյր ա<sup>b</sup> Ե-Յաօլծեյլձ.

<sup>c</sup> Օրէյլա, also called *Delos*, a little south of the Archipelago, and north of Crete, or Candia. The latter was, at a very early date, inhabited by the Milesians, whence some of them migrated to a place lying to the south of Troy, where they built Milesus, of which place was Thales, the celebrated astronomer. There is another small island called Ortygia, in the bay of Syracuse, south west of Sicily; there is a grove of that name near Ephesus. In the former the fountain Arethusa sprang up.

Melos or Milos is an island north of Crete. Ephesus, a city of Ionia, 50 miles south of Smyrna, in Asia Minor, celebrated for the temple of Diana, which was burned by Erostratus the night of the birth of Alexander the Great. Its architect was Ctesiphon. Its length 425 feet; its breadth, 220; it had 127 columns, each the gift of a king, Pliny xxxiv. 14. This temple was rebuilt, and continued to be thronged with votaries until the days of Constantine, when all Pagan temples within his realms were overthrown.

How beautifully does the poet group the places in regular geographical positions. Throughout the whole work can be seen a rich vein of talent, and refined literary taste, evidencing the polished learning of our anointed clergy at the very time that hell and wicked men conspired to annihilate prelates, priests, education, and the Catholic religion. (How vain are the efforts of weak mortals!) We are, in all these respects, at present, blessed be God, in a glorious position.—“*Deus nobis quis contra*”

## STANZA XXVI.

<sup>a</sup> Scylla—dangerous rocks on the coast of Italy. Charybdis, a whirlpool on the north-east coast of Sicily. Here the Trojans apprehended great dangers, against which Helenus, King of Epirus, warned them. Numberless pages of myths were written by ancient Greeks and Latins on this passage—Vid. Virgil's *Æneid*, b. iii. l. 420; Homer's *Odyssey*, b. xii. c. 15; *սյսր. sea, րսաճ, red*; signifying that the monster lady had golden tresses.

<sup>b</sup> Ե-Ե, pro. *d*, written also Ե Եաօրձաճ, *pumping, boiling*; in compound Irish



## XXVI.

Between Scylla of the loud-resounding billows,  
 And the menacing,<sup>3</sup> perilous<sup>4</sup> Charybdis.  
 There was the mermaid melodious by his side (near him),  
 Her hair loose and she adjusting it.

## XXVII.

They made land at a bay of Hesperia,  
 It was then in Spain, in Biscay he was called King,  
 Got, for might, as name, Milesius.  
 Spanish Milo in the Irish.

words, the first vowel of the second part determines the quantity of the last vowel of the first to be either broad or slender. The same rule applies to words of more than one syllable, thus ; *բԵԱՌ-ԱՊՊ-ԲՅԸ*, “*mediator*,” *բԵԱՌԻԴ*, “*a spindle* ;” in all other cases it is the last vowel of the first syllable that commands the following one, and so on to the end, thus ; *բԷՅԻՄԵ*, “*a calendar*,” the former being slender, the other is so. In order to carry out the above rule one slender letter may be used for another, and a broad for a broad, and even a slender for broad, or vice versa—it is so occasionally in Latin, as *olli* for *illi*, as in Virgil. But this commutation cannot take place when the letters are read radically ; for instance *u* cannot be substituted for *ա*, being a radical part of that particle ; so, also, *ԷԱ*, in *ՅԻԷԱՊՊ*, could not be commuted for *ԻԱ*, for then it makes *ՅԻԱՊ*, the latter means “*sun*,” the former “*jest*,” the genitive of which is *ՅԻՅԻ*. The derivation of *ՅԻՋԱՊ*, *ՅԻԸ*, “*essence*,” *ԵՅԻՄԵ*, “*fire*.” *ՅԻԷԱՊ* the *պ*, being single, signifies to engrave. We should have sooner remarked, that for the ease of the articulating organs it is necessary that a broad vowel come after a broad one, and a slender after a slender. Let any reader experiment on this theory and he must agree with us, thus : *e*, *i*. or *i*, *e*, there is but the slightest change of the lips from one sound to the other ; the same can be said of *a*, *o*, *u*, whilst there is a very perceptible change from *e* to *o*—from *o* to *e* (try it) whereas slender to slender, broad to broad, is graceful easy and natural. It is so in music—the movement from high to low notes, or vice versa, is distressing on the vocalist or instrumentalist.

<sup>c</sup> *Terrific, boiling Charybdis.*

<sup>d</sup> *ՅՊՊ* means a *pinnacle, hill, promontory*—figuratively, *pitch of the voice*. Its translation in the line is “*melodious*.” *ԵՊՊՊՈՐ* means the same.

## STANZA XXVII.

<sup>a</sup> The copy has, in first line, *Յ-ՇԱԷՂԻՒ*, *city*, this could not be the true reading because strangers would not attempt a landing in it without first reconnoitering

## XXVIII.

Յօժ իր արքա իր մարտն իր քրոջ,  
 Կալի շօ Բանա ամալ իւրն Յաօժլիւն ;  
 Օ հ-Ելծիր շօլ քնծա իր Օ'Լաւջալիւ,<sup>a</sup>  
 Իր Օ'Կօծալ յիւն' ծօ իրնեաճ ար շէաճալն.

## XXIX.

Բլէ,<sup>a</sup> Պաւ Բրեօջալի,<sup>\*</sup> աղ Երի 'ր a շաւէա,  
 'Տ a իւրիւր մաւ ծօ Բի դա Լաօճրալն,<sup>b</sup>  
 Ծօ իրնեաճար յօծալիւ ծօ դա ծեւճիւ,<sup>c</sup>  
 'Տ ծօ շլաճ Եւ իւրիւրն յաճալիւ<sup>d</sup> Եւրի.

## XXX.

Պաւ մալ յաճալի Եւ,<sup>a</sup> իր Լաօճա,  
 Օ 'դ մ-Բրաճալի<sup>b</sup> շլ ծ' a Բ-Բեւալի ;  
 Եւաճա ծօ Դանա<sup>d</sup> շալ Եւրիւ, շալ Լաօճաճ  
 Եւ ծօ մարտաճար Լե հ-Լաւիւ,<sup>e</sup> աղ Լաօ-Բալի,

the place. Again, there is internal evidence in the history of Spain, at the time, that there was not a *city* in that part of it, wherein they made a landing, unless we suppose that there was one built by the Phœnicians, said to have settled in Gadeira. (now Cadiz), more than 1500 years before Christ.

*e/* <sup>b</sup> a դ-Յաօլիւլի ; some would write աղ դ-Յաօլիւլի, but the double դ after a ; in the proposition, is not at all requisite ; the eclipsing դ preserves the melody. It is inelegant to crowd language with letters that are not necessary ; *nhayilig*.

## STANZA XXIX.

<sup>a</sup> This verse alludes to the council of the chiefs, held in Brogan's tower, in Galicia, in the north-west of Spain. The place is generally called Briganzia. Here, after mature consultation, it was decided, that the intrepid, learned and accomplished Ith (Ee), son of Brogan, was to go to Eire, to reconnoitre the country, in order that he might be able to inform his friends how best to attain their object. We are told in history, that, before he left Galicia, a sacrifice was offered to Neptune for his safe voyage. The translator of Keating mentions, that Ith (Ee) sacrificed when he landed in Ireland. This matter is written of at much length in the Book of Invasions. The poet here states that it was the uncle of Ith (Ee) and his children that sacrificed. We cannot ascertain upon what authority. We would be inclined to interpret the stanza thus—" *Bile*, and six *other* sons of *Brogan*, and their kindred," meaning

## XXVIII.

Adverse winds, and a cloudy (*foggy*) sky,  
 Wafted to Banba a time before the Gaodhalibh,  
 Renowned<sup>2</sup> O'Driscoll and O'Leary,  
 And tuneful<sup>3</sup> O'Coffey, that played on the harp-strings.

## XXIX.

Bilé, son of Brogan, the hero, and his kindred,  
 And his six sons, who were champions,  
 They made a sacrifice to the Gods,  
 And Ith took to the expansive plain of Thetis (*the sea*).

## XXX.

Ith,<sup>4</sup> the good<sup>2</sup> and noble<sup>6</sup> son<sup>1</sup> of Bilé,<sup>3</sup>  
 Came from Braganza to visit (*to explore*) ;  
 The Tuatha De Danaans, without beauty, without humanity,  
 Him did murder with despatch, *him only* (*the only man*.)

*Milesius* (son of Bilé), his sons, &c., assisted at the sacrifice. Bilé was the eldest son of Brogan, pro. *Broun*, the other sons were Broa, Fua, Meur-heivne, Cualne, Cuala, Blaa, Eivlenn, Nar, Ith, pro. *Ee*.

<sup>b</sup> ΛΟΟΨΑΙΒ, *Warriors*.—We have seen this word written ΛΟΟΨΑ, also ΛΟΟΑΙΒ, to agree with the last syllable of ΔΕΨΙΒ.

<sup>c</sup> A slender vowel, whether accented or not, is generally long before a dotted δ, or ζ, or ε, and indeed, with few exceptions, all vowels before aspirated consonants, will be found to be long. The few mistakes that would accrue from laying this down as a rule would not be worth noticing. For instance, ΨΑΔΑΙΨΕ is very short in Connaught, yet if sounded *maingheere*, it would be intelligible, and not very unmusical, this once understood, the accent might be often omitted, as ΔΕΕΨΙΒ—the accent and the letter *e* might be left out.

<sup>d</sup> This word means a large plain ; hence, metaphorically, the sea.

## STANZA XXX.

<sup>a</sup> *The good, and noble warlike son, Ith (Ee)*.—The reader can plainly perceive that *Ee*, here mentioncd, could not be a son of Milé, or King Milesius, but his uncle, as he was the brother of Bilé, son of Brogan. The term “Milé” was used in Spain to denote the *Miles*, or warrior of the Latins. The Bourkes of Irish descent are fond of this name—there being rarely a family of distinction of that name that has not a “Milo.” Other families have the name “Myles,” thought to be a corruption of Miles ; but it is not ; for the Irish

## XXXI.

Do μαιυιζ<sup>\*a</sup> ταρζ α βαιρ<sup>b</sup> α ζαολτα,  
 Ιρ φυατμυρ φεαρζαδ ζλακαρδ να ρζεαλτα ;  
 Τηυζαδαρ<sup>\*c</sup> μϋλε μιουηα,<sup>d</sup> ηαρ βρεαζαδ,  
 ζο β-φυιζδιρ μιοζαδτ ιρ φυιλ, αν \*ειμυι.<sup>e</sup>

of it is μαιοι μιζ. Yet the true translation of these words is *bald king*. We cannot learn how Myles became the conventional interpretation of it.

O'Flaherty, in his *Ogygia*, tells us, that, the Milesians landed in Eire 1015 years before Christ, which was the fifth-year of Solomon's reign, but Keating, O'Halloran, Mac Curtin, and others say the Invasion was 1298 years before Christ ; of the world, 2737—after the Flood 1081.

υ The h after the b in this word is what is improperly termed the sign of aspiration, and causes the b to be sounded as the English *w* ; but before *e*, or *i*, it is sounded as *v*—thus, μιο βηεul, pro. *mo vayul*, my mouth. The author of this poem, as may be seen, generally uses the dot as the sign of aspiration, which would be with more propriety denominated a melody, if we could so speak. The ι before the α in the end of the word is inserted because the word after is a slender vowel—carrying out the rule *caol ne caol 'r leactan ne leactan*, which is peculiar to all languages.

It may be here noted that b and m, at the end of words are in Munster always pronounced as *v*, but in Connaught nearly as *wv* together, thus—lamh, according to the Momonians, pro. *lhav* ; according to the Conacians, *lhawv*. There may be a few deviations.

ε ζο=δo α—δo belongs to the verb after α (*them*), and is the sign of the infinitive mood in this passage ; it is also the sign of other parts of a verb, as was already explained. The English of α, in this place, is *them* ; it likewise signifies *her, him, its, who, which, that, to, in* ; is also a prefix of the tenses of the indicative mood ; is likewise a preposition.

α Tuatha De Danans, were either *persons* descended from Danan, a lady of a direct line from Nemedius, or, according to some antiquaries, τυαττα, *nobles*, δε, or δεϊτε, *gods*, δαν, *song*. This colony, agreeable to the last explanation, was divided into three classes—Nobles, τυαττα, *gods* or *druids*, δεε (dhaye) or δεϊτε δε δαν, *gods of song*, or poets. They were a very learned race, and were, we might say, worshipped on account of their learning, especially in the necromantic art. For an exact account of them see historical notes and chapter on Round Towers.

ε λε αβυιζ, with despatch, or quickly, vernacularly ζο τ-αρυιζ—αον-φεαρ, pro. *ayunar*—this term, in this passage, signifies *the man*, that is, *the matchless hero*, or it means *lth alone was killed*. We may remark that some copies have αηη α λεαβαδ, *in his bed*. This is nonsense as we are told that Ith (*Ee*) departed from Carmody's sons, (A. M. 2736), brought up the rere of his 100 select men. As to the word αον φεαρ, it is supposed that it is identical with



## XXXI.

Report<sup>3</sup> of his death<sup>3</sup> 'came<sup>2</sup> to his kinsmen,  
 And they became angry, having got the news,  
 They gave a thousand oaths, that were not falsified,  
 That they would get a kingdom and blood as an Eric.

ἡν ἔφαρ, ἡν δ-ἔφαρ, ἀνῆ-ἔφαρ, ἀνῆ δ-ἔφαρ, but we think not, and we are of opinion that the latter words, denote *marriageable*, and the former is to be translated as above.

## STANZA XXXI.

<sup>a</sup> This word is comp. of πο, *to*, ἡ-Ἀἰγιε, *came*,

<sup>b</sup> Ἀ βαῖρ (*wawish*), of his death—Ἀ, *his*, pro. as *a* in ask—fourth sound of *a*; this sound, even in English, is not carefully observed, it should be, as it were, *a* ask, the *a* to be articulated *twice* but *quickly*. Ἀ, *hers=a* in *hāt*, or like it, very short—the ἰ in βαῖρ, is the genitive sign, the nominative not having it.

<sup>c</sup> ε or εῆ is the same sound as *h*, thus εἵς, εἵς, pro. *hee, came*. It should have been remarked before now, that *h*, placed before a word beginning with a vowel to prevent *hiatus* or *gaping of the mouth*, is exactly the same as the aspiration in Greek. Any one who has read a Greek grammar knows, that there is no such letter as *h* in the language; but that a reversed comma (‘) expresses aspiration, and the ordinary comma (') is the *lenis* or *gentle* breathing, not causing any change in the vowel over which it is set. A philological question very naturally arises here. Would it not be consistent with strictness to make the same distinction in Irish as in Greek? We will not assume to determine, but we must observe, that as the Greek ρ is sometimes aspirated by having dot (‘) over it, so is ρ, in Irish, in the end of some words. and the mark might be the same. In the Greek poets the aspiration was for some time neglected; instead of it the digamma was used—*n* was likewise used, and is still. But experience proved, that from the disuse of the aspirations, melody was lost and disphony had set in; the beauty of Homer was in a manner injured, and it was dreaded, that innovation would have completely destroyed the grand work of the Prince of Greek poets. Hence the use of the aspirations was re-assumed. Wherefore it is also clear the use of marks in the Irish dialect is necessary to protect and preserve its purity, as well as to facilitate its study. Wherever this was neglected, we know that we can find but the *heads* or *tails* of words in the *bastard* dialects of our sweet, vigorous language.

<sup>d</sup> Ἀ ποῖρη. Ἀ stroke over η makes it ηη. πο—neither accented—pro. as short *i* in *nit*—πο, *eeu*, as *cjoc, keough*. Sometimes the letter ο is used poetically, and then in such case the ἰ is sounded, as though ο were not at all after it. It would be much better to reject it altogether in such places as ποῖρη and write ποῖη.

## XXXII.

ʒlacarḁ aḅ aḅim 'r a loḅʒear ʒo ʒléarḁa,  
 Seirḅor<sup>\*a</sup> mac<sup>b</sup> macaḅta, mearḁa ʒḅhlerḅur  
 Seirḅor<sup>c</sup> mac Bhle,<sup>d\*</sup> ḅarḅ b-ḅurur a t-ḅraeḁaḁ,  
 Ir clahḅ ḅḅc Ir,<sup>e</sup> do carlleaḁ doḅ ḁeḁaḁ dul,

## XXXIII.

ʒa rḅurḅor<sup>\*</sup> eḅle, ʒaḅ aḅḅur, Éḅear,<sup>\*</sup>  
 Éḅraḅḅon ḅuaḅḅ ḅaḁ, Ir Éaḅḁa,  
 Colpa<sup>b</sup> buaḅ Ir ʒḅḅḅḅḅḅ ḅḅḅḅḅḅḅḅ  
 Ir Donn,<sup>c</sup> do carlleaḁ a ḅ-ḅarḅar Bēarḅa.<sup>d</sup>

<sup>c</sup> éḅc.—This name means a compensation for an injury inflicted. The Brehon laws inflicted an éḅc proportioned to the crime and rank of the culprit. Capital punishment is an impolitic punishment.

## STANZA XXXII.

<sup>a</sup> We think that the word seirḅor (sheshur), is an *interpolation* of some hand, who did not know the history of the sons of Milesius, or that the poet merely meant, that *only six* sons of Gollamh (Gollay) attended the Council in Brogan's tower. For we find in Keating, that *eight* sons arrived on the coast of Eire; these are their names—Donn, Aireach Fabhrudhe (Fuvrove), Heber Fionn, Amergin (Avereen), Ir, Colpa (the Swordsman,) Arranan, and Heremon.

<sup>b</sup> This would be meḅc or meḁc, if the word after it had a slender vowel in the first syllable. Eugene Curry, Esq., the well-known Celtic antiquarian, has made a very nice remark relative to this word, and, as far as we can know, original. As it stands in the text, he says it signifies *youthful*. We don't recollect having ever heard it sounded unless macaḅta, which means *generous*, whereas macaḅta is *youthful*. The former interpretation in this passage conveys exactly the idea of the poet, who intended a compliment to the young princes: but assuredly the term *youthful* would be a frigid one to express eulogy, that word being applicable to even the most *criminal* or *ignoble*, and at best means only a lad of about sixteen years. Persons may be *youthful* and *bad*, but the whole scope of the author goes to compliment the Milesian race, and, this taken into account, macaḅta might be a fair reading. Fear (far) macaḅta is used by the country people to denote a *kind, generous man*. mac macaḅta mearḁa is a high eulogium on the sons of Milesius, "the *kind, courageous sons*;" *kind* yet *fearless*, *humane* yet *intrepid*, is a most graceful expression, not to be surpassed by any poet who has ever climbed Parnassus, or wooed the Muses.

## XXXII.

They prepared an army, and their well-equipped fleet,  
 Milesius'<sup>5</sup> six<sup>1</sup> amiable,<sup>3</sup> stout<sup>4</sup> sons,<sup>2</sup>  
 Six sons of Bilé, who were not easily conquered,  
 And the<sup>2</sup> sons<sup>2</sup> of Ir, who was lost on the first landing.

## XXXIII.

Their other<sup>3</sup> progenitors, (*were*) without doubt, Heber,  
 Heremon, who found luck, and Edna,  
 Colpa, the valorous, and Amergin,<sup>5</sup> the virtuous,  
 And Donn, that was lost in the bay of Bere.

c The poet must have here, *metri causa*, written *b̃ilé*, for *breoḡan*, as we find by the authority already given that six sons of *Brogan*, or *Broan*, not his grandsons by *Bilé*, accompanied the expedition to have revenge for the death of their brother. Their names are *Breagha*, *Cuala*, *Cualgne*, *Bladh*, (*Blaw*), *Fuoid* (*Fooid*. *Murtheimhne* (*Murhevne*). Keating gives another, *Eibhlinne*, son of a *Breoghan*, but as he inserts another family between him and the 6th name, we infer this *Eibhlinne* (*Eviling*) was not a brother of the six. See Connellan's analysis on *Cinfodhla*.

d By this the author only means, that six sons of *b̃ilé* (*Beelay*) came to Ireland, *not that he had only six sons*.

e The sons of *Ir*, who was lost just as he was about landing, *céud dul*: in our own copy it was *çéud çat*, *first battle*, which is plainly wrong; for he was drowned on the coast of *Kerry*, and not killed in battle. This correction we have been enabled to make through the kindness of our friend, Professor Curry, who allowed us to see two copies of the poem in the Irish Academy, Dublin. The copies he showed us differ in some particulars from the one we have. Each of them has errors requiring to be removed by the aid of history, geography, etymology, syntax. and prosody. The laws of Irish poetry are very simple and beautiful. A knowledge of the Greek poets is a help in reading the bards of ancient Ireland. Without such a knowledge, a "mere reader" of the language would destroy poetry, as he would fancy errors where there are harmonious beauties. He would imagine, that *letters* and *syllables*, inserted or omitted, as the case may be, to suit the metre, would be a heinous offence against orthography, etymology, and syntax. His want of a knowledge of rhetoric would not allow him to recognise so *flagrant* a heresy as to use one case for another—one tense for another, &c. In fact, unless a man is naturally a good Irish poet, or that he is thoroughly acquainted with the laws of poetry generally, he is an unsafe guide in that respect, no matter how well he may talk, write, or read the language.

## XXXIV.

A.M. 2737  
A.C. 1298

4035  
when Christ  
was born,  
according to  
some.

Ἀ c-coηταε<sup>a</sup> Ἐλαμυιδε<sup>\*b</sup> α η-λαμταμ Ἐλληδαηη,  
Do ḡlacadaμ calaḡ<sup>\*</sup> aḡz ἡbḡor Szēne,<sup>\*c</sup>  
Τα aḡz buη Caμiαη<sup>d</sup> for ḡaη τμαοcαδ ;<sup>e</sup>  
Ἀη cμαḡ lēη<sup>f</sup> caḡllḡ ḡo pεacmḡllaε Eunδα.<sup>g</sup>

## STANZA XXXIII.

<sup>a</sup> Their other ancestors doubtless were Eibhir (Eivir). This was Ir's son—and his only son, as far as his relation to Ireland. He must not be confounded with the son of Milesius. Hence, it is plain that the poet, in the thirty-sixth stanza, having used the word *clann* ἡ, did so for metre. Homer and Virgil uses the like privilege—*plural for singular*. How often do we read the word *litora*, when *one particular coast* only is meant.

<sup>b</sup> We used to hear old men of the O'Brennan family derive their origins from Colpa. We cannot trace the fact. We plead ignorance. Amergin was a poet. See O'Reilly's "Irish Writers," 1st page.

<sup>c</sup> Donn, another of the sons of Milesius. We have been unable to fix a rule for final consonants when they ought to be *single* or *double*. The only consonants we have found *double*, at the end of monosyllables, are *l*, *η* and *η*, and these only after short vowels. The letter *η* we have found double in the middle of some words. That chiefly occurs wherein this latter syllables begin with *η*, and in such like instances other letters are of course doubled. However, it strikes us, that whenever the final consonant has a heavy sound these three letters are generally written double, as *λαηη*, *ask*. Of this rule we are almost certain.—*Experientia docebit*. For rules of vowels see Grammar at end.

<sup>d</sup> An island north-west in Bantry Bay, on the coast of the County of Cork.

## STANZA XXXIV.

According to the Annals of the Four Masters, the children of Milesius landed in Ireland, A.M. 3500, that is 1694 years before Christ: 5194 the age of the world when Christ was born, as the above work records. Keating gives the landing as in A.M. 2737, A.C. 1298, 4035 being the age of the world at the Redemption, see page 106 of "Forur Feara aḡη Ἐηηη." He says that one of the best computations is 4035, as the world's age at the INCARNATION. However, he remarks that from the number he will differ a little. We therefore find that Criomthan (Creevhan), came to the Irish throne, A.M. 4023, and that, in the 12th year of his reign, Christ was born; therefore, in the year of the world 4035—see page 408 of the above work; Keating says, at page 318, Forur feara—that fourteen years after the death of Heber, Heremon died at Argidross, in Iduah, Kilkenny, and this was in A.M. 2752; from this number take fourteen years, the duration of Heremon's reign, and there will remain 2738, in which year, on the kalends of May, the Milesians landed at the mouth of the Slaney, in Wexford harbour. Here their landing was prevented by the



In the county of Kerry, in the west of Erin,  
 They disembarked at the river Skeine,  
 There is at the end of Currawn, yet without decay,  
 The rock, whereby was lost sillily Enna.

Tuatha De Danons. Thence they steered S.W. to Inver Sceine (Kenmare Harbour); here, having disembarked, they marched to Sleev Evlinne, or Seev Phelim, in Tipperary; thence to Usneagh in Meath; MacCurtin Bishop MacCullinan, Polichronicon, and O'Halloran, agree very closely with Keating. Captain Philip O'Sullivan sets the fact down as 1842, A.C. We were anxious to fix the date of this fact.

<sup>a</sup> c-*con*cae, pro. *con*cae.—*Gunthay* (in Connaught).—*Goonthay*, in Munster.

<sup>b</sup> Ciar-riú—King Ciar. From him are descended the O'Connors and O'Brennans of Kerry.

"Port," Greek, *κίλτο*, to make port; Hebrew, "Cala," rested. *Éppe* for *Éppele*, by apocope. In the copy before us the word is *carriuiú*; we have made the change for these reasons: the word in the text suits the metre; again, we are of opinion that *carriuiú* is a massive rock, and may not be high or shelving, such as are the craggy barriers of our sea-girt isle—the imperishable ramparts, placed by the hand of providence along our shores, to beat back the fury of the angry element, and to serve as towers to an united people—if such we were—the more securely to resist, from their cloud-capped tops, the aggression of rapacious invaders.

<sup>d</sup> Currawn is a lake one side of the rock, and at a small distance from the river Skeine. There is a small river, we understand, adjacent, called "Enny," after Enna, one of the Milesian chiefs, who was lost here.

<sup>e</sup> *ḡan triacacá* (*gun thrayaghoo*), *without decay*, in another copy we have read *lé péacúihc*, to be seen.

<sup>f</sup> *Carriuiú*, a massive rock, *caraiú*, a shelving rock—such as may be seen along the water's edge, near the Bailey light-house at Howth. The *Carraig* is seldom very lofty, though it may be vast, whereas the *craig*, or *crays*, are often very elevated and precipitous. They are then designated *cliffs*. Lofty rocks or eminencies, but not of wide dimensions, are sometimes called *Ala-bhí*, *rock-promontories*, as there are some promontories not of rock. Hence, Albany, as that country abounded in *rocky head lands*, or *Ala-bán*, *white rocks*, as there used to be a perpetual snow on their tops before they were reclaimed. Thus *Alclúib*, means *rocky angle*, or *corner*, an appropriate name for *Cnoc Heremon* now *Fort St. Michel*, a most romantic rock, in form of an island, on the coast of Normandy, in France.

It could also be called *Alclúib*, *rock wall*, the natural rocks ascending from

## XXXV.

Ծո<sup>a</sup> Բյ շիսի<sup>b</sup> Բաղիօճայ Բիւ Եղ շաեծ-րի\*  
 Ծ'իսիւ ճա՛՛ Բեայ ԾյօԲ<sup>c</sup> Բիւ ԸԺ\* շէլե,  
 Ա Կ-Բիւի Բէյ Բիւ Բեա՛ Ը Բէլիւ,  
 Ծո<sup>e</sup>\* շաԲալիւ Բար Բիւի Բիւ Եղլիւ.

the base to the summit like *walls* or *brachia*, arms. This must be the *Ալեկլայ* to which St. Patrick alludes in his "Confessions," as it *could not be the Clyde*, in Scotland, which can be seen in our notice of the saint farther on in this work, to which the reader is referred.

g Ըսի՛ԾԱ—sometimes written ԸաԾիԿ ; ԷԾ, ԾԷ = ԷԷ. It is on this account that a Connaught man always pronounces London, *Lunnun* ; however, when ԷԾ belongs, the one to one syllable, and the other to another, each letter has its own sound ; also, when Ծ is used, an eclipse Ծ is sounded, and the letter after it is silent, thus, ԸՅ ԸԷ-Է-Ծօրիւր = *ig in nhorus*, n-horus must be pronounced, the tongue being in the position as in the word *the*. The O'Haydens claim descent from this prince.

## STANZA XXXV.

a Ծօ Բյ—In these three words, the English of which is "He was," we have an example of the simplicity of the Irish, when compared with Greek, Latin, French, &c., the verb Ծօ Բյ remains invariable ; add Բէ, the English will be *I was* ; add Էւ, and you have *you were* ; and so on by adding the pronouns—not so in the other languages mentioned, the verb and of course the pronouns are varied, that is, a different pronoun prefixed to a different form of the verb. This serves as an example for all the Irish in all the tenses, active and passive. Another instance of its comparative simplicity in the present tense active, Բալ—add Բէ, Էւ (*thou*), Բէ (pro. *shay*), Բիւ (pro. *shin*) Բիւ (*shiv*), Բիւ (*sheeud*), and you have *I strike, thou strikest*, &c. The Latin runs thus—each person, both verb and pronoun, having a different form—*Ego cædo, tu cædis, ille cædit*, &c.—the English as above. The Greek—*Εγω τυπτω, tu τυπταις, ο τυπτει*, &c.—English the same as before. French—*Je frappe, tu frappes, nous frappous, vous frappez*, &c. Italian—*Io frappo, tu frappi, egli frappa-c (frappee) noi frappiamo, voi frappet e, eglino or egli frappono*—the translation is already given. It is unnecessary to collate farther. Hence it is seen that the Irish, comparatively speaking, is easier than other languages ; but the fact of its not being commonly in print, instead of manuscript, has made it appear difficult of attainment. Another circumstance has tended to make it seem difficult. Signs and contractions were much used in olden times, resembling in a manner our present system of shorthand, rather phonography. This was almost unavoidable, there being no printing, and all public and private documents, works on literature, science, arts, poetry, &c., being of

'There were three queens in that<sup>8</sup> quarter,<sup>7</sup>  
 Each<sup>2</sup> woman<sup>3</sup> of<sup>4</sup> them<sup>4</sup> asked<sup>1</sup> of<sup>5</sup> her<sup>6</sup> husband,<sup>7</sup>  
 Her own name during his reign  
 To give as an appellation to Inis Eilge.

necessity to be preserved, solely in MSS. No nation under the sun produced so many, such varied, learned, and important works, without the aid of printing, as did the Gael—though English Vandalism has left us only a merè remnant of them—the more valuable—like the best of the people, having been exiled or destroyed. But Providence has still preserved to us the materials for an Irish literature. The language, like the Catholic faith and people, could not be rooted out of the soil. They are indigenous. Had printing not been applied, when it was, to the Greek, we would be less acquainted with it than foreigners are with the Ὠκεανίδης.

De for do é, of him, of it. We find it sounded with the accent when the o is omitted, as in the latter form, this word is the past tense, indicative ῥᾶζ, or ῥᾶζαί, to find; it must be carefully distinguished from ῥυαρ, cold. Some writers mark the u long; this we think is not necessary, as it is always long before Δ, and sounded oo; the letters ius, in this word, are a corrupt extension of Miles, "warrior." How it originated we cannot say, but use has now established it. *Spanish Miley*, or *Milé*, Δηηρ Δ η-Ὠκεανίδης, the η is by prosthesis placed before the letter ζ, a hyphen is placed between them by modern writers—this is not wrong in this place. The Greek poets prefix, affix, and infix, without scarcely any marks. The Irish bards did the same, as melody demanded—they left the rest to the grammarian. At the same time we are bound to remark that some transcribers and writers of our vigorous, euphonious tongue commit grave errors in uniting words that should be written separately. This they do, because they are pronounced together. French words are commonly sounded as if they were only one, yet who would jumble them into one—thus, "qu'est ce que disent les journaux," pro. *kesk dix lay journō*, "what is the news?" "qui est ce qui," pro. *ki ay ski*, "who;" how ridiculous it would be to write the above phrases "questcequecequi;" "il est en haut," pro. *ee'lay aino*, yet no one would write the phrase so. So it is in the Celtic. In fact, in almost every language some words are so spoken that in *sound* they seem as if but one, yet it has never been known that a scholar wrote or transcribed them as such. And though a licence may be extended to poetry and to manuscript, yet in prose and in printing the less the licence the purer and better will be the language.

The following notes were intended for another place, but were overlooked, as well as the previous one:

Spain was called *Hesperia*. The Scythians called places west of themselves *Iar*, *Iber*, *Iberia*, "west." The Greeks called places westward, *Hesperia*—

## XXXVI.

Foðla,\* Baŋba, a ŋ-aŋŋ, ɪr\* Éɪɪe<sup>a</sup>  
 ʔ t-ɪɪɪɪ ɸeəɪ do ɛɪɪɪ aŋŋeɪɸeəɛt,  
 ʔac Čúɪɪ, mac Čeəɛt, ɪr mac ʒɪéɪne,<sup>c</sup>  
 ɪ ʒ-caɛ<sup>d</sup>\* ɛaɪɪɪɪŋ<sup>e</sup> a caɪɪleəɛ ʒo léɪɪ ɪəɛ.

## XXXVII.

Ó čruɛəɛ aŋ doɪŋaɪŋ ʒo maɪɪɪŋ aŋ lae ɪɪɪ<sup>a</sup>\*  
 ɛɪɪ ɪɪɪɪɪ blɪəʒaŋ ɸaɪɪɪe cúɪʒ čéuda,<sup>b</sup>\*  
 ɪɪ ɸeəɛəɪɪ ó 'ŋ ŋ-ʒleo de čloɪŋŋ ʔɪɪɪɪɪɪɪɪɪ,  
 ʔəɛt Éɪɪeəɪŋŋ, cləŋŋ ɪɪ, ɪr Éɪɪɪɪ.<sup>c</sup>\*

from *Hesperos*, "the end." In the 'copy which we saw were written both Čaɸɸaɪŋ and ɪɪɪʒaɪŋ—the latter word we have kept and omitted the former. This we did, feeling that Dr. O'Connell had not used both words.

The passive-past may be sometimes same as the active participle, as ceəɪ-əɛ, *tormenting*, do ceəɪəɛ, *was tormented*. The consuetudinal present form is formed by adding ɛaɪɪ to the root—thus laɪ, *to light*, pas. pres. laɪɛaɪ, *I am in the habit of being lighted*; or by placing the past participle after ɪɪŋŋ, as ɪɪŋŋ laɪəɛ.

Ōŋɸə, also aŋɸə (aŋɸəɛ) *tempest, error of sky, alias, deluding stars*—Gr. Σφαῖρα Lat. *Sphæra*.

The h in this place is prefixed to prevent the hiatus—it is but an aspirate. In fact it is in every language. How common is the practice even amongst educated English persons to pronounce words without the aspirate "h."

*Bilé, son of Brogan*.—It was this Brogan who built the great tower in Galicia, north of Spain. In this tower council was taken to be revenged on the Danaans for the death of Ith, pro. *Eeh*.

ɪɪeəʒuɪŋ, or aŋ—the ɪ is inserted as the sign of the genitive in words whose terminations are aŋ, oŋ, oɪ, uɪ, aɪ, &c.

Sə = 'r ə, and his kindred.—*Bilé* was the father of Golamh, pro. Gollhawv; in Munster, Gollav. Miles or Milesius, in Latin.

ɪɪŋŋ loɪʒəɛ, *I am used to be lighted—to be burned*. léɪʒčəaɪ aŋ ɪɪɪʒeul ʒəɛ aŋ doɪŋəɛ—The Gospel is usually read each Sunday.

ɛaɪɪ, or ɛaɪɪə čəaɪəɛ, *I am just now tormented*, that is, *this very moment*. This *past present* form (so to speak) is formed by adding the past participle to the auxiliary verb. It corresponds, I might add, with the Latin perfect passive which is made up of the past participle and the auxiliary *Sum*—*Gallia est divisa*, "Gaul is divided." However, this passive form of the verb is translated as the Latin present passive. There may be found some variation from



## XXXVI.

Fodhla, Banba, and<sup>5</sup> Eire<sup>6</sup> were their<sup>3</sup> names,<sup>4</sup>  
 Their three husbands fell together,  
 Mac Coll, Mac Ceacht, and Mac Greine,  
 In the battle of Tailtean they<sup>8</sup> were<sup>5</sup> all<sup>7</sup> lost.<sup>5</sup>

## XXXVII.

3501. From the creation of the world to the morning of that day,  
 Three thousand years, besides five hundred, (*was the period*),  
 There did not go from the fight of the children of Milesius  
 But<sup>1</sup> Heremon,<sup>2</sup> and<sup>5</sup> Heber, (*and a*)<sup>3</sup> son<sup>3</sup> of Ir.<sup>4</sup>

this rule which the reader will himself be able to understand. The passive voice of Irish verbs is much easier than that of Greek or Latin. In both these languages each person of the present, imperfect, and future indicative, both active and passive, is different—not so in the Irish, the verb or participle (the latter also being varied in Greek and Latin to agree with the persons) continuing invariable in these tenses as well as the participle in compound tenses—the pronouns alone being placed after the verb, in simple tenses, and after the past participle in compound tenses.

Ḃol, *to praise*, the *o* having a middle sound between short *ö* and short *ũ*, as the same syllable in the name *Molloy*. Ḃolctar, mē, ēu, ē, m̄m̄ or r̄m̄m̄, ḡb, ḡb or ḡb, *I am praised, you are praised, &c.* Hence it is evident how easy is the Irish passive verb. For sounds of vowels, &c. beginning, see Grammar of this volume.

This word is the Latin *rex*, “king,” the Celtic term is r̄íġ = r̄í, sometimes r̄íġ or r̄íġ, if a broad vowel follow it.

<sup>b</sup> See note on the Tuatha de Danaans and the landing of the Milesians, where this stanza was explained *in extenso*, also note on first stanza.

<sup>c</sup> ḡb = theiv, *of them*, ḡb = thoughiv, *to them*.

<sup>d</sup> Δ, (*his, their*), pro. as *a* in “hat:” when Δ denotes *her*, or (*their*) the latter possessive pronoun referring to females, the letter is very much compressed, nearly to *i* in “hit.”

<sup>e</sup> *do*, Δ, lē, ċum are used as signs of the infinitive mood, the two former are sometimes treated as relative pronouns as well as possessives, also they are prepositions. This has been noted already; however, in didactical instruction repetition is often useful.

## STANZA XXXVI.

<sup>a</sup> The history, here alluded to, was given in a previous note.

<sup>b</sup> Cuiġl, Ceacht, ġm̄e, genitive cases, with the slight attenuation of ġ.

## XXXVIII.

Na Múiríní<sup>a</sup> uile do Zeinead<sup>b</sup> ó Éiblin,<sup>c</sup>  
 Ó Éireamhoir, clann Néill re céile,  
 Ó Íljoct Iu, buð mhór Zéille,<sup>d</sup>  
 Clanna Ruðraide nárac, éire.

<sup>c</sup> *Tailtean*, near Kells, in Meath. These old names of places, rivers, lakes, and persons are imperishable, actual monuments—facts, which are internal evidences of the Scythic colonization, and of Ireland's great antiquity. See second volume, Chapter on Round Towers, and Preface.

## STANZA XXXVII.

<sup>a</sup> The variation of time between the author of my poem we have already alluded to, and said that it was not to be wondered at, that authors would differ in their chronological accounts, whereas it is not agreed upon, how long our Redeemer was on earth.

O'Flaherty makes the time from the Creation to Milesius' sons expedition 2934, being 206 years later than Keating. Burns' "Remembrancer" agrees within a few years of Keating. By O'Flaherty's calculation, therefore, the plantation of the Milesians is 200 years later.

Calvagh O'Moora or O'Moore, a nobleman of great landed property, and a great antiquarian, makes the landing of the Milesians to be 2934, A.M., from the Deluge, 1277, including twenty-one years of Abraham. There intervened, as O'Flaherty asserts, according to the Annals of Donegal, 980 years between Partholan and the arrival of the children of Gollamh (*Gullav*,) 968, according to the Book of Cluanmacnois, and 965, according to himself. The computation given in the poem we find in the Annals of the Four Masters, who have followed St. Jerome in his Chronicon of Eusebius. The Septuagint computation, according to St. Jerome, is 2242 years from the Creation to the Deluge; from Deluge to Partholan's arrival.  $278 + 2242 = 2520$ . Therefore, as according to the Annals, the Milesian Invasion took place in 3500, A.M., there was an interval of 980 years between Partholan and the Milesians. From the arrival of the children of Milesius to the Birth of Christ, according to the same Annals of the Four Masters, there elapsed 1694 years, which thus appears; age of the world, 5194, at birth of Christ as the Annals have it, arrival of the Milesians, 3500, according to same authority; Milesians arrived in Ireland 1694 before Christ was born; add to this, backward to Partholan, 980; therefore 2674 years is the period that Ireland was inhabited before the Christian era. We have given authorities—unquestionable. O'F. thus computes;—the Flood 1656, A.M.; Ark floats, 1; Partholan arrives 312 after Flood; 1969, A.M.; add 965; Milesian Invasion, 2934, A.M. Such is his computation. But the Psalter of Cashel, the Book of Invasions, and "THE

## XXXVIII.

The Momonians all are descended from Heber,  
 From Heremon, the O'Neills, and all their kindred—  
 From the race of Ir, who was of great glory, (*many hostages*)  
 Clan Rory, hospitable,\* learned.

\* Because they entertained the bards.

REMAINS OF JAPHET," by the distinguished antiquary, Doctor Parsons of London, A.D., 1767, all confirm Doctor Keating's account, as also MacCurtin and O'Halloran, viz. A.M. 2737, B.C. 1267—4004. MacCurtin, in his "Vindication of the Antiquity of Ireland," agrees with the computation of 2736 given by Keating. As we are satisfied that the last named authors were best acquainted with the native tongue, and were, consequently, better able to explore (and proved they explored) the critical walks of Irish Chronology as contained in our native writers, we are convinced that more reliance is to be placed on their account than on that of moderns, who know not the Gaelic, and who, therefore, theorize on what they hear from others, that can—if they so please—deceive them. Some mercenary writers affect a great love for a knowledge of our antiquities, yet they will not devote themselves to study the vehicle on which they can ride up to the source. They look for knowledge in this way, in order that they may find wherewith to draw their lamp-black brush over the bright character and fame of our illustrious ancestors. But when they will have looked through the telescope into the vista of past ages, and if they will not allow prejudice to dim their mental vision, they must confess that England, even in Christian days, and all parts of Europe, will present to their view a bloodier picture of internal discord and family murders than can be found in the history of Ireland, when yet she sat in the darkness of infidelity. In our worst pagan days we had no *infant* princes murdered in a tower to place a debauched and deformed uncle on a ricketty throne; nor had we in such days a father married, as is said, to his own daughter. These are unnatural acts, perpetrated scarcely by brutes, and from which even their instinct has been known to recoil.—See *Preface*, also note to *Stanza xvi*.

Ireland had, indeed, in pagan times, witnessed domestic strife, but her ignorance of the true God, who was then known only to the Hebrews, goes to extenuate the acts, which were still fewer and less criminal than those of other nations of olden times. However, we are to write, that the moral law of nature has given to man principles, that condemn murder and robbery, and other criminal deeds. We shall let Justin, a very old and respectable Latin historian, whose words are supported by Herodotus, in his fifth book, speak for the Scythic race:—

"Hominibus inter se nulli fines; neque enim agrum exercent: nec domus illis ulla, aut tectum aut sedes est, armenta, et pecora semper pascentibus, et

## XXXIX.

Ար յօմած\*<sup>a</sup> ընչ քեօճտար, յօժոյեաճ,  
 Ելջարմա շիւր, իր ծաօյրե յաւիճա,  
 Բալճ իր բլալճ<sup>b</sup> իր բիւր քաօբիւր,  
 Եղալիւն ար չաճ շաօբ ծօ 'ն ինձ ընդ ընդ.

per incultas solitudines errare solitis. Uxores liberósque secum in plaustis vehunt, quibus coriis imbrium hyemis causa tectis, pro domibus utuntur. Justitia, gentis ingeniis culta, non legibus. Nullum scelus apud eos furto gravius: quippe sine tecti munimento pecora et armenta habentibus, quid saluum esset, si furari liceret? Aurum et argentum non perinde ac reliqui mortales appetunt. Lacte et melle vescuntur. Lanæ iis usus omnino ignotus: et quanquam continuis frigoribus urantur,<sup>7</sup> pellibus tamen ferinis tantum utuntur. Hæc<sup>8</sup> continentia illis morum quoque justitiam edidit, nihil alienum concupiscentibus. Quippe ibidem divitiarum cupido est, ubi, et usus.<sup>6</sup> Atque utinam reliquis mortalibus similis moderatio, et abstinencia alieni foret! profecto non tantum bellorum per omnia sæcula terris omnibus continuaretur; neque plus hominum ferrum et arma, quam naturalis fatorum conditio raperet. Prorsus ut admirabile videatur; hoc illis naturam dare, quod Græci longa sapientium doctrina, præceptisque philosophorum consequi nequeunt; cultosque mores incultæ barbaræ collatione superari. Tanto plus in illis proficit vitiorum ignoratio, quam in his cognitio virtutis.

CAP. III.—Imperium Asiæ ter quæsiere, ipsi perpetuo ab alieno imperio aut intacti, aut invicti mansere. <sup>2</sup> Darium, regem Persarum, turpi ab Scythia summoerunt fuga: Cyrus cum omni exercitu trucidaverunt: Alexandri Magni ducem Zopyrionem pari ratione cum copiis universis deleverunt: Romanorum andivere, non sensere arma. Parthicum et Bactrianum Imperium ipsi condiderunt. Gens et laboribus et bellis aspera: vires corporum immensæ." What a noble character, even in its primitive state. Those who carp at Ireland's fame, because of her former feuds, will learn through a retrospect glance of Grecian history that that immortal old land was, during the most brilliant periods of her renown, a vast theatre of internecine strife, bloody feuds, and continuous revolutions. Such was almost the universal system of mankind in days, that have long since merged in the great ocean of time. We will not here refer to England's history, but refer the reader to the preface of this volume. It will be seen on a close inspection of our history, that fewer feuds existed here than in any country of antient times. The influence of MORAL FORCE has, of late, swayed the minds of statesmen, and the WAR PRINCIPLE and physical force rejected.

<sup>b</sup> "ժալմ," not "դաճ," is used for melody, either denotes "a son," though the former is generally applied to children or posterity.

## STANZA XXXVIII.

Դա զիսկիւնս տլւ.—The author here says, that all the original Momonian



## XXXIX.

Many a king, lawgiving, brave,  
 Chief of territory, and people holy,  
 Prophet, and prince, and poet, satirical,<sup>1</sup>  
 Were descended on every side from *that*<sup>7</sup> 6line.<sup>2</sup>

clans were descended from Heber—the son of Milesius; that of Heremon came the clans of O'Neill and the other illustrious families of Ulster, as the O'Donels, the O'Canes, O'Dohertys, the royal Mac Guires, O'Gallaghers, Mac Manamans, Mac Mahons, Mac Donnells, and that from noble Ir, who was drowned at Scelig Michel, off the coast of Kerry, sprang the magnanimous chiefs of Emain, the bravest and most renowned of whom were the O'Rorys, in Armagh, CLANNA RORI, or RUDRICIANS, (See many of the name in note under 29th Stanza). Heber was the only surviving son, to whom was given the territory, now called Down and Antrim, and his posterity got Desmond—the present Cork and Kerry.

CLANNA RUZRIADĒ, RUADĒ, ÉIRE.

The O'Rory clans, *hospitable, learned*.

Only about twenty-five of this tribe swayed the sceptre of Ireland, but their renown in learning and arms was unequalled. They had a continental fame for seven centuries, during which they were the dominant power. Doctor O'Connell would ignore the existence of the Ithians in South Westmunster, but that is an error, as their posterity are there to this day.—The O'Driscolls, O'Coffeys, O'Crowes, or Cruos.

<sup>b</sup> ZEIREAD—Sometimes this word suffers *apocope*, and is written ZEIR, 'ZIR ZEIRE'. In almost every respect we have found the structure of the Irish and Greek to be nearly the same—and no wonder, as Gael, son of Gomer, the Professor of Greek, digested the Celtic. When we say "Gael digested," we mean only, that he gave languages an *educational* shape, not that he made them, being aware that God himself radically instituted them. Hence, the dignity that has ever been accorded to the knowledge of languages. Every other science, or species of knowledge, except revealed religion, has been devised, produced, and acquired by man's industry, but the *primitive* tongues were *directly* given by The Omniscient to mankind. How sublime and noble must not, then, be the science of speech. What the stuccoed fresco is to the noble mansion, such is lingual education to the man. It refines the manners, it cultivates the taste, it purifies the motives, it engenders self-respect, which ensures a just regard for others, it elevates the thoughts, it gives birth to high aspirations, it creates energy, it removes sordidness; it superinduces self-reliance, it produces and fosters an innate love of virtue, it keeps alive an undying patriotism, it checks vice, teaches man his own nothingness compared with the Creator, and finally it sublimates all the ideas.

<sup>c</sup> This word is asserted by St. Fiech.

## XL.

Ար աճա իյօձայծ Իճոյոյս Ելլեան, <sup>\*a</sup>  
 Իլոյոյ մաճ Ըննսլլ<sup>b\*</sup> միճ Ալլա միճ Էմբլե,<sup>\*c</sup>  
 Փլալմսլոձ ծօ ոյօծ Լուճ իր Լիլմեաճ,<sup>d</sup>  
 Ար<sup>e\*</sup> իլոյոյր միճ Ալլիլ<sup>f</sup> օ Փնլ Եճսլլ.<sup>\*</sup>

<sup>d</sup> *Of many hostages, and figuratively, of great power, also of great generosity.* Իլա, the genitive case of which, as well as nominative plural, չելլե is a *hostage, a human being*; չեալ, a *pledge, as clothes, cattle, lands, gen. sin,* and nom. plu. չլլ. The posterity of Ir have been generally the most eminent of the Milesians.

## STANZA XXXIX.

<sup>a</sup> Ար յօմաճ, pro. *oss ummoo* —ալ, another form of իր, *it is.* Or իր—written phonographically—

*Iss umoo ree rochtwur roinnugh,  
 Theeurna theere, iss dheenee nheefce,  
 Foy, iss floyee iss feele fweevrugh,  
 Hanig er gagh theev dhun vayid shirn.*

ա=aw; o, u=oo before aspirated consonants, e, յ=ay, ee in the same place, hence the accent is not necessary, լա, լօ, լւ,=eeu, therefore the accent over յ is not required.—Sometimes a, o, u are thrown in after յ by the poets; this makes the pronunciation a little confused: thus Իլոյոյ, in which the o is a poetic insertion, as Իլլոյոյ would be a better word.

<sup>b</sup> Բալլ, իր Բալլ, իր Բալլ, *prophet, prince, and poet.*—This stanza would seem descriptive of the Irian clans, who continued formidable until the (*avitum malum*), division weakened them, when some of them migrated to Connacne, which comprised Tuam and the adjacent lands in Galway, in Connaught; some to Leix, Queen's County, others to Desmond, South Munster—they were called Clanna Ruad-rig (Rooree), the *red king*.

<sup>c</sup> *Cutting* or rather *sharp*, is the natural import of բաճբաճ.

<sup>d</sup> That line, viz., from Ir—*From him was Ollav Fholla, as great a lawgiver as was in days of yore.*—See Preface. The poet does not mean that the Fiana or Irish militia, were all the offspring of Ir, but only the bravest of all; աճա “from them” has reference to Heber, Heremon, and Ir.

## STANZA XL.

<sup>a</sup> Իճոյոյս, *by paragoge*, for Իճոյոյ, being the dative plu. for the nom., the same occurs frequently in Homer, as metre required. Աճա, pro. ooha, *from them*; Իճոյոյս, the dative case for the nominative Իճոյոյ or Բեյոյ. We have often heard Irish preachers address their flocks, ա բալլալ, instead of ա բլլա—where the dative was used for the vocative case. Virgil uses *urbem* for *urbs* to suit the metre: “*Urbem quam statuo, vestra est.*” Homer abounds in instances of poetic licence in giving one case for another. Ելլեան sometimes written Ելլոյոյ.

## XL.

It is from them have come the Fenii of Erin,  
 Fion Mac Cooil, Mac Art, Mac Traon,†  
 Dermot<sup>1</sup> the swift and bouncing‡ and nimble,  
 And the ancestor of Mac Allen from Dun Eadin,

Some persons, unacquainted with our annals, look on the Irish Fiana as fancied beings. Never was there a more erroneous impression. They were the national militia to guard our shores against invasions; they were not to interfere in the strifes of the native princes and chieftains. No nation on earth could boast of a more courageous army than they were. Keating gives a full and interesting account of them. See history of them in our second volume—also Miss Brooke's collection of Irish Poets. Lovers of romance and dealers in legendary writings, did much harm in having attributed to some of them impossible deeds; so much so, that many doubted that there was such a body, though no human fact is better sustained by history and tradition. The reader will be amply recompensed by referring to some of our annalists for their history, which, we regret, it is not possible for us to insert here at any length. Keating is the most accurate. They are the chief actors in the Battle of Magh Lena, by Professor Curry. We are satisfied that the Fenii were so called after Fenius, who founded the University in Seanair, in Mesopotamia, in Asia.

<sup>b</sup> *Fionn Mac Cumhaill* (Ccoill) was the son of Muirne Munchaomb (Fair Neck); her father was Teige or Timothy, the druid of a princely family of Bregia, a district of Meath, extending to the County of Dublin. His father, Cumhall, was, according to our author, the son of Art, the son of Trein Mor (Treynor). But, according to others, Cumhall was son of Baoisgne (*smooth-palm*), from Clanna Baoisgne, or Leinster Militia.—See Annals Four Masters. However, our own opinion, founded on fact, is, that Baoisgne was only the ancestor, not the father. Fionn was the sixth in descent from Nuaghadh Neaght (Nooa Neaght):—Nuaghadh, 1; Baoisgne, 2; Trèin, 3; Art, 4; Cumhall, 5; Fionn, 6. The curious must have recourse to Mac Firbis' grand antiquarian researches for the exact pedigrees of the Fenian chiefs, whose existence is clearly established by unquestionable authorities. However, if modern Pyrrhonists take pleasure in doubting, or—we should have said—seeking a pretext to make others doubt, clear facts, let them indulge that morbid taste. Forsooth, because feats stupendous or ridiculous have been attributed to the heroes of old Eire, there never existed such men. These *quidnuncs*—these *know-every-things*—these *doubt-all-things*, might as reasonably argue thus:—Ridiculous things have been recorded by Livy of Romulus and of Rome, by Virgil of Æneas and Dido and Troy and Carthage, by Homer of Menelaus

Gall<sup>a\*</sup> mac Mhóirna doḡhḡoḡ éirleac,  
 Caoilte,\* O'ḡar, 11 O'irín éreacḡ,  
 ḡlar Donn mac Mhóirna Béalra,\*<sup>b</sup>  
 11 Conán Mhóir, fear mḡlḡte na Feirne.

and Helen of Sparta, &c., therefore, these persons and these places existed only in the brains of a silly historian or wild bardic novelist. Now, who would not laugh at such drivelling sceptics. The Rev. Dr. Drummond, says, "the era of Fionn and the Fenians, is as distinctly marked in Irish history as any other event it records." At A.D. 283 in ANNALS FOUR MASTERS, is recorded that Fionn O'Basgín fell at Ath Brea, near the Boyne. O'Baoisgne, and Fionn Mac Cooil represent the same person. In the book of Ballymote and Lecan, are given the pedigrees of Fionn, Oisín, Gall, and other Fenian chiefs. Now such authentic and grave works would not have recorded the names of fabulous kings.

As to Nuagadh Neacht, he was so called from the fairness of his body. "Sneacht" means "snow"—hence the term implies, that he was fair as snow. He succeeded O'Edersgcoil, or O'Driscoll, as monarch of Ireland, A.M. 3970, or about thirty-four years before our Redemption. He gained a victory over O'Driscoll in the Battle of Almhain, or Allen, in Kildare. His rule was only of six months' duration. He was descended of Breanain Teffia (Teabhadha), of the line of Heremon. He fell by the sword of Conaire the Great, son of O'Driscoll, his predecessor. From this Conaire, were the Dalriadas, in Scotland. It may be as well here to explain the term—*Riada*—Conaire II., who reigned after "Conn of the Hundred Battles," whose predecessor was Cathoir (Caheer) Mor, was married to Conn's daughter, the princess Sarah, by whom he had the three Cairbres, or Carberrys: their names are Cairbre Roighfada, the eldest, Cairbré Bascoin, and Cairbré Muisg. Bascoin and Muisg had, the former, territories in Clare, and the latter, the country to the east of him. The Collas—the sons of Eochaidh Dubhlein (Eagha Duvlayn), by Oilean (Illhayn), daughter of the king of Albania—and the posterity of Cairbré Roighfada (Riada) *Longamanus*, fled from Ireland, for refuge to the court of their grandfather, A.D. about 315.

The father of these warlike, ambitious (the word Colla may signify either *ambitious* or *carnal*) youths alluded to, was brother to the reigning Irish monarch, and took the crown which the bravest of them, *Colla Uais* (noble) placed on his own head, though he did not wear it long until himself and brothers were expelled the kingdom. Their relative, Muireadhach Tireach (Mureeugh Theerugh), or Murty, regained, having ascended the throne of his



## XLI.

Goll Mac Morna, who made havoc,  
 KIELTY, OSGUR, and USHEEN (*Ossin*) the wonderful,  
 GLAS DUNN, MAC-AN-CHEARDA BEARA,  
 And CONAN, the bald, *the unlucky man* of the Fenii—

father. It was from this monarch descended the *Clanna Neill* (or O'Neills), and those of the same tribe in Connaught. They were all Here-monians. Such is the learned Keating's account of them. It may be interesting to the reader to learn the derivation of *Dailriada*—*Roigh* (Ree),—the part of the arm between the wrist and the elbow ;—*fada*, long. Hence the contracted form, *Riada*. His hands reached below his knees. Hence the word *Rontes* as applied to districts in Antrim, see Annals of "Four Masters," in several places by Doctor O'Donovan.

There was another *Dall* (tribe called Araida) *Arrae*, called after Fiaghra (*Feeughra*), Aradia. These occupied the eastern parts of Down and Antrim, and never left Ireland ; the former *clan* inhabited the western parts of the same counties. See Annals of "Four Masters," A.M. 2250, 2859, and A.D. 10-106, and many other places. In A.M. 3099, the river *Fneac* *Abal* (now Newry) sprang up between the two countries. The Collas, after three years' stay in the land of the Picts, returned to Ireland, and, instead of punishment, received generous forgiveness, and the greatest marks of friendship from the monarch "Tierach." He gave them men and arms, to enable them to make conquests for themselves and their children. They invaded Ulster, and destroyed the splendid palace of Eamhain (Evan), which was built 350 years before the Christian era. This is the time assigned.

<sup>c</sup> *Ar* for *azur*, *ocar*, *acur*, dif. from *ar*, "it is," in the first line. *rinrin* (*shinshir*), ancestor of *Mac Allen* of Duneden or Edinburgh, in Scotland. This agrees with Hector Boetius, Keating, Charles O'Connor, O'Flaherty's "Ogygia," and other antiquarians, of whom Rev. Dr. Keating is the most venerable, and most learned—though O'Flaherty is the most critical and accurate.

<sup>d</sup> See Historical Notes.

## STANZA XLI.

<sup>a</sup> *Goll*, (or *Gaul*), son of *Morna*, the word *Mac*, frequently a descendant. He and O'Fionn had their forces drawn out in battle array, when Fergus, the Fenian poet, by his persuasive eloquence, reconciled them. Goll, son of Morna, king of Connaught, killed Eugene Mor, on the field of battle, and thus Conn became sole monarch. See battle of Magh Lena.

*béarua*—a promontory of Cork, now Berehaven, so called from Beara, daughter of Eiver, king of Spain, and wife of Eoghan More.

## XLII.

Դէր զա յոջաճէ ծօ շար ձօնօր,  
 Եր Եւաճա Դե Դանան ծօ լեւջած 'ր ծօ շրաճած,  
 Ոյ, քարաօր ! ծօ լեան ծօ Յաօյճալիծ,  
 Դ'ելլիջ յմբար բաշարիւ,† Եր շաճ<sup>a</sup> օլ.

## XLIII.

Ելծր Եճշար Պիծր Եր “ Կօրն,<sup>a</sup> շար շաճ շաճ ”  
 Անալր ծօ յլշնեաճար ծօ լելծ Դ'Ելլե,  
 Դ'ելլիջ շլեօ զար Ե-քարս<sup>a</sup> և յելշեճ,  
 Եր ան ծօ Կալլեճ, շան արլոց, զա շաճ.

## STANZA XLII.

<sup>a</sup> Շաճ օլ—this word can be written also շաճ or շաճ, the last, as being the simplest, I prefer ; vowels, not necessary for the integrity of words, ought not to be used. Some ignorant persons think that շաճ and շաճ ought to be translated as—*first*—the other—*hundred*. This is a mistake, as they can be written either way, to signify either “hundred” or “first.” References to authors will shew this. It might as well be urged that the *pupil* of the eye—*pupil* a learner—and *pupil*, a minor—and many such words ought to be spelled differently, because there is a different meaning attached to them ; շաճ օլ could mean a hundred evils. This has reference to the quarrel generated between Heremon and Heber, through the ambition of Heber's Queen, and of Tea, the Queen of Heremon, daughter of Luidhaidh (*Lhooa*) “*a qua*” Louth. She gave name to Teamar, or Tara, *Tea-mur*, “the palace of Tea.” An ancient poet has stated that the two young Milesians ruled the nation in peace and happiness for twelve months, the Boyne and part of the Shannon at Ելջ Կլիօն, in the west of Clare, forming the boundary of their respective territories. But this division is not agreed upon by other antiquaries, who assert that the bipartite division did not take place for many years after the reign of these princes. Of that hereafter. The cause of dispute was this ;—Heber Fionn had two grand rich valleys—at that time when the country was covered with woods, water, or bogs—these were of great value ; they were beautiful and extensive. But as Heremon had one in his kingdom, Heber's wife, prompted by excessive vanity resolved to become mistress of that one with her own, that thus she would be in possession of the three finest and richest valleys in Eire. On the other hand, Tea, wife of Heremon, boldly told him she would reject him as a husband, if he did not uphold his dignity. The consequence was, the two brothers, with their armies, met in the plain of Geishel, in King's County, in dread array, wherein Heber and three of his principal officers were slain. This was, alas !

† For “*ելլի յաճ*,” between them.

## XLII.

After having put the nation in order—  
 And weakened and subdued the Tuatha De Danaans,  
 There arose a dispute and a first<sup>5</sup> evil<sup>6</sup> between<sup>3</sup> them<sup>3</sup> (*fourth  
 line in Irish*),  
 A thing, alas ! that has attended the Gaeliv. (*third line in the  
 Irish.*)

## XLIII.

Between Owen Mor and “*Con of the Hundred Battles*”  
 When they made two parts of Eire  
 There arose a dispute which was not easy to arrange ;  
 It is in it were lost, without revival, the hundreds.

the first fatal division amongst the Gael in Ireland. Heremon was then sole monarch, A.M. 2738. Between that period and the birth of Christ, we calculate 1283, that number being the difference between Heremon's accession, as sole monarch, and 4021, the earth's age, when man's redemption was announced by the birth of our Saviour, as some chroniclers have it.

## STANZA XLIII.

<sup>a</sup> *Conn, who took.*—This ellipsis of the *relative* is in frequent and elegant use, at least in Connaught. *ԼԱԲԱՅԻՒ ՄԵ ԵՐԵՐԻՒ ԵՐԵՐԵՐԻ Ի ԵՕՇԱՊ ԲԴ ԼՈՒՊ*, (*Lhowir may idher breeid s Owen vee on*) “I spoke between Bridget and John, (*who*) were there.” The *relative* often refers to the latter noun only. Attention to this peculiarity of it will render the understanding of some clauses very easy. Between Eogan (*Owen Mor*), and Conn, *who* gained a hundred battles. The manner of connecting the sense of the verse is this :—There were many bloody battles between these most valourous and illustrious princes—in most of them Owen or Modha—Mogha—was victorious, until Owen became master of one-half the island. It was then that the bipartite division—known as Leath (Lhagh) Chuinn—and Leath Mhoda, took place—*Conn's half* and *Mhoda's half*. For Eogan was also called Mhoda, besides two other names. From Dublin to Galway was the line of demarcation—the northern part being Conn's, and the southern Owen's. I should have said that the mother of the latter was Beara, daughter of Heber Mor, son of Mioidhna (Minna), king of Castile in Spain, and that his father was Modha Neid ; Conn, of the Heremonian line, and Owen of Heberian. Conn was designated as of “The Hundred

## XLIV.

Ելօժ չօ բաճար լաղ ծօ ծաօղաճէ,  
 Եօրաղաճ, Եաբարճաճ, Եաբարճաճ, Երեւիճեաճ,<sup>a</sup>  
 Ոյ բալբ բօլբի աղ շրեւծիղի յ-Շիլիղի,<sup>b</sup>  
 Աճէ ծրաօղեաճէ յր ծեաղիղալճեաճէ յր բալլաճէ ծեեճէ.

## XLV.

Չօ չաճ Եսրիւր յօմաճ չէլլե,  
 Պար ծլա բլալիլ յր Եալիղ աղղ-էլղբեաղէ ;  
 Որտղղ յ ա ծլա ար աղ յալիլ Երաղղալճի ;  
 Քլաւծ<sup>b</sup> աղ յրիղղի, յր յի', աղ աղ'ար.<sup>c</sup>

Battles," because he triumphed over the provincialists in many a hard-fought battle. He made *Cruachan*, in Roscommon, his grand provincial palace, but, after, as *monarch of all Ireland*, he visited Tara, where he fell by the hand of an assassin, prince of Ulster, whose name is Tivbraidhi Tireach (Thivreei Theeragh). Fifty ruffians, disguised as women, hired for that purpose, attacked him, when he was taking a solitary walk, unattended by his guards or courtiers. But it must be here remarked that success forsook him, since he himself caused the death of his rival, Owen, as some chroniclers have it, on the very morning that they were to fight a pitched battle in Magh Leana. His brother-in-law fell by the hands of the invincible Goll, son of Morna, a Connaught Fenian chief. They flourished in the 145th year of the Christian era. O'Halloran denies, that Owen fell by the sword of Conn, and says, that Goll slew both Owen and his Spanish ally and brother-in-law in open fight, just as the day appeared. The fame of the glory of two such champions and of their posterity, reached far and wide, and was the fertile theme for bard, poet, and other writers, from their time down to this day. And I grieve to have to say, that some of the leaven of division, fomented so many centuries hence, still is visible in this unhappy land. Whereas men ought to reflect, that each province has had its good men and its bad men. It is *training* and *nature* that form the character, not the *soil*. Oh, may heaven grant my countrymen the spirit of mutual toleration and an oblivion of unchristian feelings and jealousies. Irishmen of every province and of every creed can only prosper and be happy by union and by love. In unity consist the welfare and security of society. How expressive these words of the poet :—



## XLIV.

Though they were full of generosity,  
 Valorous, beneficent, munificent, virtuous,  
 There was not the light of the faith in Erin,  
 But druidism, diablery, necromancy or sorcery.

## XLV.

Jupiter<sup>3</sup> <sup>1</sup>had<sup>2</sup> many<sup>4</sup> vataries<sup>5</sup>  
 As God of heaven, and earth.  
 Neptune, the God of the expansive<sup>6</sup> sea,<sup>b</sup>  
 Pluto of Hell and of wealth, *and he but one man.*

Ah! why will kings forget that they are men,  
 And men that they are brethren? Why delight  
 In human sacrifice? Why burst the ties  
 Of Nature, that should knit their souls together  
 In one soft bond of amity and love.

## STANZA XLIV.

<sup>a</sup> Homer does not contain a more beautiful or sweeter passage than this stanza. The alliteration and rapidity of the second line is hardly to be equalled. The flight is lofty as an eagle's, the language is vigorous as that of Oisín, and sweet as that of Fergus, the Fenian bard.

The system of worship practised by the Irish people when pagans, was the most harmless as well as the most exalted and rational of all pagan nations. See the Earl of Rosse's learned work in vindication of the antiquity, enlightenment and civilization of ancient Ireland. His Lordship's work should be in the hands of every antiquarian. See also chapter on Round Towers in this volume.

## STANZA XLV.

<sup>a</sup> It would be as improper to write  $\alpha \eta \text{-}\eta \epsilon \rho \eta \epsilon \alpha \varsigma$  as "u nhomme," for "un homine," though sounded as *oonum*, one man.

<sup>b</sup> Some antiquarians hold, that Jove was not worshipped here; but this is mere assertion against authority, and likewise opposed to the fact of the worship of the Pagan Irish being identical with, and in a measure, similar to that of Greece and Rome, as can be collected from what we have written elsewhere on ancient art in Ireland. Such was, however, only partial.

<sup>c</sup> He was God of Hell and riches—thus implying that the abuse of riches leads to his dark realms.



## XLVI.

Some<sup>2</sup> of them<sup>3</sup> adored<sup>1</sup> God<sup>4</sup> of the<sup>5</sup> sun,<sup>6</sup>  
 Another<sup>2</sup> part<sup>1</sup> of them,<sup>3</sup> the moon and stars,  
 Mars, Bacchus, Cupid and Phebus,  
 Sage<sup>2</sup> Apollo<sup>1</sup> as God of (the) Wisdom.

## XLVII.

Vulcan,<sup>4</sup> *of the blackmouth*<sup>5</sup>, as God<sup>1</sup> of Smiths,<sup>2</sup>  
 Pan as Deity of Shepherds,  
 Juno, Pallas, Venus, Thetis,  
 The Sybil, the prophetess of *the hoary rock*.

## XLVIII.

After Christ came in a human<sup>7</sup> body<sup>6</sup>  
 Two years, thirty and four hundred (432)  
 The pigboy of Milcho, king of Dariada,  
 Came<sup>1</sup> from<sup>2</sup> Rome<sup>3</sup> back to our ransoming.<sup>7</sup>

## XLIX.

Celestinus, the holy<sup>4</sup> Pope,<sup>3</sup>  
 Sent Patrick and<sup>4</sup> his<sup>5</sup> clergy<sup>6</sup> to us,<sup>7</sup>  
 It was he who taught the Incarnation (*the Gospel*),  
*Jesus Christ* to the people of Ireland.

friend tells us that *Ibheul* is a corruption. Had he referred to an old manuscript to confirm his assertion he might have gained credence, and would have done a service; if he felt confident in his remark he should have added that *Ibheul* or *Aordhfheull* was not to be met with in any writing before the 18th century. See historical notes on this stanza.

## STANZA XLVIII.

<sup>a</sup> c—c=5, c-coluηη βαρηΔ=5ullηη, *dheena*: when a letter is eclipsed or mortified, an aspirate over it is not requisite, thus Δ η-βυηηε=*in inhuinne*, in a person.

<sup>b</sup> See Historical Notes.

<sup>c</sup> Milcho was a chief or a prince of the country, called Dalariada, comprising part of Down and Antrim, &c.

<sup>d</sup> That is, St. Patrick. The star refers to Historical Notes at end of this book, on our Saint's life.

## L.

Do ծիօրն Ժրօյն զաճեալ, իր<sup>a</sup> ծառիս իր ծէլե,  
*vi* Do ծարձ ա լարն իր ա ղ-ծառիս ծերձ;  
 Do լաօյն ա ղ ղիճ. չի՞ շար ծառար ա ծառար,  
 Պաճ լարձե, Ուրի Ուրիճալլալ, Լաճարի.<sup>b</sup>

## LI.

Ար շարձ ա շարձ ա ղ ա ղիճոճար,  
 Պարի ծ ' ղ ղ-ծարի ծ շար ա ղ ղիճ;<sup>a</sup>  
 Պա լաճ ա ղ ղիճ Լարձ ա ղաճիճեալ  
 'S ա ղ-է ղաճ ծիճիճ ծ ա Պա<sup>b</sup> շիլլեալ.

## LII.

Պ'աճա շարձ ծ ծիճ ' ղ ա ղ-ծար լաճալ,  
 Շարիալ<sup>a</sup> ծ ղար ղ ղ ղիճ;  
 Պիճեալ ա ղ ղրօյ. ' ղ ղիճ ծարձ ա ղ ղիճ,  
 իր ա ղ-իճ ծ ղարձ ծիճ լաճ, ղաճիճ.

## LIII.

Do ծ ' ղ ա ղ Պարիս ղիճ ղ, շո ղաճիճ,  
 Շարիս ծարձալ ծ ղաճիճ, ղաճիճ,  
 Ալլե<sup>b</sup> ղիճ ղ ղաճ ղիճ,  
 ղար ղիճ ղ ղար ղիճ.<sup>c</sup>

## STANZA XLIX.

<sup>a</sup> Patrick was consecrated in presence of Celestine, A. D. 431, came to Ireland in the next year—the first of Sixtus, A. D. 432.

<sup>b</sup> ղ, ղ=ղ, thus ծառնալ=theenought, humanity, or INCARNATION.

<sup>c</sup> ղ=ee: this being understood there is no need of the ' over ղ; but when the o is a mere poetic letter—not radically necessary—the ղ is short as i in *hit*, the same is true of either vowels in the positive. *eu*=*ayu* at all times—the accent is not requisite—but in elementary books these marks are useful. The best Greek and Latin grammars of the present day use marks to guide the young student in reading these languages, but this is the case only in initiatory works.

## STANZA L.

<sup>a</sup> Observe the frequent use of ղ instead of *աշար*, (*and*), by our poet; but a slender vowel mostly follows. In fact, the melody of our sweet language demands it, and the curt colloquial style of our peasantry enforces it.



## L.

He banished druidism, necromancy, and idolatry,  
 He baptized children and adult<sup>7</sup> persons ;<sup>6</sup>  
 The<sup>3</sup> king<sup>4</sup> <sup>1</sup>submitted<sup>2</sup> tho'<sup>5</sup> that<sup>6</sup> was<sup>7</sup> hard<sup>7</sup> to<sup>8</sup> effect,<sup>9</sup>  
 O'Leary,<sup>5</sup> the slothful<sup>2</sup> son<sup>1</sup> of "O'Neill<sup>3</sup> of the nine<sup>4</sup> hostages."

## LI.

Hard was the test on which they settled :  
 A person from a (*each*) person to put into one house,  
 Both ends of the house to set fire to over them together, (*at*  
*the same instant*) [worship.  
 And he who would not be burned, his God *they were* to

## LII.

Lest charms were in their clothes  
 They exchanged dress with each other,  
 Burned *was* the druid, and it lighted not over Benin (*St. Benignus*)  
 And then was given a judgment, righteous, holy.

## LIII.

There were in (the) Munster before him, with (*of*) diligence,  
 Four bishops, blessed, holy,  
 Ailbe<sup>1</sup> of Imley, and Declan Deisey,  
 The humble Ivar, and learned Kiaran (*Kieran*).

<sup>b</sup> Laoghaire (*Leary*) was rather inclined for Christianity, but was never a true Christian. The poet hints as much in the third line; history tells us so.

## STANZA LI.

<sup>a</sup> This fact is mentioned in some of the lives of our saints. Greater miracles were wrought in his favour. The almost simultaneous conversion of the island was itself a stupendous miracle.

<sup>b</sup> This is exactly the accusative case of *beos*.

## STANZA LII.

<sup>a</sup> An English word.

<sup>b</sup> Saint Benignus was a pupil of St. Patrick, and his successor in the See of Armagh. He wrote many Irish poems still extant. He was author of the "Book of Rights."—See notes on Patrick.

## LIV.

Do labairi Jora b  ul air b  ul leir,<sup>a</sup>  
 Thu   do l  abair i  r ba  all mar   r  e  t  b, *l/*  
 Thu   do a beir   a  n a<sup>b</sup> b  r  e  t  m air   haodluib,\*  
 F  r  air air S  on luan a  n l  ir  r  ir.

## LV.

Thu   do ce   r  a<sup>a</sup> d'  n  m  n  ib   aodla  ,  
 Do b  r  e     o F  la  e  or   a   Sa  ar  n<sup>b</sup> r  er leir;  
 De  r  ba  d       n, do b   n       a,  
   ur t  r   ce   r  a do   u       ac       do.

## LVI.

D'  a  la clear, i  r be  r  t i  r baod  al,<sup>a</sup>  
   n  r        do lu    air   haodaluib,<sup>b</sup>  
 Do   eall a  n    le a   ur air     ne,\*  
 Sea  t m  bl  ad  a i  or  n l  ra  d n  a r     ne.<sup>c</sup>

## LVII.

Do   eall, a  n d   n do i    ne' d' air n     a  t,  
    b     c a  n b   r   a   d    ne<sup>a</sup> d       d,  
 N   (da m  b   d a c    r) n  a t  r   i  a  n  n d           ,  
   n t      n do b  r  e  <sup>b</sup>    i       n r  er leir.

## STANZA LIIL.

<sup>a</sup> Or a  n   a  —as before noted, the article is set before names of countries ce   r  a—It occurs to us that this word should be ce    r  , as it means simply *four*, whereas ce   r  a signifies *4 men*.

<sup>b</sup> After i  or  n the pronoun e is short, elsewhere it is long   =ay

<sup>c</sup> Ailbe or Ailve, Bishop of Emly, in the time of King   engus, when St. Patrick visited that province, which was then not composed of the same counties as now. Deighlan or Deicolus (Ceile De), the pious, was bishop in the country of the Desies or O'Deisies, County Waterford. Ivar of Begerin, and Ciaran of Saigar. Ciaran is called *the learned*, because he was eighteen years in Rome, and taught theology therein.—See notes on St. Patrick in this volume.

<sup>d</sup> This was an epithet of pre-eminence for learned ecclesiastics, though in its literal acceptation it signifies a scribe or scrivener, a scholar, as also a clergyman or cleric.

## LIV.

Jesus<sup>5</sup> did speak, face to face, with him,  
 Gave him a *book* and crozier as jewels,  
 Gave him to be judge\* over the Gaeliv,†  
 Watching on Calvary<sup>4</sup> the moon of the Last Desolation.

## LV.

Granted to him four Irish<sup>5</sup> souls<sup>4</sup>  
 To bring to heaven each Saturday free with him ;  
 Evin, that was blessed, asserts,  
 That<sup>1</sup> the son<sup>6</sup> of God<sup>7</sup> did give <sup>2</sup>twelve<sup>3</sup> to him.<sup>8</sup>

## LVI.

Lest the cunning wiles or danger  
 Of Antichrist would rest on the Irish,  
 He promised a flood to send on Eire  
 Seven years before the burning of the sphere.

## LVII.

He promised,<sup>1</sup> the<sup>2</sup> poem,<sup>3</sup> (*that*) was<sup>4</sup> made<sup>4</sup> for<sup>5</sup> our<sup>6</sup> sancti-  
 fication<sup>7</sup>  
 (*That,*) at the point of death, each person who would say,  
 Or, (if he were in danger,) the three last<sup>9</sup> verses,<sup>8</sup>  
 The (*his*) soul to bring from purgatory free with him.

## STANZA LIV.

<sup>a</sup> See notes on Seachnall's and Fiech's hymn. As Moses will sit, on the last day, as judge over the tribes of Israel, so will Patrick over the Irish.

<sup>b</sup> Hence Saturnus, Saturn. Literally *in his judge*.

## STANZA LV.

<sup>a</sup> We think *ceachtar* would be a better word.

<sup>b</sup> See Colgan and St. Evin's life of St. Patrick ; also the life of Deighlan.—See note on Stanza liii. *De, g, of Dja.* *d* is to be aspirated in every genitive case, except *De*.

<sup>c</sup> "*Three fours* did give."—The author writes *three* fours rather than *twelve* to suit the metre.

## STANZA LVI.

<sup>a</sup> The reader's attention is called to the melody of this beautiful line.

LIX.

LX.

LXI.

STANZA LVII.

<sup>a</sup> We think this word ought to have two *η* as the accent falls on that letter ; but no dictionary spells it so.

b How like the Latin *fert* is this word, having the same signification.



## LVIII.

Patrick's<sup>1</sup> hymn, its name in Irish  
 Seachnall<sup>3</sup> <sup>1</sup>wrote<sup>2</sup> *it*—the son of Darerca,  
 It is with me (*I have it*) in memory, all,  
 And I do order the <sup>5</sup>men<sup>6</sup> of Ireland<sup>7</sup> to<sup>3</sup> have<sup>4</sup> *it*.

## LIX.

Two hundred *and* sixty bishops without wives,  
 Three thousand priests, holy, poor,  
 Six hundred churches this<sup>6</sup> saint<sup>7</sup> established,<sup>4</sup>  
 Sixty years he lived in Ireland.

## LX.

It is many a virgin, fair, graceful,  
 That took the veil and made abstinence ;  
 Deacons, canons, *and* clerics,  
 The<sup>3</sup> man<sup>4</sup> *who* was<sup>5</sup> born<sup>6</sup> with<sup>7</sup> happy<sup>8</sup> lot,<sup>9</sup> ordained.

## LXI.

The kingdom all did rush to sanctity,  
 There was fear, each day, and love of God in them ;  
 As long as lived the warmth of faith without decay,  
 "Island of Saints" was the name of Eire.

## STANZA LVIII.

<sup>a</sup> This word proves, that the writer was a bishop. *I direct* or *order*—the language of a man invested with spiritual authority. No layman would use such a term. A layman may *advise* but not *order* in spirituals. See this hymn and notes on it, in Seachnall.

## STANZA LIX.

<sup>a</sup> 347 *céile* at the suggestion of a friend, a change was intended, but reflection made us see that the author's words are those of the text, showing the celibacy of the clergy; not *lé céile*.

<sup>b</sup> The number of years was thirty-three, on the authority of Rev. Doctor Lanigan.

## STANZA LX.

<sup>a</sup> The most eminent was St. Bridget of Kildare, who wrote an Irish poem in honor of Patrick. She was aunt of Cogitosus.—See Ware.

## LXII.

'Sih mari çaiçeadar realað zo reunmar,  
 No zur çaradar Ðanaþi d' a nêliuþað,<sup>a</sup>  
 A loingear laþiri lan do laeçaiþ,<sup>b</sup>  
 Do buaiþ' a iþ tamall i c-ceanhar na h-Éireann.

## LXIII.

Do íaoþi Bþian Boroþne Banba o ðaoþþuþ,  
 I c-caç Chluanatarþ Aþne an çeuþa ;  
 Iþ anþ do íarþ, (þið çaiþleað e þêþ leþ,)  
 Laoçmað Loçlanþ uþle le h-aon çaç.

## LXIV.

Ðêþ na þioþaçt aþiþ do íaermað,  
 Iþ buanhar Loçlanþ rþopað le h-aen-çaç,  
 Thuþ clann na c-çamað þ-aþne ð' a çêþle,  
 Aþ doþað 'r a çþeaçað na m-baiþte 'r d' a þaebað.

<sup>b</sup> A man may be a cleric, though not a priest; those in *minor orders*, are called clerics.

## STANZA LXI,

<sup>a</sup> Fþlleað was in our copy; the verb in the text is in another copy; it is a more general term than Fþlleað. The poet uses a figurative word, çuþlleað. The people, as well the penitent apostates as the pagans, rushed, torrent-like, to adopt the doctrine of Saint Patrick, though, by all accounts, the Apostle had much to contend with before he gained many converts. But when the conversion once began they *flooded* to receive the holy faith of Rome. Mr. Williams, a worthy antiquary, writes that he has a copy of "The Dirge," in which is "íþlleaiþ," "*dropped into*." Decidedly this word conveys the sense which Doctor O'Donovan, in a note to the Annals of Four Masters, expresses, viz., that it was only gradually—or, to so speak—one by one, the people dropt into the faith. By fþllþ it is implied that some had relapsed into idolatry. Hence it would seem, that there were many Christians in Ireland before St. Patrick, though Palladius did not succeed. "Returned to righteousness," intimates that many had fallen away. The seed that Palladius planted had almost died away, or was choked up with the weeds of Paganism, as happened in Goa, and other parts of India, after the death of St. Francis Xavier. Subsequent Missionaries found Paganism and some principles and practices of Christianity mixed up together. There is undoubted authority to shew that

## LXII.

In that manner they spent a space *of time* happily  
 'Until<sup>2</sup> the Danes<sup>4</sup> came to oppress\* them,  
 In<sup>1</sup> strong<sup>3</sup> ships<sup>2</sup> full of warriors;  
 They gained *for* a time a head in Ireland.

## LXIII.

Bryan<sup>3</sup> Boiroidmhe<sup>4</sup> did<sup>1</sup> free<sup>2</sup> Banba from<sup>6</sup> thralldom<sup>7</sup> A.D. 1034.  
 In the battle of Clontarf *the* Friday of Easter;  
 It<sup>1</sup> was<sup>2</sup> in<sup>2</sup> it<sup>2</sup> *he* killed,<sup>4</sup> (though<sup>5</sup> <sup>6</sup>himself<sup>7</sup> was<sup>6</sup> lost<sup>6</sup> thereby,<sup>9</sup>)  
 'The host of Loughlin, (*nearly*) all by one fight.

## LXIV.

After the kingdom again he freed  
 And the triumph of Denmark he staid in a single battle;  
 Sons<sup>2</sup> of<sup>3</sup> friends<sup>4</sup> took<sup>1</sup> jealousy<sup>5</sup> of each<sup>6</sup> other<sup>6</sup>  
 A burning, destroying, and dismantling towns.

even in the second century some Milesians taught the Gospel here before the bishops alluded to above. The Neophites, having not been sufficiently grounded in the faith, soon relapsed.

## STANZA LXII.

<sup>a</sup> ΔΑΝΑΙ, compound of ΔΑΗ, *bold*, ΦΕΑΙ, *man*. The Danes are called, in the Irish language, Dubhloclaíh<sup>a</sup> = *Black Sailors*, Dub = black, loç, lake or sea, and loñ, *ship*. *Hugh, the First-Sucker*, succeeded to the throne of Ireland, A.D. 813. In his reign the Danes first invaded Ireland, though some writers state, that after they had been beaten out of England at the close of the eighth century, they came to Rathlin, an island off the coast of Antrim, and laid it waste.

<sup>b</sup> Λαεζαίβ, also Λαοζία.

After Ireland had groaned for a long duration under the demon oppression of the Danes, until endurance was longer impossible, the Irish chieftains, once in their lives combined, and expelled the invaders. Would to God that we had now that union of purpose. However, it is to be feared, that nothing but terrible persecution can effect so desirable an end. Yet come it will—and sooner than is imagined.

As in a sketch, such as a note, we could not do anything like justice to the glorious Brian of Clontarf, and King O'Connor, of Connaught, who supported him at that famous battle, we must refer the reader to our second volume.

## LXV.

Nór ar meara, 'r ar mallaiḡe d' a m-féidil,<sup>a</sup>  
 Do beir ar talam, b' realad az Saodaluib;  
 Mhá da malairtuḡad tairi a céile,  
 'S a mhá pórda féil do tréiḡean.<sup>b</sup>

## LXVI.

Mhac<sup>a</sup> Mhuicada<sup>\*</sup> Laiḡean,<sup>b\*</sup> ir mur riu d'éizuid,  
 Bean Thḡeanmháir Uí Ruairc, níḡ na Bréifne;  
 Chuir riu fearḡ air Muidníḡ Eirnean,  
 Do báir a beata 'r a talam d' e a n-éilic.<sup>c</sup>

## LXVII.

Do cuaid ní<sup>a</sup> Laiḡean ḡo h-uairneac, leunmhair  
 A c-clonh<sup>b</sup> níḡ Sacran, 7<sup>c</sup> cuir é féil air;  
 D'iair air cabair a n-aḡaid a ḡaelta,  
 'S do ḡeall dō Banba mur luac raotairi.

## STANZA LXIII.

<sup>a</sup> The Annals of the Four Masters, and Mac Geogheghan, give the Battle of Clontarf at A.D. 1014; Keating, Mac Curtin, and O'Halloran, at A.D. 1034; Burn's Remembrancer, 1039, A.D. We prefer Keating.

## STANZA LXIV.

<sup>a</sup> We could not discover, in any records, the very unfavorable character of Irishmen in this Stanza.

## STANZA LXV.

<sup>a</sup> This verse is explained in the next. *Women* and *wine* subjected our lovely isle to seven centuries of persecution, not equalled in the history of the world. The rape of Helen was not the source of such woes to Troy as was O'Rourke's Dervorgilla to Erin.

It was in this year, 1152, a synod of the Irish Church was held, and was attended by Cardinal Paparo, at which he distributed the Pallia to the four Archbishops of Ireland, in token of the purity of the Priesthood of Ireland. Some of the laity were guilty of wrong, and were condemned by the above Council, which some say was held in Drogheda, not in Kells.

## STANZA LXVI.

<sup>a</sup> See Historical Notes.

<sup>b</sup> Leinster Murrough, from whom the O'Cavanaghs.



## LXV.

Habits the worst, and most wicked that are possible  
 To be on earth, were for a time amongst the Gaedaliv,  
 Women exchanging with each other,  
 And<sup>4</sup> their own married<sup>2</sup> wives forsaking.

## LXVI.

Mac Murcha, *King* of Leinster, it is in that way he seduced A.D. 1152.  
 The wife of Tiernan O'Rourke, Lord of Breffney;  
 That<sup>2</sup> gave<sup>1</sup> anger to the *paramount King* of Eire,  
 He took his property and his land from him as a penalty.

## LXVII.

\*The King<sup>3</sup> of Leinster<sup>4</sup> <sup>1</sup>went<sup>2</sup> proud and wrathful A.D. 1166.  
 On that account to the Saxon<sup>4</sup> King<sup>3</sup> and put himself on him,  
 Asked of him aid against his kindred,  
 And promised him Banba as the price of his service.

c Roderick O'Connor of Connaught.—The stars (\*) refer to Notes at end of the book. See second volume at A.D. 1152.

## STANZA LXVII.

a Mac Murrough, or Mac Murcha, having landed at Bristol, went in the first instance to the Bishop of St. David's, in Wales. This prelate introduced him to the Welsh king, father of Nesta, the concubine of Henry I. She was the mother of Robert and Meyler Fitzhenry, by King Henry. She was after that married to Gerald of Windsor, by whom she had issue, Maurice Fitzgerald and David, the bishop alluded to above, also William, father of Raymond le Gros. The aforesaid concubine's second husband was Stephen of Cardigan. The offspring of this *nominal* marriage was Fitz-Stephen. William de Barri, the son-in-law of the above *chaste* woman, had four sons, Robert, Philip, Walter, and Gerald. The latter, through worldly and ambitious motives, became a clergyman. The Church was the only hopes he had, all his illegitimate and sinful connexions being needy adventurers. His name will be for ever held in detestation by every lover of honour and truth. Himself was so much ashamed of his hellish calumnies, wickedly uttered before Archbishop Cummin, at a Synod in Christ's Church, and nobly refuted by Alban O'Mulloy, Abbot of Kells, on the spot, that he fled from Ireland, and never again dared visit its shores. But he vented his spleen by using his diabolical pen in seeking to blacken Ireland's character. Some writers say he was

## LXVIII.

Չի ծարա իյնիլ զո՞ւրկն զո՞ւրկն զո՞ւրկն  
 Զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Շարիւր զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Եւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն.

## LXIX.

Չի զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Շարիւր զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Եւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Եւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն.

## LXX.

Չի զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն,  
 Զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն զո՞ւրկն.

son of Henry by Nesta, and not her grandson. Such were the desperados that polluted our shores in the days of Pope Adrian; we remove the veil only to make Irishmen learn even now the infamous parties that came not to do (what their sinful blood forbade)—to edify, but to plunder our rich island.—See Wright's "Ireland," at A. D. 1169, and Annals of the Four Masters.

<sup>b</sup> Or, straight-a-head, *direct*.

<sup>c</sup> It may seem strange to have two particles before the infinitive mood; the same occurs in other languages, thus, in French: "*pour dire*," *to say*, and this, though the very form implies "to," which is not the case in Irish—at least, not so generally.

## STANZA LXVIII.

<sup>a</sup> Mac Geoghegan argues that the Bull was a forgery. One thing is certain, it should be held as *void*, our crown was our own natural, inalienable property. The Pope had no power, by virtue of his spiritual supremacy, over our temporal affairs. Hence his bull should be treated in that *matter as waste* parchment. The illustrious O'Connell treated documents of that nature as such, as can be learned by reference to a speech of his in the Repeal Association. What is true of one person must be true of any number of persons, or of a nation; now no man, capable of managing his own affairs, it is agreed on by all, can, by any law, be deprived of his property. But the Irish sceptre belonged of right to the nation; therefore, the transfer was contrary to right and

## LXVIII.

The second Henry was the name of that<sup>8</sup> king,<sup>7</sup>  
 He got from *the* Pope a <sup>6</sup>*wonderful*<sup>7</sup> Bull<sup>5</sup>  
 Right and faith to establish in Ireland,  
 And *the* supreme rent of Peter to pay each festival *of* Patrick.

A.D. 1155.  
 & 1172.

## LXIX.

\**The* son of *the* Bald, of the kine, returning from that quarter  
 Brought with<sup>2</sup> him<sup>2</sup> Saxon<sup>4</sup> men<sup>3</sup> with<sup>5</sup> finished<sup>7</sup> armour;<sup>6</sup> A.D. 1168.  
 Earl Strongbow with them as leader,  
 It is the *finale* of the history—they took Eire. A.D. 1172.

## LXX.

A thousand, eight twenties, and one ten years<sup>4</sup> A.D. 1171.  
 Was the age of Christ at that *time* without mistake. Annals 4  
 They were kind, civil, virtuous, Masters.  
 Good were<sup>1</sup> their laws, faith, and morals.

nature, and wherefore it was an unwarrantable act and a robbery. Though some say the Bull was forged, yet we believe the contrary, as we find by history that Pope John, a long time afterwards, in the reign of Edward, alludes to the Bull of Adrian as a "*licit document*," and upbraids the king in strong language for the robbing, persecuting conduct of England in Ireland. We refer the reader to the letter contained in the "Annals of the Four Masters," p. 723, by Owen Connellan, Esq., also to Lanigan's Ecclesiastical History. Adrian granted the Bull to Henry in A. D. 1155, when he contemplated an invasion of the island; the Bull was confirmed by Pope Alexander, A. D. 1172.

## STANZA LXIX.

<sup>a</sup> MAOL NA M-BO=*mweeul na mo*, that is Mac Murrough.

## STANZA LXX.

<sup>a</sup> Burns' Chronology makes the date of Henry's landing 1172, but the Four Masters gives the date 1171. For a contradiction of the kindness and goodness of the English here mentioned, we refer to Brennan's "Ecclesiastical History of Ireland." A few of the invaders were good. If space permitted we could adduce an unbroken chain of unheard-of-crimes, perpetrated on us by even Catholic England, as will be seen in the second volume. England, Catholic or Protestant, she should have Ireland *in chains*. Yet our cup was not brimful until Cromwell's days. We would be inclined to write that these

## LXXI.

Ṣac<sup>a</sup> duine d'uinluig do bġ a ċuid fēn leir,  
 Do bġodan ceannra<sup>b</sup> mur ceann clēne;  
 Do fġoleadaġn a b-fuġl tġid na ċēle,  
 Do bġ an Ṣaoldeal Ṣallba, 'r a Ṣall Ṣaodlaē.

## LXXII.

Ṙ c-cneġdoin 'r a n-dlġe fo deġnead ġur claoċloġ;  
 Caġlbġn<sup>a</sup> collaġd ġr Lūter cġaeraē,  
 Dġar do ērēġ a c-cneġdoin aġn ġneġdġ,  
 'S a n-aġad na h-eaġlaġr rġrġob ġo h-ēġcearē.

## LXXIII.

Pġonġrġġe Saeran olc, deġnead an rġēġrġn,  
 Ṙn t-oētrġad ġenġġ<sup>a</sup> ġr Elġrabēta,  
 Rġ na Breataġn, ġr Ṙlban Sēumr,  
 Lūter leaġaġd, r a n-eaġlaġr rēuġa'.

last six lines seem an interpolation, (as evidently our poet was to the heart's core a nationalist), or he praised the English as they were in West and South Munster. We refer also to Pope John's letter, in the "Annals of the Four Masters," to prove that the English Government were robbers of sacred and temporal affairs. For the purity of Irish morality at this very time, see Annals of the Four Masters, A. D. 1171, where it is recorded that so strict were the laws enacted in a council of the nation in this year, which was presided over by Roderick O'Connor—the Monarch—that women might walk alone through the island without any apprehension of insult. And yet, strange to say, that the most depraved bandits of Wales came here with the guise of religion to establish morality—*recte*, immorality. From that day to this, bad Englishmen and worse Irishmen, were the governmental tools of the oppressor in Ireland.—See second volume.

## STANZA LXII.

<sup>a</sup> This is contrary to historical evidence.

<sup>b</sup> This is not true except of the Geraldines, of whom it was said, "More Irish than the Irish themselves." The illustrious Brownes, of Tork and Abbeyfeile, might also be excepted, and some other good families; they were only the *exception*, not the rule.

## STANZA LXXII.

<sup>a</sup> Martin Luther, an Augustinian monk, was born in Esleban, in Lower



## LXXI.

Each person that submitted, to<sup>10</sup> him <sup>5</sup>was<sup>6</sup> *left* his<sup>7</sup> own<sup>9</sup>  
 They were gentle as head *of the* clergy [property.<sup>8</sup>  
 They mixed their blood without distinction,  
 The<sup>3</sup> Gael<sup>4</sup> <sup>1</sup>were<sup>2</sup> Gall and the Gall were Gael.

## LXXII.

Until<sup>8</sup> their faith and their laws at last declined,  
 Carnal<sup>2</sup> Calvin,<sup>1</sup> and lecherous<sup>5</sup> Luther,<sup>4</sup>  
 A pair that reneagued their faith for a harlot,  
 And against the Church wrote unjustly.

A. D. 1518,  
 Luther.  
 A. D. 1536,  
 Calvin.

## LXXIII.

Bad Saxon monarchs—the end<sup>4</sup> of that story<sup>6</sup>—  
 The eighth Henry and Elizabeth,  
 (Monarchs of\* Britain), and Scotch James  
 Luther followed and the Church denied.

A. D. 1538,  
 Henry.  
 A. D. 1560,  
 Elizabeth.  
 A. D. 1603,  
 James I.

Saxony, 1483, died 1546, began the so-called Reformation, 1518. Calvin was born at Geneva, in Switzerland, A. D. 1509, died 1564, aged 55.—See second volume.

ᵇ *mērdorj*, in its liberal sense is a *bogoda* or *divining rod*.—It has been used on many parts of the Continent as a means of detecting murderers, or stolen property. This is a well-known fact, and that clergymen have used it, but they did not, of course, attribute any other than natural qualities to it. It was a hazel rod, and by the judicious fingering of it, (such is its property,) it inclines or directs to the thing sought after.—We have read several authenticated instances of stolen property and murderers discovered by means of an inherent principle of magnetism in it

The effect is a mere physical one regulated by a physical or natural law of attraction. Hence *mērdorj* is a figurative term, when applied to a harlot who attracts weak hearts.—*mējɹ*, *finger*, *ᵈɹaɔj*, *witch*.

## STANZA LXXIII.

<sup>a</sup> These were the three monarchs who scourged the Irish with a rod of iron. All the old families were disinherited, except those wretches who renounced their God and betrayed nationality. See O'Sullivan's history.

## LXXIV.

Do mǝʒnead do 'h mǝʒ ceahh na cléihne,  
 Do toʒbad a t-talan 'r a m-beata ahhéihneact,  
 6/ Do h-iompoʒad ah bǝobla<sup>a</sup> o laidiom cum béarila,  
 'S ʒhǝd ac̣t ʒah aihhiomh d'éihneact.\*

## LXXV.

Puball na Sacrah, ir ʒarhuide ʒhaoiðluib,  
 Ah cneidiom ro ʒlacaid 'r a t-aihiomh tneihʒib;  
 Ah rjad rō comaṛtaiz deihnead ah t-raeʒail,  
 'D 'forʒail<sup>a</sup> ah ʒeata cum peacad do déahain.<sup>b</sup>

## LXXVI.

Stad ó'h aihhiomh Doimnac̣ ʒneihne,<sup>a</sup>  
 Bean r a teac̣ 'r a mac ahhéihneact,  
 Jomad mionha azur mōman éihʒ,  
 ʒoid ir bhoib ir bneiḥt nē h-Éihʒih.<sup>b</sup>

## STANZA LXXIV.

<sup>a</sup> Although the text has *Biob'a*, he clearly means the *Mass*. That is—an act making it penal to hear Mass. How foolish! Persecution has ornamented the Catholic Church with a crop of Martyrs; their sacred blood, after that of their Master, has been the cement, the support of the faithful. The history of the first general persecutions, as well as of subsequent ones, supply ample proofs of this statement.—When God buildeth up who can destroy? How vain is human malice! In 1535, the Bible was first translated into English; and was first read in Protestant Churches, in 1538. Mass was abolished in 1548, by Edward 6th, a vicious child of 9 years old.

## STANZA LXXV.

<sup>a</sup> Cobbett said that the Reformation threw open the “flood-gate of vice.” How inconsistent he was to have continued a member of its Church. To his work, relative to the sinful lives of the early “Reformers,” the reader is referred. The apostate Archbishop Brown of Dublin—an Englishman—wrote a letter to the government against the immorality of the clergy of his new creed. He stated therein that Christ’s Church, Dublin, was converted into a house of drunkenness and revelry. See State Papers and O’Brien’s Ecclesiastical History, also 2nd volume of this work, in which will be found a list of the plundered abbeys. Cruikshank’s work on Total Abstinence, entitled “Bacchus,” gives a frightful account of the lives of the English *Reformed*

## LXXIV.

*(There)* was made<sup>1</sup> of<sup>2</sup> the<sup>3</sup> king<sup>4</sup> head<sup>5</sup> (*of*) the<sup>6</sup> clergy,  
 Their<sup>3</sup> lands<sup>4</sup> and<sup>5</sup> their<sup>6</sup> property<sup>7</sup> were<sup>1</sup> all<sup>8</sup> seized,  
 Was translated<sup>1</sup> the Mass from Latin into English,  
 They made an act without Mass to hear.

A.D. 1539.

A.D. 1535.

A.D. 1548.

## LXXV.

The Saxon people and their Irish adherents<sup>4</sup>  
 This<sup>3</sup> faith receive and the Mass forsake;  
 These are the signs of the end of the world  
 That opened the gates sins to commit.

A.D. 1550.

## LXXVI.

*They* remain from Mass on Easter<sup>5</sup> Sunday,  
 A woman<sup>1</sup> and<sup>5</sup> her<sup>6</sup> son<sup>7</sup> in<sup>2</sup> the<sup>3</sup> house<sup>4</sup> together,<sup>8</sup>  
*There were* many oaths and many lies,  
 Theft,<sup>1</sup> and robbery, and taking with violence.

clergy of that period. It could not be otherwise; no one has ever yet left the Catholic Church, unless through pride, or sensuality, either to gratify anger, to obtain honor at the cost of virtue, or to pursue carnal pleasures. All these three the Catholic doctrine strictly condemns.

In 1550 the Liturgy in English, was first read in Christ's Church, Dublin.—As these facts will be fully developed in the 2nd volume we need not here dwell on them.

## STANZA LXXVI.

<sup>a</sup> Δομῆνας, is the ordinary Irish for "Sunday." Δομῆνας εἰρηῆς, Easter Sunday, or Passover. It occurs to us that Δομῆνας ἡμέρη in this stanza is intended to mean "Easter Sunday," as Catholics look on it as a most heinous sin to be absent from Mass on that day. There was a notion that the sun danced on it in honor of the Resurrection of Christ. Hence perhaps Δομῆνας ἡμέρη, "the Sunday of the sun," or the pagan name continued, as it was primitively the great sun-worshipping day; the Christians preserved the name as they worshipped the Sun of righteousness.

<sup>b</sup> These verses refer to the great change the new religion made in the morals of the nation.

<sup>c</sup> The crime herein insinuated is too gross to be penned.—In our first edition, at the suggestion of an antiquarian, we made the words ἀρεῶς. But the sense intended to be conveyed, and the very metre of the line demanded of us

## LXXVII.

2loine na Paire, féoil-bíadair féurta,  
 Bílil na h-2prdal 3an tpor3ean ariu don cúib,  
 Ir duine 'r a 3-ceud do 3lacad mur mēile,  
 2rian eóina, bíolar ir cael deoc.<sup>a</sup>

## LXXVIII.

Criaora ir mēir3e aḡ ionad an tmei3eanuir,  
 "So cú3ad," "rud orit," dja do d' mēiteac;<sup>b</sup>  
 Raine, mar ambēir, dearaiz do béabor,  
 2mre3eat teann tairi éann na cléire.

## LXXIX.

Fuil<sup>a</sup> 3an cúir d' a dóirtad 'r d' a éaor3ad,  
 Boict d' a c-cneacac 7 cealla d' a maebad,  
 2n bauprebad boict a caoinead a cēile,  
 'S a dílleacta 'r an t-tiz a bēiciz.

to restore the original, as to be seen in cur copy and other copies collected by us. Rev. J. C. O'Connor, Kerry, held this latter view of it as his eloquent metrical version at the end of this volume shows. A woman in and out to the same man, her husband, would be nothing unusual, such is quite consistent with religion.—Therefore that the verse may have force, it must be given as in the text. No crime, however wicked, is abhorrent from the whole course of the first Reformers, who spared not men in their anger, nor women in their lust. Though long patient, the God of sanctity will avenge Himself in due time on the immoralities, impieties and blasphemies of heretical England. A signal chastisement has been dealt to her in India which has been so long demoralized, plundered, and its people murdered by English officials.

For the immorality and ignorance of the reformed clergy, the reader is referred to Leland, vol. II. p. 194. Spencer, the bigot poet, says, "they are generally bad, licentious, and most disordered; gross simony, greedy covetousness, fleshly incontinences, particular enormities; they neither read the scriptures nor preach to the people." A thousand other enormities he attributes to the bishops. See his "State of Ireland," p. 131. England's fall has arrived.—"Suis et ipsa Roma viribus ruit."

c bpejē né éiziu, *taking by violence*—literally, *with difficulty*.—Here its obvious translation is what we have given; bpejē means *judgment, carrying, giving birth to*; it is sometimes a contraction for bpejēann, bpejēamān. Hence the term "Brehon laws." Let us here remark, "en passant," that



## LXXVII.

On Good Friday flesh-meat and feasting,  
 Vigils of the Apostles without fasting on one meal,  
 And a person in the hundred took as a meal,  
 Barley-bread,<sup>1</sup> cresses, and slender drink (*small beer*).

## LXXVIII.

Gluttony and drunkenness instead of fasting (*prevailed*),  
 "Here is to you"—"The same to you"—God<sup>1</sup> righting<sup>7</sup> you,<sup>6</sup>  
 Dance, *and*, as amber, polish thy hat,"  
 "Hard<sup>2</sup> cash<sup>1</sup> for the heads of priests:"

## LXXIX.

1577. Blood, without cause, spilling and pouring,  
 1578. The poor a-stripping, and churches a dismantling,  
 1588. The desolate<sup>3</sup> widow<sup>2</sup> lamenting her husband,  
 And the orphan at home a-crying.

there were strictly speaking no such laws. They were "Parliament laws," and what are ignorantly called Brehon laws, were merely the recorded decisions of the Brehons, or judges. Of course they construed acts of Parliament according to their own notions, as do the judges of the present day. But no man would call them "Judge laws," though some *partial* verdicts might be so called. In the barony of Costelloe, and other parts of Mayo, they are, no doubt, the offspring of the hereditary Brehons; in Mayo, there are many respectable families of that name, some of them are now called "Judge." The first of them that took the latter appellation was an eloquent Latin teacher, Mr. Roderick Judge, with whom we first began classics. He is still living. We fondly cherish him as a benefactor; every man who spreads useful knowledge being such.

## STANZA LXXVII.

<sup>a</sup> This was the fasting fare in Ireland in those times, and when we were young.

## STANZA LXXVIII.

This verse represents the licentious habits of the followers of the so-called Reformers. *Óíā do ē nēīcāc*, *God righting you*—the usual saying is *óíā ē ā nēīcēāc*. Whenever persons are in trouble or danger, the above is the common expression. The author, in this place, makes the carousers use it by way of recklessness—as much as to say, "we shall settle with God on the last day,

## LXXX.

Ար do՛ւտ դա ծլիճե՛ծ ծօ լիճնեա՛ծ Ծ' ար Դ-Յարձսլոյ,  
 Տէրլիւն, շիրտեւծ, Իր տէարմիւճ ծաօրս;  
 Bհարճրիք, կիծե, Իր շիրտ Եւրեւսլոյ,  
 Շիօր շօւարծ, Իր “ քսծ Դօմիդե՛ քօնե՛.”

## LXXXI.

Յրեւ-Բաք, Կարլս, Երւ, յերկիւն,  
 Բաղալիճ, ծիօտալ, բիօնալ, շիճեարտ;  
 Քրօօրտ, քսքեւծ, քօրտրեա, մեարս,  
 Տարիւս, մարտալ, բիւրիւսալ շաօնս.

## LXXXII.

Ուլիճե՛ Եաճ<sup>a</sup> Երւ ծօ լիւնեա՛ծ ծօ Յիւօճլիւծ,  
 Տրիւնդերս արս Ե Կ-Եարտ ծօ ծեւնար,  
 Փօ շսլոյ քիւ Լեաճ Շիւրիւ<sup>b</sup> շրիւծ դա շեւլե,  
 Յլաքս Ե դարս, Յիւ Կալլեա՛ծ լաճ բիւն լիւր.

let us put our crimes on the long finger.” As regards the wicked lives of the Protestant clergy of those days, see “Curry’s Civil Wars,” p. 11, and many other places. He quotes from Morrison, Leland, Spenser, and Pacata Hibernia, also from Borlase. He quotes from the Annals of the Four Masters to shew the atrocities practised on the O’Moore’s, and O’Connors of Offaley, who were on terms of peace: he enumerates the robberies and massacres exercised on the Lords of Connaught who surrendered.—See 2nd vol. of this work; Ե-օնաճ, that is, *in place*, thus քարս յօնաճ, *a man, place of*, as Քաքս քարս յօնաճ Շիօրտ, “The Pope, a man in place of, or deputy of Christ,” on earth. It occurs to us that Ե-օնաճ is a corruption, inasmuch as յօնաճ is plainly compounded of յօն=իւն, օն, or Են, the preposition “*in*,” and “աճ,” a place—hence Ե-օնաճ would signify, *in a place*; however, we have continued the text as we found it.

<sup>b</sup> քօ շսլաճ, քսծ օքտ, are the usual phrases with persons drinking, they imply by paraphrase “your health,” “health and happiness to you, God freeing you from all danger.”

## STANZA LXXIX.

It occurs to us that Ե in such a position as this, is a personal pronoun, and is to be translated *them, him, hers, it*, as occasion may require. In this place “it” is its English, referring to blood.

These Stanzas down to 89, have reference to the reigns of Henry VIII.,

## LXXX.

And fast were the laws made for our oppression  
 Assizes, sessions, and terms severe,  
 Livery,<sup>2</sup> wardships,<sup>1</sup> and Exchequer<sup>5</sup> court,  
 College<sup>2</sup> rents<sup>1</sup> and "*subnominepenæ*,"

## LXXXI.

Greenwax, capias, writ, replevin,  
 Bail-bonds, bills, fines, wrongs,  
 Provosts, tipstiffs, portrieves, manors,  
 Sheriffs, jailers, seneschals partial—

## LXXXII.

Another<sup>3</sup> *small*<sup>2</sup> law<sup>1</sup> was made for the Irish, A.D. 1577.  
 Surrender of their right to make, A.D. 1588.  
 This put Leith Cuin into disorder,  
 They took up arms though *they were* <sup>6</sup>themselves<sup>7</sup> lost thereby. A.D. 1590.

Edward VI, and Elizabeth. In each of these reigns several of the Irish chieftains, such as these enumerated, surrendered their lands and paid large sums to obtain royal patents. However, pretexts were had recourse to; men in power harassed the native proprietors, to goad them into insurrection, that thereby the minions of British misrule might seize their lands and obtain grants of them for themselves. The great Earl of Tyrone, (O'Neill), and O'Donnell were falsely accused, and were condemned, as they had not arrangements made to defend themselves. To the history of these Irish Lords in the 2nd volume of this work, the reader is referred.

## STANZA LXXXII.

<sup>a</sup> He calls it a "small law" by way of irony.

<sup>b</sup> Sometimes "*leacan*." (a place in Trawley, Mayo,) but applied to that part of Ireland north of the Shannon, once the kingdom of Conn of the Hundred Battles. The confiscation of Ulster and Connaught Catholics in the times of Henry, Edward, and Elizabeth, is here alluded to, see 2nd volume. In 1589, Mac Mahon, Lord of Monaghan, surrendered his territory and got a re-grant from Elizabeth, but having previously received hard treatment from the Lord Deputy, Sir W. Fitzwilliam, he died of a broken heart, and in the same year Hugh Roe Mac Mahon, his brother, who became heir to his lands, was, by order of Sir W. Russell, successor of Fitzwilliam, tried by a jury of com-

## LXXXIII.

Ան<sup>a</sup> Ե-Երկաթ<sup>b</sup> Օ'Նեյլլ<sup>\*b</sup> բալլ բարր բէլե,  
 'Տ ան Ե-Երկա Օ'Դոմնուլլ<sup>\*b</sup> Բա մօր շէլլե,  
 Օ Ըաճար<sup>\*</sup> Կա Կ-Եաճ Կ-Բան 'ր Կա Կ-ԷլԺուլճ,<sup>c</sup>  
 Եր Օ'Րուարր Կաթալ, ԵլճԵարԿա ԲրէլրԿե.\*

## LXXXIV.

Պաշարծլլ ՇալլԸ<sup>\*</sup> Եր Պաշարծլլ ՇաԵԸԸ,  
 Օ'Շալլալճ,<sup>\*</sup> Օ'Բուլծլլ,<sup>\*</sup> Եր Օ'Րալճլլլճ,<sup>\*</sup>  
 ՇալրԿե ՊաշարճճարԿա,<sup>\*</sup> Ըշար մաճ ՊոշարԸ;<sup>\*</sup>  
 Նլալ ՇարԵ 'ր ան Եոր Եր Պաճ ՊաշարԸ,<sup>\*</sup>

mon soldiers and hanged up opposite to his own doors. Baker's Chronicles, folio 378. Of the Spaniards who were shipwrecked on the coast, 19 ships, 5394 men were destroyed. Rapin's History of England, vol. 9, p. 122, note. Borlase at p. 141 "Reduction of Ireland," writes, "the ensuing war is laid to his (Fitzwilliam's) charge." In 1583 the garrison of Smerwick surrendered on promise of quarter, whereupon Lord Deputy Gray committed to Sir W. Raleigh the duty of putting to the sword or hanging 700 men. With a hearty good wish did the wicked knight execute the bloody commission, *Lel.* vol. 2. p. 283. Unequalled barbarities of such a revolting nature could be multiplied so as to fill volumes, *Curry's Civil Wars*, pp. 9, 10, 11, &c. Bryan O'Neill, Earl of Canaboy, in Ulster, with his brother and wife, after the murder of kindred, when hospitably entertaining Essex, were sent prisoners to Dublin, executed, and cut in quarters. Sir Owen Mac Touly, father-in-law of Tyrone and Sir John O'Dogherty, were barbarously treated—Hence Leithcuin was in a blaze.

## STANZA LXXXIII.

<sup>b</sup> *The O'Neill*; we find from a learned work of the "Dublin Celtic Society" and for which work Ireland is mainly indebted to the labours of John O'Donovan, L.L.D., Professor Curry, and the late generous and enlightened W. H. Hudson, Esq., that in the reign of Henry III, the head of King Bryan O'Neill was cut off, and sent to England. Besides him, many of the chieftains of Connaught, and fifteen chiefs of the O'Canes, were murdered in Down, A.D., 1260, because they refused to join Espey the Long, bastard son of Henry II., by the notorious Rosamond the Fair, (rather the Foul), in an expedition against their kindred and blood in Scotland. From the manuscript Irish chronicle, Trinity College, Dublin, we find that Walter, Earl of Essex, on the conclusion of a peace, invited Bryan O'Nial, of Claneboy, with many relations, to an entertainment, where they made good cheer for three days and



## LXXXIII.

Lord O'Neill famed for generosity  
 And Lord O'Donnell of great renown,  
 O'Cane of the white steeds and the fine attire,  
 And noble<sup>3</sup> O'Rourke,<sup>2</sup> Lord of Breifney.

A.D. 1588.

A.D. 1600.

## LXXXIV.

English<sup>2</sup> Maguire<sup>1</sup> and Irish<sup>5</sup> Maguire,<sup>4</sup>  
 O'Kelly, O'Boyle, and O'Reilly,  
 Noble<sup>2</sup> Mac<sup>1</sup> Mahon, and Mac Guinness;<sup>b</sup>  
 Niall<sup>2</sup> Garv<sup>1</sup> in the tower and Mac Manus.

nights, but suddenly O'Nial, with his brother and wife were arrested, his friends were murdered before his eyes, men, women and children; himself, his wife and brother, were transmitted to Dublin, where they were cut in quarters. So much for Protestant English hospitality and treachery.—*Curry's Civil Wars*, page 10. From the first landing of the English up to this, our history, in all ages, presents one unbroken chain of murders, plunder, and sacrilege. Were a pillar, as lofty as the Tower of Babel, erected, and were the bloody atrocities perpetrated on us detailed on parchment, and placed along such pillar, what an ensanguined roll would not the eye behold? But though God is long patient, yet this system must have an end, and terrible and heavy will fall heaven's weighty judgment on the murderers of our clergy, kings, chiefs, and people. Had England acted towards us as Normandy acted towards her, the two nations had long since been blended and united; they would defy the world. Had justice been exercised in our regard, we might be reconciled to English power, whereas we know and feel that many of their tribes migrated originally from this country and that from time to time the families of both islands have been incorporated by marriage. Had they the wisdom of Æneas, to give us equal rights and laws, it might be a matter of indifference who ruled us, whether an Irish or an English monarch, or whether we had monarchy or a republic. But one thing is beyond all dispute, that the Milesian blood has ever clung to monarchical government, and never dreamed of anything else, so did the Scythians; for our own part we say either would be scriptural and good, if impartially administered. It is not to be wondered at, if the O'Neills had an undying hatred of Saxon power; there scarce passed a century without witnessing the murder of some of that illustrious royal family.

<sup>a</sup> This was Red Hugh O'Neill, Earl of Tyrone, and Red Hugh O'Donnell—that is, The O'Neill and O'Donnell; the former died in Rome 1616, and the latter in Spain, 1603. Between these chieftains there was a jealousy which proved fatal to the national cause.

## LXXXV.

ʒʰac ʒonʰaδ<sup>\*a</sup> ó Churairiñ na Céire,  
 'S a raiḃ ó riu ar fad ʒo h-Éirne;  
 O Dubda<sup>\*b</sup> na c-cairlean aelta,  
 ʒʰac Šonairile<sup>\*c</sup> buiḃe, cía ʒur raoraiḃ.

<sup>b</sup> We wish space would permit us to give an abstract of an authentic account of the trial and base execution of Irish Maguire—Lord Bryan of Fermanagh, general under O'Neill. The document we have.

<sup>c</sup> *Of the white steeds and rich dress.* He was remarkable for the gorgeousness of his cloak and other garments.—See Historical Notes.

## STANZA LXXXIV.

<sup>a</sup> This was Bryan Maguire, who went with O'Donnell, O'Neill, Tyrrell, to receive the Spanish auxiliaries as they landed at Kinsale, (A.D. 1601). He was called English Maguire, because for a time, whilst watching his opportunity, he joined the Queen's troops. Irish Maguire, lord of Fermanagh, was barbarously murdered in London, by order of the Government. He and the other Maguire were kinsmen. See second volume. The names given in the first eight lines were Ultonian chiefs, these of the next eight lines Connacian Lords, these of the following stanzas Lagenian and Manonian chiefs. How admirably has the Bishop grouped the prominent leaders. The MacGennis Prince of Iveach; MacMahon, Prince of Oriel or Monaghan; MacGuire, Prince of Fermanagh; O'Cane, Prince of Araghty; James and Randal MacDonnell, Princes of Glynn, (now-a-days the Glens in Antrim); O'Hanlon of Orior were the adherents of RED HUGH O'Neill, Prince of Tyrone. The adherents of the glorious RED HUGH O'Donnell were Daniel MacSweeney of Fanad; Donatus MacSweeney of Banagh; Geoghan MacSweeney of na D-Tuath, all of Donegal, and were three of the Ulster princes who rallied for the faith when Elizabeth waged war against it; O'Dogherty of Inishowen; the O'Boyle and O'Kelly, all of Tyrconnell. O'Rourke's adherents, in defence of creed and country, at this time, were The MacDermot of Moylurg; the O'Connor-Sligo: the O'Dowda; the MacDonough of Keash Curran; the MacDonell of Doo Castle: but the O'Rourke of 1594, son of the O'Rourke of 1590, who was treacherously executed at Tyburn, by order of Elizabeth, was only an ally of the O'Donnell *Balldeargh*, (Red spot), so called from a red spot on his skin. These clans are all of the line of Heremon, first sole Milesian monarch of Ireland, in the year of the world 3501, and 1693 years before Christ. See Annals Four Masters, at the Age of Christ.

## STANZA LXXXV.

<sup>a</sup> *The MacDonaghs*, of Ceash-Corran, County of Sligo, are descended from the MacDermotts of Moylurg, County Roscommon; their dun or fort was "Ballymote Castle." A story prevails that an O'Donnell, King of Tyr-

## LXXXV.

Mac Donough of Keash-Corran,  
 And all from that to Lough Eirne,  
 O'Dowda of the lofty<sup>4</sup> castle s,  
 Mac Sowerly, the yellow—tho' he was denizenen.†

connell, at one time married a daughter of MacDonagh, on condition that the latter would always give him a body-guard consisting of twelve of the clan MacDonagh. What MacDonagh and O'Donnell these were is not now certain; it may be that this old tie was the reason why O'Donnell, in 1600 took up quarters in Ballymote Castle—six miles to the south-east of O'Connor Sligo's, at Colooney, in the County of Sligo, 99 miles from Dublin.

"*The O'Donnell's Pass*" (in its central part called Dunaveeragh, anglice—Curlew mountains—extends through a part of four parishes, viz., Ballymote, Keash, Ballinafad, and Boyle—the last-named being in Roscommon, and the other three in Sligo; at Ballinafad is the ruins of an old castle: in the last place is Dunaveeragh. The part of this historic romantic defile known as the "Yellow Pass," is in the parish of Boyle.

*The O'Dowda's Castle* (or castles), was in Tireragh, to the north-west of the MacDonaghs. They are a very ancient and illustrious sept in Connaught. Some of that hospitable family were lately in Tireragh and held an estate. Mac Donagh of Keash was one of the most glorious and valiant of Ireland's sons. The last man of note of the sept was a counsellor, who saved 700 acres of land for O'Connor of Belanagar, from the cupidity of French, of Frenchpark, in Anne's time. In Ard-na-ree can be still seen a castle of the O'Dowdas.

*The Black MacDonnell.* Joseph Myles MacDonnell, Esq., (late M.P. for Mayo), of Doo Castle, is the representative of the MacDonnells of the north of Mayo. They fought many a hard fight for native land and Catholicity. It is a known fact that so kind were the Connaught chiefs to Protestants, that poor men of the latter kept lands in trust for the former, until the tempest had ceased to howl, and then restored them. The Hon. F. A. Cavendish, of Castlebar, married into a branch of an ancient sept of the MacDonnells of Cahir House in Mayo. Edward MacDonnell, Esq. is the present worthy representative of that old Catholic family. The hospitality of Cahir House was proverbial; though the property was small, yet the proprietors had large hearts. It is worthy of remark that the names Joseph and Alexander were very general in the family. MacDonnells and O'Dowdas had their territory adjoining each other, and contiguous to those of O'Connor-Sligo, Mac Donagh, O'Rourke, Reynolds, O'Reilly, MacDermott, O'Connor-Roscommon. The O'Garas formerly held all Sligo; and are of Firbolg descent.

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☞ The reader will have observed with what regularity of order Doctor O'Connell enumerates the Irish and English Catholic Chiefs, who rose up to defend the faith; one would think that he read O'Sullivan's Catholic History, in

## LXXXVI.

Sjól\* c-Comcobaill<sup>a</sup> fuail clú lé daoineáct,  
 'S na tirlí Mheic<sup>b</sup> Suibne\* náir ba rpeililinn;<sup>c\*</sup>  
 Na tirlí\* Mhuicáide\* ba, leabair, zéazá,  
 Mhuicáid\* ná t-tuáct, ná muaz, 'r ná mēit mairt.

## LXXXVII.

Uairne<sup>a</sup> do cúil an róp aill réidead  
 Ó Jarctar Laitéan aill fad zo h-Éilime;  
 Brianaiz beoda, ir Caoimhaiz<sup>b</sup> éaoim,  
 Rídiue<sup>c</sup> an Zhleanha 'r a Rídiue zléizeal.

c The late Sir Francis Mac Donnell of Enfield, County of Meath, who, because of his intimacy with the Duke of Wellington, owing to his services during the Peninsular War, was of such help to the great O'Connell in obtaining Emancipation, was a member of this family. Sir Francis was a model as a parent, friend, son, and brother. The Mac Donnells of Mayo were proscribed for their adhesion to the old creed. However, when religious persecution had subsided, they, by industry, and through the integrity of poor Protestant dependants, partially recovered their former position. The recuperative principle has been very strong in many of the old Catholic Irish families.

*Sorely Boy*, (the grave, yellow Mac Donnell), herein alluded to, was the son of Alexander Carragh Mac Donnell of Argyle; (land of the Irish Scots), he was 12th from "Sorely," the first of the sept, according to O'Donovan, and the 9th from "Donnell," or Donald, (a quo, Mac Donnell of the Glynn's in Antrim.) On the 14th of April, 1573, he obtained a patent of denizenship from the Government of Elizabeth. Notwithstanding this honor of being recognised as an Irishman, which he was by blood, his ancestors having originally migrated from this country to Scotland, yet he aided the Ultonian chiefs and those of Connaught, in resisting English oppression. This act of Mac Donnell, Bishop O'Connell applauds by adding "though he was denizenized," by which claim he meant that it was scarcely to be expected of Mac Sorely Mac Donnell that he would assist the Irish.—In every subsequent insurrection we find those Mac Donnells on the side of the Irish. The yellow Earl of Antrim (Mac Donnell), in the days of Charles and James, is called Marquis by Carte. As to the word "*Somhairle*," I take it to be Irish, and means "*swarthy*."

It is a mistake to suppose that all Mac Donnells sprang from the same source; for, the term implies, son of Donnell or Donald. Hence, if there

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which the names are given in provincial order. See p. 141, 142, D P. O'Sullivan Bere.



## LXXXVI.

A. D. 1588 O'Connors'<sup>2</sup> race<sup>1</sup> who found fame for hospitality,  
 1602. And the three Mac Sweenys who were not stormy,  
 The three Murchas of oxen, books, and groves,  
 Murcha of the axes, the chase and the fatted kine.

## LXXXVII.

O'Moore that put the wisp on blowing (*that spread fire*)  
 From the end of Leinster to Lough Erne ;  
 Courageous<sup>2</sup> Walshes,<sup>1</sup> and mild<sup>5</sup> O'Cavanaghs,<sup>4</sup>  
*The Knight of Glen and the White<sup>6</sup> knight.*<sup>5</sup>

was a Daniel, Donnell, or Donald O'Connor, (as there was), or a Donnell of any other tribe, and if he had a brother, say John, and that each had a son of the same Christian name—suppose “Patrick”—then in order to distinguish one from the other, the son of Donnell was termed Mac Donnell, whilst the son of the other brother was called Mac Shane, Mac Owen, or Mac Keon ; (English Jolmson, Owenson, or Jackson.) From this it is clear that the notion of confining the name “Mac Donnell,” to the posterity of “Somhairle,” (Sorely), an Hiberno-Scottish name, which occurs for the first time in “The Annals of the Four Masters,” at A. D. 1080, would be ridiculous. There is a Mac Donnell connected with many Irish names. All the Macs are only younger branches of the older illustrious Milesian chiefs. Thus after two or three generations the tribe name was lost sight of, and the Christian adopted as surname, Thus from Donagh Mac Dermott, of Moylurg, came Mac Donagh of Corran, in the County of Sligo—also from Donagh Mac Carthy came Mac Donagh of Duhalla, in Cork ;—from Maurice Fitzgerald sprang Mac Maurice or Fitzmaurice.

## STANZA LXXXVI.

<sup>a</sup> The O'Connor specially alluded to in this verse, seems of Offaly, (King's County), though Dermot O'Connor, a junior member of the O'Connor Don family, aided the Irish Catholics against the Protestants, as did O'Connor Roe, and O'Connor Sligo after O'Donnell's victory in the Curlew Mountains. See Mac Geoghegan between 1588 and 1601, A. D.—This will be fully set forth in our second volume. The MacSweenys of Ulster and Munster, are thus mentioned here.

<sup>b</sup> Mac Sweeny Fanad, Mac Sweeny Tuath, and Mac Sweeny Banagh, all of Tyrconnell, (Donegal). *The three Murchas* ; it occurs to us that these are only the Christian names of the Mac Sweenys ; we find that in 1590, A. D. *Murcha na Mart* Mac Sweeny, that is, Murrough Mac Sweeny, *of the kine*, who had come from west Munster, (Kerry at that time), commanded 200 men for O'Rourke before his execution at Tyburn. How nobly did the Irish act, for

## LXXXVIII.

Jaṛla\* na Sṛonṇade,<sup>a</sup> Callaṛṇne, ṛ ʒḡḡṇne ;  
 Ṛ Jaṛla\*<sup>b</sup> Dhṇa-Buḡḡe na c-caelḡaric,  
 O Doḡarṇaṛṇ<sup>c</sup> aṇ t-Oṛṇṇ, dḡṛ na Ṛḡṇne,<sup>d</sup>  
 Do ḡḡḡ coḡḡḡ, ṇaṛ coṛṇaṛṇ aṛṇ aonḡoṛ.

## LXXXIX.

'Sṛṇ muṛ d' ṇḡḡḡ aṇ doṇaṛ aṛṇ ḡṇne,  
 Bḡḡḡ ṇaṛ ṇḡḡḡ aṇ tuḡaṛṇ ṇḡ ḡḡḡḡ,  
 No ḡṇṇ ḡṇṇḡḡḡḡ aṇ coḡḡḡ ṛo Ṛḡḡḡḡḡ,\*  
 Ṛ ḡṇṇ ḡaṛḡ a ḡḡṇṇ 'ṛ a ḡḡṇṇ Ṛeaṛḡṇ.<sup>a</sup>

whilst England was conquered in a single day at Hastings by William of Normandy, a war of 400 years could not bring Ireland under.—The three clans are of Donnesleibhe (Donlevie), of the line of Heremon.

<sup>c</sup> ṛḡḡḡḡḡ = ṛḡḡḡ, *sky*, and ḡḡḡ, *fulness* ; *fulness of sky* means *stormy*—hence figuratively applied to a stormy man ; but the MacSweeneys were cool, bold, and firm.

<sup>b</sup> Rory O'More, George O'Moore, &c., Uaitne or O'owney was the tribe name. The Walshes (followers of Strongbow), of the "Walsh Mountains," in Kilkenny, also of Wexford, and other places, were stripped of their estates in the time of William, as were the brave O'Cavanaghs of Kildare. The man alluded to here is Daniel, the Spaniard, so-called as he was in Spain. The latter are Milesians, and of royal lineage. They fought for Catholicity and Ireland in the revolution of 1588. It is falsely said that O is not peculiar to Cavanagh, as every Irish name has Mac or O, and what is more, if we wish to give a surname without the Christian one we must apply both Mac and O, thus buaṛḡ mac ua ḡaḡaḡ, *strike* Mac O'Cahill, or O'Cahill. We give this fact familiar to every one who speaks Irish, but never before noticed in any written work. Hib. Dom. puts O to the name. The O'Murphys of Wexford were up, too, for the faith, but the leaders only are narrated in the poem.

Another copy has ṛaṇḡaṛ, *west*.

<sup>c</sup> See Fitzgeralds—next stanza.

## STANZA LXXXVIII.

<sup>a</sup> *The Earl of Desmond*—Shanat was their great fortress in Limerick, and near Shany Golden. The great earl was proclaimed a traitor in the December of 1579, by Chief Justice Drury, and his kinsman Ormond, was appointed to prosecute a war against him, because the earl would not wage war on his own brother John, who was up in arms against the Queen's troops. Whilst resting by the side of a fire in a cabin, a person named Kelly cut off the venerable earl's head, and brought it to his enemy Ormond, who

## LXXXVIII.

The Earl of Shanat, Canan, and Mang, A.D. 1579.  
 And the Earl of Dunboy of the narrow boats,  
 O'Dogherty the *Ossin*, the pride of the Fenii, 1616.  
 Brought war that was not defended in any way. (*was not*  
*vigorously carried on*).

## LXXXIX.

It was thus went mischief on Eire,  
 Though there came not black ruin altogether  
 Until<sup>1</sup> began <sup>4</sup>this<sup>6</sup> rising<sup>5</sup> of <sup>7</sup>Felim,<sup>7</sup> 1641.  
 And until Charles<sup>8</sup> lost<sup>3</sup> his power<sup>5</sup> and head. 1649.

sent it to Elizabeth to London. *Shanat-aboo*, ríonnac & buabh, "*Shanat castle to victory*," or hurra for the Geraldines

<sup>b</sup> *The Fitzgeralds*—First, the Knights of Glinn and Kerry, and the White Knight of Maine, County of Cork ; all of whom, however, made cunning terms for themselves with the usurper ; and, secondly, the Fitzgeralds of Castleisland, called the island of Kerry, from the fact of the river Mang forming a kind of circle round its numerous castles. These branches of the Geraldines were descended from natural sons of John of Callan, ancestor of all the Fitzgeralds, and whose legitimate posterity were the Earls of Desmond, and Kildare. The White Knight became a notorious "Priest-catcher ;" so much for worldly considerations ! We stood on his grave in Kilmallock churchyard. Awful stories are told of him. The reader will have to keep in view that there were respective successive earls of all the distinguished families alluded to above. No sooner did England murder one than up sprung another Scævola. Upon a narrow inspection of most of those men, it will be found that self-love, and self-aggrandisement would seem to have been their nature. It was a mutual struggle for power and wealth. Their feuds left Ireland as she now is—degraded and trampled on. The great Earl of Desmond was killed by the assassin Kelly, in 1579. His son James was afterwards released from the London Tower and came to his father's southern territories for the purpose of gaining the people over to England. In Kilmallock there was the greatest enthusiasm in his favor, until he was seen at the Protestant church, where he was hooted and spit upon by his father's followers, A. D. 1600. He was set up in opposition to James Fitzthomas.

<sup>b</sup> O'Sullivan Beare, who gave his castle to the Spaniards in 1601.—"Annals of the Four Masters." See 2nd volume of this work.

<sup>c</sup> Cahir O'Dogherty was styled "The O'Dogherty" in 1594, at the close of

## XC.

Sé ro an coḡad<sup>a</sup> do ċrjoc̃halyž Éinne,  
 'S do ċuiri na mjlte aly ġarrialyd déirice;  
 \*Aḡ-ṡraē do dġbnealyd an Nunriur ḡaeiṡā,<sup>c</sup>  
 Do mjoē plālyž ir ḡorṡa oriā aḡeiryēac̃t.

## XCI.

Ṣoḡbalyṡ\* f̃irrye' Rjorṡaryd Bhēilyyž,<sup>a</sup>  
 Naē dġē daor̃ne, blyd, ḡō ēadalyž,  
 Nō ḡearṡ ḡar̃ḡad do balyḡ dġob Éinne,  
 Aēṡ ḡad f̃ēryḡ do ċalyll alyṡ a c̃ēlyle.

## XCII.

Ṣeiryearaly<sup>a</sup> Ṣallyda ir alyṡaly Ṣḡar̃oḡēalac̃,  
 Alyṡaly Ṣallyda ir Ṣeiryearaly Ṣar̃oḡlac̃,  
 Ser ir ṡacr ir f̃ī' meryēbēary,  
 Do ḡryjḡ mobar̃ly c̃ar̃oē ḡan aor̃ṡa.

Elizabeth's reign, Lord of Inishowen, in Donegal, to the north, in the peninsula formed by the Swilly and Foyle. Was slain in 1608. They were a distinguished family. O'Hanlon of Down, farther on.

<sup>a</sup> This means an old chief who survived his race as is said of Ossin.

## STANZA LXXXIX.

<sup>a</sup> Charles I. was beheaded by the Cromwellians, on Tuesday, January the 30th, 1649, a month before the departure of Rinuccini from Ireland.

## STANZA XC.

<sup>a</sup> The insurrection of 1641, commenced by Sir P. O'Neill. Discord amongst the Irish chieftains and in the Confederation of Kilkenny 'gave England her bloody triumph. The division in the Confederation was supported by Richard Beling, the Bishop of Ossory, the Bishop of Meath, Lord Mountgarrett, and Preston, all Catholics. See our 2nd volume on this and previous facts. This volume is more an index to large works than anything else. It will be found rather valuable to readers of Irish history, as they will learn from it the names of books of reference.

<sup>c</sup> "John Baptist Rinuccini, archbishop and prince of Fermo, arrived at the river of Kilmore, in a frigate of 21 pieces, and 26 Italians of his retinue, besides divers regular and secular priests, on the 22nd of October, 1645."—Bor. Hist. of the Irish Rebellion, fol. 206.

## STANZA XCI.

<sup>a</sup> Richard Beling was a distinguished writer, at the close of the seventeenth century. He held a situation in the castle of Dublin, in 1684, as a reward of



## XC.

It was this insurrection that finished Ireland,  
 And that put the thousands asking alms ;  
 When they banished the holy Nuncio,  
 There ran plague and famine upon them together.

A.D. 1649.

## XCI.

I take the testimony of Richard Beeling,  
*That it was* not<sup>1</sup> want<sup>2</sup> of men,<sup>3</sup> food,<sup>4</sup> or clothing,<sup>6</sup>  
 Not the power of the enemy, that took from them Ireland,  
 But themselves that lost it on each other.

## XCII.

An English general<sup>1</sup> and an Irish<sup>5</sup> army,<sup>4</sup>  
 An English army<sup>1</sup> and<sup>3</sup> an Irish<sup>5</sup> general ;<sup>4</sup>  
 Impost, and tax, and receiver fee ;<sup>5</sup>  
 They robbed without an ace.

his treachery towards Cardinal Rinuccini and nationality. Roderick O'Flaherty author of the "Ogygia," referred his erudite work to his inspection, in the year above mentioned. Dr. O'Connell must have written his "Dirge of Ireland" after that time, as he appeals to Beling (of course to his writings), in support of his lordship's statement—*that division was the ruin of Ireland*. How dexterously does our author quote from Beling *against* Beling, he being mainly the fomentor of the division. In 1644 he was secretary to the Catholic Confederation of Kilkenny. In 1661 he managed through the influence of Rev. Peter Walsh, a learned Franciscan Friar, to make a draft of a Remonstrance from Catholics against charges of disloyalty. This document was similar to the one from the pen of Father Cressy, an English Benedictine, presented to Charles I. in 1640. The parties who met with Beling were Sir Richard Barnewall, Thomas Tyrrell, Rev. Oliver Dease (afterwards bishop of Meath), and Father James Fitzsimons, Guardians of the Franciscans of Dublin. This document, when prepared, was transmitted to London before any Irish Prelate saw or examined it. A few of the Irish priests who resided in London signed it, whilst scarcely one in Ireland did so. The whole body of the Irish Catholic clergy viewed it with abhorrence as containing clauses most offensive to the Holy Father. However, in 1662 the Catholic nobility and gentry convened a meeting at which, in behalf of the whole, the Remonstrance was signed by Lords Clanrikard, Gormanstown, Slane, Galmoy, Brittas, Fingall, Mountgarrett, Carlingford, Clancarty, Castlehaven, and by many of the gentry, as well as by upwards of 200 of the inhabitants of Wexford. Beling's son, Sir Henry, was secretary to the queen

## XCIII.

Տո\* ի՛ զալ ամբար, ա՛ն ո՛յ Բ-բար Բրեւոյ ան  
 Զօ լալ՝ Ծոյնած,<sup>a</sup> Պարած, իր Տեւար,  
 Եր Ալլիոս և Բար ար զլ Ծառա,  
 Չար ինչ ան Տառարած\* ա՛յ լարիտ դա Կ-Ելլիոսն.

## XCIV.

Տօ բշոյն Ետօրիա և Եթոնի՛ իրբարիտ  
 Տօ լալ ան<sup>a</sup> Բար ՚ի և Զար ան-Եթեւո՛ւտ ;  
 Օլիբեր Երօմար,<sup>b</sup> Երած դա Բեթոնե,  
 ՚Տ և ինչ Եթար Զօ Երօս Եթե լար.

1669.

of Charles II Well did the bishop sing that Ormond, Muskerry, Clanricarde, &c., *gambled* away our country.—See Rinuccini's letter, in the Historical Notes, p. 173.

## STANZA XCII.

<sup>a</sup> James, Marquis of Ormond—an Irishman ; the Earl of Castlehaven—an Englishman and a Catholic. Other leaders were O'Brien, Earl of Inchiquin, the " Church-burner," so-called from his sacrileges—a wretch who changed sides as often as he saw the political tide ebbing. Preston, the Catholic commander for Leinster ; General Barry for Munster ; Burke for Connaught ; and, noblest and bravest of all, Owen Roe O'Neill, for Ulster ; Lord Muskerry (Mac Carthy) ; and the Burkes of Mayo. Niall Garv O'Donnell was reduced for a time, to command under the plunderers. In the " Annals of the Four Masters" are furnished many instances of Irish chieftains being at the head of the armies for England. The allusion here is to Phelim's insurrection.

## STANZA XCIII.

<sup>a</sup> Donough Mac Carthy (Lord Muskerry) Lord Murrough O'Brien, Ormond, and Clanricarde betraying Ireland at the battle of Stankard, in Carlow.—See farther on.

## STANZA XCIV.

<sup>a</sup> See last page of " Dirge."

<sup>b</sup> For the cold blooded, barbarous, and superlatively demoniacal atrocities of the Lords Justices of Ireland, who assumed to represent royalty, the slaughtering-house scenes, the revolting, disgusting, atrocious, and hellish theatres of gunicide, senicide, and infanticide—too abominable to be here recorded—the reader is referred to the work of the Rev. Dr. Warner (a Protestant clergyman, T.C.D.), pp. 182, 135, 176, 177, 178, *sic passim*, also " Journal of House of Commons." Clarendon's Rebellion of Ireland, Spenser, Curry, Moryson, &c. &c.

## XCIII.

(*There*) was<sup>1</sup> (*a*) report<sup>2</sup> of doubt,<sup>3</sup> but<sup>4</sup> (*there*) is<sup>5</sup> no<sup>6</sup> lie<sup>7</sup>  
 That *there* were Donagh, Murrough, and James, [in<sup>8</sup> it,  
 And Ulick de Burgh on the guilty<sup>7</sup> rere<sup>6</sup>  
 On the plain of Stancard, at the gambling of (the) Ireland.

## XCIV.

'They slipt between them the ace of spades,  
 They won *three fives* and the *whole game* together ;  
 Oliver Cromwell, hero of the army,  
 And his son Henry, stoutly at his side.

Oliver Cromwell, that incarnate devil—the hideous monster, himself—thus writes to the Speaker of the House of Commons—

“Sir—It has pleased God to bless our endeavours at Drogheda. After battering we stormed it. The enemy were about 3000 strong in the town. *I believe we put to the sword the whole number* of the inhabitants. I do not think that thirty of the whole number escaped with their lives, and those that did are in *safe* custody for Barbadoes. *This hath been a Marvellous Great Mercy.* There were about 3000 horse and foot (in the garrison) under their best officers. I do not believe, neither do I hear, that any officer escaped with his life, save only one lieutenant. *I wish that all honest hearts may give the glory of this to God alone, to whom indeed the praise of this mercy belongs !!!*

“Plant Ireland with Puritans, and *root out the Papists*, and then secure it.”—Book entitled the “Cromwellians,” p. 55.

No savage nation under the sun, at any time, not even New Zealand, perpetrated such diabolical deeds. Had the villain cut a canal through Ireland, and had he brought all his victims, young and old, men, women, and babes to its banks, and let their innocent blood flow into such canal he might have floated his infernal troops in their ships along its surface.

The House of Commons approved his infernal acts, and proclaimed a THANKSGIVING DAY throughout the nation.—Parl. His., vol. iii. p. 1334.

All our readers are aware of the 300 women butchered by Cromwell about the Cross of Wexford. With regard to the massacre of 3000 men, women, and children—Catholics—all innocent, not being concerned in the wars—the reader is referred to the work “Collection of Irish Massacres;” also to Leland, book v. c. 3. Reference to the former work is made relative to the depredations, burnings, and slaughter of O’Sullivan Beare’s country, in Bantry, wherein they butchered man, woman, and child, and turned

## XCV.

Fleetwood, Ludló, Ballei, iṛ Épton,  
 Sluaḡ teann na n-eac n-ḡarb 'r na n-éiduiḡ;  
 A cloidean<sup>a</sup> 'r a p̃iorṭol aḡ ḡac aon d' iob,  
 Carbine clirde iṛ f̃ineloc ḡléarḡa.

many into their houses to be burned therein, and what aggravates the atrocity is that the great O'Sullivan was a most humane man, and foolishly protected the very wretches that afterwards aided in his own and his people's ruin. The same writer says, "that seventeen children were taken by the legs by the soldiers, who knocked out their brains against the walls."

"Inchiquin, in the Church of Cashel, put 3000 to the sword, *taking the priests even from under the altar.*"—Ludlow's "Memoirs," vol. i. p. 106. That ruffian was the notorious apostate Murrough O'Brien, who was ever varying his political and religious faith. He was direct lineal ancestor of the late Marquis of Thomond. For similar inhuman, guilty acts, see vol. xi. p. 7 (Introduction), of Rev. Dr. Nelson, a Protestant. These are the wholesale assassins with whom the renegade Beling and the corrupt Friar Walsh would have the holy prelate, Rinuccini, make terms. Terms with such men of blood! Terms with such sacrilegious blasphemers! The idea of a peace with such black spirits shocks every feeling of humanity, every sentiment of honour, every principle of religion. A truce with Satan would not be more abominable in the eyes of the God of Mercy! The glorious Nuncio immortalized himself, enshrined his memory in every honest heart, as having shrunk from the abomination of recognizing Inchiquin, and his furious myrmidons, ever gorging, always devouring, and mangling unoffending Christians. Oh God! it is no wonder that the Most Rev. Dr. O'Connell exclaimed, in the first stanza, that, when he called to mind the cruel deeds—

"My heart within my breast is torn,"

"Uḡon ño c̃porḡe a' ño cl̃jab ḡ a ñeubas̃,"

These are words for which the English language does not afford a sufficiently strong translation.

Leland and Warner state "a gentlewoman big with child was hanged, with others, by order of Sir Charles Coote." For other more sanguinary perpetrations, see Carte's "Ormond," vol. iii. p. 51. We feel our flesh creep at the mere narration of the following fact from the above work: Sir William St Leger, ordered, among others, *a woman great with child to be ripped up from whose womb three babes were taken out, through every part of whose little bodies his soldiers thrust their weapons.*" History has no parallel



Fleetwood, Ludlow, Waller, and Ireton;  
 Bold<sup>2</sup> forces<sup>1</sup> *with* strong horses<sup>4</sup> and accoutrements,  
 His sword and pistol with each of them,  
*The ready*<sup>2</sup> carbine,<sup>1</sup> and polished<sup>5</sup> firelock,

for the above. It needs no comment—"ex uno disce omnes." Nero was harmless, compared to St. Leger and the Cromwellian furies. Yet to some of such fiends Lord Ormond gave relief and supplies, as we already showed from Carte's "Ormond." He offered to extirpate the *Papists* if the Lords Justices would only empower him.

What a man Ormond (*our own* Palmerston) was, in whom Catholics were called upon by Bishop Dease of Meath, Richard Beling, Secretary of the Catholic Confederation, and Father Walsh, to place confidence. Catholics ought, at the present day, place no confidence in the successors of such a Government; the successors, if they durst, would perpetrate the same acts. The sordid selfish Catholics of our own days, must be watched and prevented from selling the rights of Irish Catholics for honor and place. The result proved that no reliance should be reposed either in any of the faithless Stuart family, nor in Ormond.—See Carte's "Ormond," vol. ii. p. 301, wherein it is expressly written, that they who had murdered Charles I. had the greatest share in the plunder of the property and lands of the Irish nobles who supported royalty. The rapacious Ormond was deeply concerned in the plunder. He was a comparative beggar, worth about £7000, annually, upon his appointment to the viceroyalty, and when peace was restored he could count £80,000 a-year, as can be seen in "Daunt's Ireland." The regicides were confirmed in their ill-gotten plunder, and insane loyal Irish slaves were treated as they deserved; as the immortal O'Connell, in his "Memoirs," said of the garrison of Drogheda. In all the eloquent remarks of that illustrious champion of Ireland he speaks with pity, if not with contempt, of the mistaken loyalty of Irish Catholics, in those eventful days. Throughout his work we could plainly see that, had he lived in Inchiquin's time, he would think himself contaminated by any connexion with that apostate Catholic. De Burgo, Bishop of Ossory, in "Hibernia Dominicana," (published by Crofton of Kilkenny, A.D. 1762), writes no pleasant things about the vacillating Stuarts, but it is not easy to meet a copy of that great and learned work perfect, as from p. 136 to 147 were expunged, owing to an outcry raised against its severity, by bigots and the Catholic prelates of Munster, who resolved to hold a synod in De Bur-

## XCVI.

Jr rlad<sup>a</sup> ro do mĩže' conueſt Éireann,  
 Do žab a m-baĩte 'r a n-daiſgean ne éĩle;  
 Ó Juir Bo-ſĩmhe žo Bĩm Eaduĩr,  
 'S ó Cloĩc an Stacáĩn žo Baol Béarĩa.

go's, (Bourke's) diocese. However, he maintained his privilege so firmly that the intended meeting in Kilkenny was afterwards held in Thurles. The emasculation relates to the reign of James II.

In these days, in which we write, we hear misguided persons led away with the notion, that if England be not supported in her present difficulty—we might add, in her dangerous position—our country will be overrun by the Russians. Our own opinion is, that bad as the late Emperor of Russia was, our condition could not be within a hundred-fold as bad as it was in the days of the Charleys, Elizabeth, and Cromwell, not excepting even Mary. Even Satan on the throne matters could not be more terrible, nor could his black majesty have enacted bloodier laws than did England to establish her domination in this country.—See Curry's "Review of the Civil Wars," p. 392, *et passim*. In 1652, the 27th of Elizabeth was ordered to be most strictly put into execution in Ireland. *Every Romish priest was deemed guilty of rebellion, and sentenced to be hanged until he was half-dead, then to have his head taken off, and his body cut in quarters, his bowels to be drawn and burned, and his head fixed upon a pole in some public place.*—See above work and page. The same penalty against any one who harboured a priest (see as before). Curry, in pp. 393-4 states that five pounds were set on the head of a *Romish Priest as on that of a wolf*, and this was the act of the Commissioners who were the law and the Parliament. Their power was supreme. Thousands of thousands who were seduced to surrender, under pretext of protection being afforded them, were massacred whilst under protection. Such protection as vultures give to lambs—covering and devouring them!!!

Morrison, in p. 14, "Threnodia," says—"Neither Israelites were more cruelly persecuted by Pharaoh, nor the innocent infants by Herod, nor the Christians by Nero, or any other of the Pagan tyrants, than were the Roman Catholics of Ireland at that fatal juncture of these savage Commissioners." The few emaciated beings that outlived the carnage were ordered into Clare, Galway and Mayo, and any of them found out of that might be shot by the first person who saw the straggler.—"Clarendon's Life," vol. xi. p. 106. We regret we cannot give the passage at length. Broudir says—"that not less than 100,000 were transported from their native land,

## XCVI.

It was these who made a conquest of Erin,  
 They seized their towns and forts entirely,  
 From Inisboffin to the Hill of Howth,  
 And from the Giants' Causeway to Berehaven.

A.D. 1649  
 to  
 A.D. 1656.

several thousands of whom were sent to Jamaica and the other West India Islands—many sold as slaves.”

In 1652, the Earl of Clanricarde left Ireland, as did Murrough O'Brien, the last of the Irish commanders. “Twenty-seven thousand men had been sent away by Cromwell.—Dalrymple's “Memoirs of Great Britain,” vol. i, part 2, p. 267. Several of the Protestant writers above cited, assert that after a few years not more than twenty families of all those who were sold into Jamaica survived—that thousands perished on their voyage. “Curry's Civil Wars,” from undoubted authorities, says that 40,000 men were transported. It is no wonder that Irishmen should abhor England's misgovernment. If all the records of her atrocities, practised on this country were collected, the books containing them would fill a large library. This is no exaggeration. But it was a mercy, an interposition of Divine Providence, to root out the barbarous Irish!!! so said Lord John Russell in the famine of 1849. Cromwell and James I. would root them out by the sword, but Russell, through the humane system of starvation!—See note, page 91.

## STANZA XCV.

<sup>a</sup> *Kllova*, “*a sword*.” In this word *ð* thus marked sounds as “*v*,” as it does in the word *ḡuḡ* = *gyiv*, in Connaught.

<sup>b</sup> *ð'* *job* stands for *de job*, *of them*.

## STANZA XCVI.

<sup>a</sup> We have seen another copy of this poem, which indicates that this stanza, xcv. alludes to the final extirpation of Catholics of every race in William's times, when red ruin blazed—

“From Innisboffin to the Hill of Howth,  
 From the Giants' Causeway to Cape Clear.”

These were rallying words of the great O'Connell, the fifth in collateral descent after our bard. This evidently proves, that the poem was written at the close of the seventeenth century, perhaps about 1690. The reader will have observed the bard does not say a word about James II. He durst not do so in the state of affairs, much less could he do it in the time of Anne, even if the poem were then penned, but we are certain it was not.

## XCVII.

Nĩ ñac meapfaĩð ðò ĩb do ðéanahĩ,  
 ĩr řĩad do ðĩbĩr řean Šall<sup>a</sup> řéřĩne;  
 Bũrcalĩž, Buřcléaralĩž ĩr Đéĩrĩže,  
 ĩr řĩžearĩua ña Ųĩðe buð mōrĩ řéřĩle.

## XCVIII.

Barĩuĩž óža ĩr Barĩuĩž aerða,  
 'S an Róĩřteað řlařteaĩuĩ ıac ð-tuž éřteað  
 Šearĩaltaĩž<sup>a</sup> Łaĩžean ĩr Šearĩaltaĩž Ųéřĩne,<sup>b</sup>  
 Ųřðaralĩž, Plũĩnceaðalĩž ĩr Paoriaĩž.

Moreover, he thought Ireland had enough of the faithless Stuart dynasty. So said the Liberator himself, in his "Memoir of English Atrocities," as did De Burgo, Bishop of Ossory, in his "Hibernia Dominicana." The Bishop alludes, in this last verse, chiefly to the forfeitures in Munster and part of Leinster. He left to other poets to record the losses of their localities.

## STANZA XCVII.

<sup>a</sup> *The old English of a peaceful disposition.* The poet expresses his surprise, that at least these unoffending parties, who took no part in the wars, were not saved from the general ruin. The poet calls them řean žall, *old foreigners*, that is of long standing, as having been in Ireland since the close of the twelfth century. The Irish people called every stranger, no matter from what country, žall. In the second century of the Christian era the continental auxiliaries of Eugene the Great, including the Spanish prince, brother of Beire, who was married to Eugene, that landed in the west of Connaught to make war on Conn of the Hundred Battles, were the first who were called žall, *Galli*, "Gauls," to distinguish them from the "Gael," *Irish*. The poet thought the unoffending old English families, who were certainly kind, good, charitable, and devout, would be left unmolested by their countrymen. All the families mentioned in these two following stanzas were of that class, and, as being Catholics, they were proscribed, and most of them left the country. If space will allow, their pedigrees will be given further on in this book. O'Sullivan says they were in arms; see his work, 142.

A small book, written in Italian, which once fell into our hands, gives an account of ten thousand men, a corps composed chiefly of Irish, in the Austrian service, and commanded by the Irish colonel, O'Deasý, having



## XCVII.

A thing that would not be thought of them to do,  
 It was they who banished the gentle old English, (*as*)  
 The Burkes, Butlers, Deasys,  
 And the Lord of Meath that was of great generosity.

## XCVIII.

*The Barrys* young, and *Barrys* old,  
 And the plentiful<sup>3</sup> *Roche*<sup>2</sup> that did not abjure,  
 The *Fitzgeralds* of *Leinster* and *Fitzgeralds* of *Munster*,  
 The *Eustaces*, *Plunketts*, and *Powers*.

defeated thirty thousand Tartars in full march upon Vienna, in or about 1685. In attestation of the bravery of the Irish and their chief, the writer remarks—"These were men who needed the rein more than the spur." They routed the Tartars with immense slaughter. For other distinguished names see J. C. O'Callaghan's splendid work on the "Irish Brigade." Rich Deasy, Esq., Q. C. M. P., a Catholic respected by all who have the pleasure of his acquaintance. He is moderate, but firm in his political views. His integrity is respected by all parties. For an account of the Irish Brigade See J. C. O'Callaghan's erudite work.

## STANZA XCVIII.

a *The Plunketts of Meath*.—The family of Plunkett can, in common with other distinguished Irish families, point to a long and distinguished ancestral line, who have been true to the interests of Ireland. They possessed Clonabraney in Meath, and, by marriage, Loughcrew, as also other places in Cavan. The antiquity of this family is clearly proven from a tombstone, on which we find the name of Oliver Plunkett engraven. This burying-place was erected by the family in 1132, and is still in their possession. The great grandfather of this Oliver Plunkett of Clonabraney, was the first of the family.

Thomas Plunkett, who was the grandson of Oliver, was the last inheritor of Clonabraney. He married the only daughter of Dominick Plunkett, who had inherited the mansion-house and estates of Loughcrew, and had four sons and two daughters. The three younger of the sons emigrated after the civil wars, in which they had taken an active part, but being unsuccessful they lost all their property. Two entered the Austrian service, where they soon distinguished themselves by their military skill and valour,

21) Βοζόριδεαὶ μοῖρ ἐδοῦαὶ δέαρεαὶ,  
 Καητλήαι, Σκαητῦλαι, Ραῖζαλλαι,  
 Ρίριζ, Τρεαηται, Μύμαι, Μῆαδουζ,  
 Σαλλίζ, Συλαί, Κυρραι, Γραετέιδ.

and were soon entrusted with some of the most responsible military positions. The third brother entered the Spanish service. They all died without issue. James, the eldest and sole heir, remained at home, in the hope of being able to recover the family estates of Clonabraney and Loughcrew, in the County of Meath, and Castlecree in Cavan. Antecedent to this Cromwell had confiscated the property, and dispossessed Dominick Plunkett of Loughcrew, who was then in possession. Thus, by injustice and robbery, this property passed from the hands of its lawful owners.

Dominick Plunkett, the last inheritor, was married to Mary O'Neill of the house of Tyrone. Her only daughter, Elizabeth, was the mother of James Plunkett, who had issue six sons and three daughters, of whom there is now surviving Patrick Plunkett of Taneymagaraugh, about three miles north-west of Oldcastle, county Meath, a venerable hale old man of eighty-eight years of age, who has issue three sons and one daughter.

Thomas Plunkett of Clonabraney, who fought with King James at the Boyne, and afterwards at Aughrim, having, on the evening of finishing his harvest, as was then usual, ordered his steward to bring all his workmen up to the Castle at six o'clock till he would give them some drink, the men being very much delighted at the invitation, put their harvest utensils, rakes, pitchforks, &c., on their shoulders and walked four men deep to the Castle-gate. In a few days afterwards, an old pensioner then living in Crossakiel, went and swore that Mr. Plunkett was recruiting men for King James. This information, and his being a Catholic, at once disqualified him from holding possession of his estates any longer, and, consequently, he was obliged to surrender his property, or renounce his faith and religion; the latter he would not consent to do.

The following anecdote is told of the family. John Plunkett lived in Rathmore. He was married to Mary Cruise. He had twelve sons and one daughter; Cromwell appeared to be alarmed at hearing of this John and his twelve sons. He sent for him, and stated he would be most anxious to be acquainted with his sons and invited the said John and them to come and see him. So the innocent man and his twelve sons, all fine men, none of them being under six feet high, came, with their father, riding on twelve grey horses; but how did Cromwell receive them? He had matters so arranged that the moment they appeared within a certain distance of him he had a cannon planted before them and shot the twelve dead on the spot. When the poor broken-hearted father

## XCIX.

The Bagot of large fine<sup>s</sup> barley<sup>4</sup>-fields,  
 Cantwells, Stauntons, Raleighs,  
 Rices, Trants, Moores, and Mees, (or Meades),  
 Galways, Cooleys, Courseys, and Creaghs.

reproached Cromwell for this murderous act, his answer was that they appeared too formidable to be allowed to live. They and their father are buried in the church-yard in Newtown, Trim, in the County Meath. There is a tombstone erected over the father's grave. He was a branch of the Clonabraney family; the Archbishop of Armagh, who was hanged and beheaded in 1681, belonged to a branch of the Loughcrew family.

The EARL OF FINGALL, though he struggled with the Liberator for Emancipation, yet in that it would appear he was selfish. For since he got leave to take his place in England's senate, he has not aided Ireland in her struggles for redress. He could, if he would, give effective aid, from his position and great influence in England. As an Irishman of ancient lineage, his lordship ought to be with his countrymen; for in the day of trial he may want them, if such would ever return, and it may. Richard Plunket, the last of the volunteers of 1782, died in Nenagh, County Tipperary, the 31st of January, 1856, aged 107 years. He was of Ardkeen, in the County of Roscommon. He was of the Roscommon family. A troop of horse having surrounded his house in 1798, whilst he lay on the sofa, taking a hasty nap, for he was exhausted from his travels, as he was forced to be from home, being accused of rebellious practices, his daughter handling his blunderbus, which lay on the parlor table, where she watched her dear parent, threw up the window and asked who were they that durst disturb a lonely lady at that unreasonable hour. The cavalry, supposing that it was an unearthly being, fled. The captain who was in command of the men, having learned that it was the daughter who so nobly protected the father, applied for and got her in marriage. The author has this fact from a relation of his own, whose father was a companion of Plunkett's, whilst on his keeping, and on that night.

<sup>b</sup> *The Roches* and the other families would gladly be granted a niche in our gallery could that by possibility be done. Dr O'Connell, our author, confers a marked compliment on the illustrious Roche, Lord Fermoy, when he says he was "generous—that he did not tell a lie," in other words, that he was true to the Catholic faith. The high-minded Catholic nobleman alluded to was David de Rupe, or De la Roche, anglice Roche, Viscount Fermoy, who died 1635; he was the seventh Viscount Fermoy, and was the son of Maurice Roche, and Helen, daughter of Maurice, or FitzJohn FitzGerald, Earl of Desmond; his wife was Joanna Barry, daughter of Lord Barrymore; he was lineally and paternally descended from Corolus Magnus, (Charlemagne), and had a two-fold descent from the kings of England. An ancestor of his, (David the great) the son of Maurice, son of John, son of John, son of George, son of David, son of Radolph de Rupe, who married Elizabeth de Clare, grand-

C.

Brúnað Tullu<sup>a</sup> 1r Brúnað Féile,  
 1r Cuntunað<sup>b</sup> na Cloíche léite,  
 Puirrealaí<sup>z</sup>, Suirrealaí<sup>z</sup>, Leirí<sup>z</sup>,  
 Seaplozaí<sup>ð</sup>, Cíorózaí<sup>ð</sup>, Ceitíhí<sup>z</sup>.<sup>c</sup>

CI.

\*2r ríad do díbiri púiorí fúil Eimíir,<sup>a</sup> A.D. 1600.  
 Sjol na m-Brúan<sup>b</sup> feanba na n-ea<sup>c</sup> léimneac,  
 Mac Cómhara Treatalaí<sup>z</sup> gléizeal,  
 Tízeapnuíze Corca-Bháiríne 1r Claenac.

daughter of Edward the First. Radolph was son of Alexander, son of Hugony, son of Gerald, son of David, son of Milo, son of Henry. Milo de Rupe, or Roche, got a grant of three cantreds, in the county of Cork, from King John. The family obtained the title of Viscount from Edward IV., A.D. 1460. Lord David Fermoy, James Plunkett, (Lord Killeen) and four members of the Irish Parliament, with Lord Delvin, afterwards Earl of Westmeath, and some lawyers, all Catholics, formed in 1613, a deputation to James I., to place a statement of Catholic grievances before his Majesty; Sir Patrick Barnewall, as well as other noblemen, were of the deputation. In the same year Arthur Chichester, the wicked viceroy, issued an edict against any one who would send funds to support this deputation.—Hib. Dom., p. 252-624. This family founded some monasteries.

<sup>c</sup> The Earl of Kildare, ancestor of the present Duke of Leinster, and the Gerald of Croome, county Limerick.—See note on verse lxxxviii, wherein honourable mention is made of these distinguished families, as well as in other places.

<sup>d</sup> *The Powers*.—We would, if space permitted, feel pleasure in placing before our readers interesting facts relative to such members of this ancient sept, as remained true to creed and the old land. For this adhesion to Catholicity most of them forfeited, but some of them in course of time, acquired honour and rank by toil and industry, the most “honourable path to glory.” Of these we deem it our duty to refer to that veteran patriot, Sir John Power, of Roebuck and Leeson Street, Dublin. Industry has invested him with what injustice had taken from his ancestors. His country and Catholicity has never in vain sought his aid, nor that of his worthy son, James Power, Esq., D.L. May penal laws never again rob them nor their offspring. These families claim descent from Donough O’Brien. De Burgo, Bishop of Ossory, in his “Hibernia Dominicana,” says that “Power and Le Poer are the same name.” He adds, “Eustace le Poer was a Knight of the Golden Spur,” and was married to Matilda, eldest daughter of De Bermingham, the Earl of Louth and third Baron of Athenri. More of this name hereafter.



## C.

Brown of Turc and Brown of the Feale,  
 And Condon of Cloghlea (*Greystone*),  
 The Purcells, Supples, Laceys,  
 Sherlocks, Cusacks, and Keatings.

## CI.

It was they who banished the first (*best*) blood of Heber,  
*The* seed of grand<sup>3</sup> O'Brien of the bouncing steeds,  
 Mac Namaras, of fair Cratloe,  
 Lords of Corco-Basginé and Cleena.

A.D. 1691

## STANZA C.

<sup>a</sup> These were the ancestors of the Earl of Kenmare, one of whom married the heiress of their relative Browne, of Hospital, county Limerick, whose great estate was thus added to their own—all forming a princely territory. Volumes were insufficient to convey an adequate idea of the excellent deeds of this noble family in private life. To them many Milesian families of Kerry are indebted for their preservation in the penal and persecuting times now past. M'Carthy's, O'Connors, O'Sullivans, O'Mahonys, were enabled to uphold station and respectability, by receiving large farms at low or nominal rents from the Brownes, whose tenants some of them continue down to the present day. Captain John O'Brennan served under the Earl of Kenmare at Aughrim; Charles O'Brennan, Esq., of the Tralee Bank, is a descendant of said John. Captain Edmond O'Brennan of Roscommon, and John of Kilkenny, were also with James.

<sup>b</sup> Great barony of Condon.

<sup>c</sup> See Historical Notes on this verse—also at end of this volume, where if possible, the origin of these good noble English families will be given.

## STANZA CI.

<sup>a</sup> St. Fiech spells this word in the same way.

<sup>b</sup> The O'Briens, who continued Catholics, the Mac Namaras of Cratloe, &c., and the Mac Mahons of Corco-Basgine, West Clare: some of the latter lived on the south of the Shannon. There were other Mac Mahons in Orior, or Oriel. See a previous note, as likewise historical notes.

The annexed, taken from a copy of "The Dirge," made by Philip Fitzgibbon, a classical teacher of Kilkenny, in 1780, we here insert. This is thought to be one of the oldest (if not the oldest) of the copies. It is important, as its mention of King William shows, that the poem was not completed until after the battle of the Boyne, and that was just after the date alluded to, when referring to Bishop Molony's letter in our Preface we stated the diocese of Ardferd and Aghadoe was vacant. This must have been the period of Dr. O'Connell's appointment to Ardferd as bishop, and of Dr. O'Levy's, as Vicar-apostolic to Aghadoe, Dr. Moriarty being Bishop O'Connell's successor, in 1705. The

## CII.

Jr rjad do djbju (nj a čear mé), A.D. 1601.  
 Dejnead do 'h djož-puŋr, rjhereu Éllionu;  
 Pmionhpa na n-ŋaoŋdeal, mo črjač řaežajlta,  
 \*Ųac Carčta Ųóŋ<sup>a</sup> 'r a řliočt aněhřeačt.<sup>b</sup>

## CIII.

Ųac Donhčad<sup>\*a</sup> porčta na clěŋne,  
 'S na<sup>b</sup> črj mejc řjož do bj čaoŋb řŋr,\*  
 Čřžearhpa\* Ųúŋajž Ųurčpaŋde měŋče,  
 Jr Ųac Carčad Řřaba ó Čúl Ųěŋne.

terrible state of affairs threw everything into confusion as regarded Catholic interests. To escape the meshes of the law the prelate of one diocese was obliged to ordain the subjects of another. Hence, in legal records, we have no account of the ordinations that occurred in Kerry, for some years before 1705. What was the final fate of Bishop O'Connell has not been ascertained, whether he was murdered, like his holy grand-uncle, or that he died. His composition is, at least, an evidence that he could not be considered what Whigs and Whig Catholics call *an intemperate prelate*. That he was a bishop in 1704, is established by the Liberator's testimony, given in the Preface.

Čarěŋr buad řažřaŋajb aŋr řjž Šeamař,  
 řr řjž Ullŋam d' řažajl čeannar Čřneann  
 Šŋ aŋ čam do žabab a žaobajl čŋrč,  
 b/ Seŋlb a m-řajlče řr a b-řeapajŋŋ řě čěŋle.

"After the victory of the Saxons over King James,  
 And King William having got supremacy of Ireland,  
 That was the time they seized, in firm grasp,  
 Possession of the towns and lands alike."

## STANZA CII.

<sup>a</sup> This was Fineen, or Florence M'Carthy Mór. He was the son of Sir Donough Mac Carthy Reagh, of Kilbrittan, in Cork. Whilst a minor, and between 1576, (the year of his father's death,) and 1583, he affected friendship to Elizabeth's forces, and thus learned the art of war; in 1588, Florence without the consent of England's will, married his own cousin Ellen, daughter of Earl Clancarthy, for which offence he was made a prisoner in London Tower for 10 years, when he returned to Ireland, where he resisted the English, and was again imprisoned in the Tower for 31 years. He died a State prisoner. See historical notes.

<sup>b</sup> Mac Carthy Mór—Florence—rightful King of Desmond, was confined in London Tower 1601 as was the Earl of Desmond; the latter died in 1601 and was buried in its chapel. The son of the earl whom Kelly assassinated, A. D. 1579, was sent to Ireland as a decoy duck, to gain over

<sup>a</sup> We mean "rightful," comparatively with England.

## CII.

It was they who banished—a thing that tortured me—  
*The* last of the good stock,<sup>3</sup> the chief (Ancestor) of Eire,  
*The* prince of the Gael,—my worldly Prince,  
 Mac Carthy Mór and his offspring together.

## CIII.

Mac-Donogh—the prop of the clergy,  
 And the three sons of the king who were by his side,  
 Lord Murray, Muskerry of state,  
 And Mac Carthy Reagh from Coolmine.

the adherents of his father to Elizabeth. At first, whilst it was supposed he was a Catholic, nothing could equal his reception from the people who thronged round him in Kilmallock, but when he was seen at Protestant prayers, he was deserted and treated with scorn. As it was found the *duck* did not decoy, the bird of borrowed plumage, (Protestant principles), was sent back to London to its cage (the Tower) in which it died in 1603. At this period James Fitzthomas, the son of John Fitzgerald of Callan, assumed the title of Earl of Desmond.

## STANZA CIII.

<sup>a</sup> They were the M'Donaghs of Duballow, county Cork, of the race of Mac Carthy Mór, and, of course, different from the M'Donaghs of Connaught, alluded to elsewhere. MacGeoghegan thus writes of these princes;—Dermot, or MacDonagh MacCarthy, with whom Teige, son of Lord Muskerry, chief O'Mahony, and Dermot MacCarthy, brother to Florence MacCarthy Mór.

<sup>b</sup> The three royal chiefs alluded to were the sons of Donagh Mac Carthy Mór, the Earl of Clancarty, General of His Majesty's forces against the Cromwellians in 1652. The names of the chiefs are O'Callaghan, whose territory was *Pobul-I-cheullaghiann*. M'Auliffe of Newmarket, County Cork, of whom was the celebrated chieftain and prophet, Malachy Oge M'Auliffe, contemporary with Charles I. These were clan Mac Carthy; Mac Donagh in this place means *the son of Donagh Mac Carthy*. Whenever a clan began to grow numerous the Christian names became surnames. The Mac and O signify an offshoot of an original name.—Thus in Roscommon originated Mac Manus. Cataldus *de carpo rubro* O'Connor, Charles O'Connor of the *red wrist* (his wrist being so when born), had a son who was called by the soubriquet, Mac mhanus, “*filius manus*,” son of the man of the red hand) In the Irish language every name takes Mac or O, “son” or “grandson” It is necessary then to guard against the error of looking on all names with Mac or O as Milesians, as some are of different races. O'Keeffe, M'Donagh, chief of Kanturk and Duhallow, fell while gallantly leading a charge of cavalry against the Cromwellians, at the battle of Knockaclashy. in July, 1652 Shortly after this Ross Castle was surrendered. See historical notes. O'Cal-

## CIV.

\*O'Súilleabáin Bealaig<sup>a</sup> Béime,  
 Jr Domhnull O'Súilleabáin Béairna;  
 \*Thac Fionnín o uéit an Éirígl,  
 Fionnín<sup>b</sup> reabac na ruaz, ir Féidlim.

## CV.

Tigearna Coire Thairge<sup>a</sup> na méitbneac,  
 Jr Domhnull Thac Cairta ó Éill éize,  
 \*S Thac Siolla Cāda, cālma ó 'n mael lior,  
 Jr na c-cruac árid ari a b-farad caerneae.

## CVI.

Domhnull Dhún-a-íoll<sup>\*a</sup> 'r a Naonaig,  
 'S a riab a c-ceannar ó Charrjol zo Cléire;  
 Sliocht<sup>b</sup> Aod Bhinneain ba móir tneízte,  
 Ó briuac Leanna zo cnoc Breannuinn.

laghan, King of Munster; in the tenth century, gallantly resisted the wicked Danes.

## STANZA CIV.

<sup>a</sup> *Bealagh Beime*.—This place was the mountain-pass of Sullivan More; here he rallied his men to bear down upon the plundering English. He possessed Dunkerrin. O'Sullivan Beare, Lord of Bere-haven; his territory was the barony of Bere, in Cork. In 1602 Owen O'Sullivan and his family supported England's soldiers against the glorious O'Sullivan Beare in his unequalled stand in Dumboy, Berehaven. Had all united on that occasion the tyrant power of the foreigner was at an end in Ireland. See history and 2nd vol.

<sup>b</sup> Both are the same person, the "hawk" was on the tribe banner.

## STANZA CV.

<sup>a</sup> The Tiernagh or Lord of Cosmang was a M'Carthy, whose estates were on the river Maine or Mang, not far from Castleisland. The M'Finnan was another distinguished chief of the M'Carthys, whose patrimony was at Ardtully near Kenmare. The Rev. Daniel M'Carthy, Professor of Sacred Scriptures at the Royal College of Maynooth, whose eldest brother, Eugene M'Carthy, of Tully, is still styled *the M'Finnan*, is the lineal descendant of those chiefs. *M'Finnan Duff* was a junior branch of *O'Sullivan Beare*. Stanza 104:—

"Nor may I here forget Hugh Bennan's race.

## STANZA CVI.

This was Donal O'Brien of Ara, in Tipperary; the O'Briens of Lime-rick made good terms for themselves. Both sides of them were plundered, but like Tytirus of old, they were safe. O'Brien Ara forfeited.



## CIV.

†O'Sullivan of the Bealagh Beimé,  
And Daniel O'Sullivan Béara (Bere),  
Mac Fineen from the bosom of Eingil,  
Fineen—the falcon<sup>3</sup> hunter<sup>4</sup>—and *Felim*.

†Elected the  
O'Sullivan  
Mor A.D.  
1585.  
Elected the  
O'Sullivan  
Beare A.D.  
1594.

## CV.

The Lord of Cosh Mang of the fat trout, (Salmon),  
And Daniel Mac Carthy from Kileague,  
And Mac Giolla Cuddy brave, of Ballymalis,\*  
And of the tall reeks on which berries grew.

## CIV.

Daniel (O'Brien,) of Dhun-a-Ghil and Nenagh,  
And those, who were in authority from Cashel to Clare,  
The race of Hugh O'Bennan of many virtuous qualities,  
From the border of Laune to O'Brennan's hill.

\* Literally "Bald fort," the residence of the Mac Gillicuddy of the Reeks, who, in aftertimes, became faithless to the cause of creed and country.

<sup>b</sup> Hugh or Aodh Beanan, was ancestor of the O'Connors-Kerry, the O'Moriartys, and O'Brennans of "O'Brennan," a parochial district between Tralee and Castleisland. Aodh Beanan died King of Iar Mumhan, or West Munster, now Kerry, in the year of our Lord, 619. Of him a poet, quoted by the Four Masters, sings:

"When his broad shield he shook, his foes would yield;  
E'en on his back it was West Munster's shield."

See Keating's "Pedigree of O'Connor Kerry," where this king is found in his right place; although his name has been interpolated into the M'Carthy genealogy, for the purpose of making the O'Moriartys a collateral branch of the Mac Carthys. The learned Dr. John O'Donovan has exposed a similar attempt to identify with this Heberian family, the renowned bardic tribe of the O'Dalys, whom he proves to be Heremonian. We are here tempted to contradict a slander placed on the O'Moriartys by the Four Masters. We find these Annals *doctored* in many places. No wonder, as O'Gara was an apostate. We are thankful to O'Donovan for having chastised the Masters. He clearly shews that it was not an O'Moriarty but an O'Keilly that murdered the aged Earl of Desmond, (see A. F. M. at A.D. 1583). We entirely dissent from Doctor O'Donovan as to Keilly—which is certainly not Kelly, nor O'Kelly;

## CVII.

Clann Dorriall\* Fhionn<sup>a</sup> ó 'n Uíor c-craebac,  
 Mhuiriu Chonuill,<sup>b</sup>\* clañ Ćrjómčujñ<sup>c</sup> 'r a n-zaelca.  
 Cread nac c-caoirfion raot na fêile,  
 Piarrair Fhuirer<sup>d</sup> ba mór tréizce.<sup>e</sup>

## CVIII.

Concobair<sup>a</sup>\* Ćadg 'r a c-Ćarpoz Baozalac,\*  
 Do crioac ó c-croic<sup>b</sup> íb c-cnocan na c-caoirac;<sup>c</sup>  
 Ceañ Uí<sup>d</sup> Choncobair ari an rpeice;  
 Trianrlant trianrporc zo Jameica.<sup>e</sup>

Ceallach, or Ciallach, but not Coilly. is O'Kelly. None of the race of the illustrious royal king Benan ever perpetrated such a deed.

<sup>c</sup> The tribe of the O'Brennans of Kerry is almost extinct—there is still *one rose* remaining—the Killarney family. We think some of this family are now located about Dungarvan and in Tipperary. The famous St. Brennan, (ignorantly "*Brendan*") of Ardfer), patron of the Diocess, sailing from Brandon Bay, in Kerry, was the first discoverer of America, after Brennan of Clonfert; as a manuscript, lately found in the Bodleian library, and another in Brussels assert—See "*Lives of Saints*," revised by Very Rev. Monsignor Meagher, DD., P.P., Rathmines.

## STANZA CVII.

<sup>a</sup> Or Daniel the "Fair-haired." Some of the offspring are called O'Finn. Daniel Finn Mac Carthy sprang from Cormac Mac Carthy Mór. From the latter came Donagh, ancestor of the Mac Carthys and Mac Donoughs of Duhallow, and are of the posterity of Eoghan (Owen) Mór, son of Oilioll Ollum, king of Munster.

<sup>b</sup> This slight allusion which Bishop O Connell makes to his own relations is extremely affecting. His sole mention of them is in the simple words—"The O'Connell Family." His grand-uncle, one of his predecessors in the see of Kerry, suffered martyrdom about the year 1651. This eminent ecclesiastic was the Most Rev. Dr. Rickard O'Connell, whose brother, "John of Ash-town," near Dublin, law agent to the Marquis of Ormond, Lord Lieutenant of Ireland; and brother, also, of Maurice of Ballinahaw, chieftain of the O'Connells, made submission to Henry Cromwell in 1656. The result was the "Lord Protector's" decree, whereby one portion (now extinct) of the family was transplanted to Clare, and another, from whom the extant O'Connells derive, was allowed to remain in Iveragh, where, however, they forfeited, under Orange William.—Records, Rolls Court, Dublin. This note is given by a connexion of the family.

## CVII.

The sons of Daniel O'Fynn of Liscreavey (*Branchfort*),  
 The O'Connell family, the clan Crevin and their kindred ;  
*Who* would not mourn the soul of generosity,  
 Pierce Ferriter of much erudition.

## CVIII.

Teige O'Connor and Bishop Mac Egan  
 Were hanged on a gallows on *the hill of sheep (Sheephill)*.  
 The head of O'Connor *was* on a spike ;  
*Some they* transplanted, *others* they transported to Jamaica.

A.D. 1652.

<sup>c</sup> The "Clan Crevin" are the M'Crohans.

<sup>a</sup> Pierce Ferriter, a gallant soldier, was of an ancient Danish family, settled to the West of Dingle long ages before the Anglo-Norman invasion. He was a nobleman of great generosity to poets, a good poet himself, especially in the dirge-heroic kind ; in the composition of which, great rivalry existed amongst the Kerry bards of the seventeenth century. Of these Dr. O'Connell, even when young, held the first place, and Ferriter the second.—(See manuscript, R. I. A.) The latter was termed *ῥαοῖ ἡ ῥέῃλε*, *nobleman of generosity*. We have seen copies with *εἰροῖε ἡ ῥέῃλε*, *the soul of generosity* ; either is good.

## STANZA CVIII.

<sup>a</sup> Teige O'Connor, an equally distinguished hero of the O'Connor-Kerry family, was son to Thomas M'Teige O'Connor, fifth Lord of Tarbert, who forfeited Aghalanna and other estates, in Iraght-i-Connor, shortly after the martyrdom of his only son. To their grandfather's care Teige left his infant children, David and Connor O'Connor, both afterwards of Fieries ; from the former of whom the author of our "*Metrical Version*" is fifth in direct descent. Boetius M'Egan was Bishop of Kerry, and immediate successor of Rickard O'Connell, to whom he had probably been coadjutor. It would seem that, with Ferriter and O'Connor, he was taken prisoner after the battle of Knocknaclashy ; and all three were hanged by the Protestants, at the Fair Hill, Killarney, in 1652. He is to be distinguished from Boetius Egan, of Ross, hanged two years previously by Broghill, at Carrigadrohid, near Mallow, as well as from Boetius M'Egan, of Elphin ; and yet the coincidence is very striking, that there should have been at the same time three bishops of the same Christian and surname.

The interpretation of the fourth line is, that some of the aborigines were transferred from the other three provinces into Connaught, in which was at that time included Clare. In the days of Cromwell, as in the days of subsequent English monarchs, there were numerous migrations from Ulster into





Mac Donough of Ross was banished also,  
And O'Donohoe of the Glen, who practiced mirth,  
Dungid, Dunday, and Dunanoir,  
Without wine, without music, without poems a hearing.

After what was sent across the Shaanon in slavery, [story,  
And the number that Philip found without returning with *their*  
*Others* took oaths, framed for utter ruin,  
They are without wealth but with much lies.

b We think that *Dunġib*, or *Dundede*, is a castle on a small island, at the extreme south point of land, near the coast of the county of Cork, province of Munster; to it, from the main land, is a narrow passage, the work of nature and art. Sailors call it the Galley Head. It is very high, having at its base several caverns, which were formed by the waves. However, as we could not find any remarkable occurrence connected with it, in the days of red ruin, a thought occurs that perhaps *Dunġjo* is a mistake of the copyist for *Dunbaol*—Dunboy in Berehaven—rendered famous by the unequalled resistance of O'Sullivan Beare, with only a few gallant men, against more than 5000 of Elizabeth's troops, of whom only 500 were English!! If, on this occasion, the Irish who fought against O'Sullivan Beare had worked for Ireland under such a general, there was an end to British misrule and heresy in this island. The Irish Catholics who commanded for Carew, President of Munster, on this occasion, were Donough O'Brien, Prince and Earl of Thomond; M'Carthy Reavagh of Carberry; Charles MacCarthy of Muskerry; Barry the Great, Viscount Buttevant; O'Donovan; Owen O'Sullivan, uncle of glorious O'Sullivan Beare; Dermot O'Sullivan, the brother of O'Sullivan Mór; Denis and Florence MacCarthy, brothers. O'Sullivan Beare cut his way, with a thousand followers, through the ranks of his traitorous countrymen, and, after many "hair-breadth scapes," made his escape to Slieve ui Flynn, near Ballinlough, county Roscommon, thence to O'Rourke's country; when he arrived there his followers were only sixteen; after that he went to England, thence to Spain. See Historical Notes, and second volume. Dundade must have been another of O'Sullivan's castles; and *Dunanore*, (golden castle), is situate on a rocky island, in Smerwick harbour, in Kerry; it was thought to be impregnable. See metrical version and O'Sullivan's Catholic History.

## CXI.

Cá<sup>a</sup> n-geabam fearda? nō cád do déanam?  
 Ní djon dúgh cnuic, coill, nō fléibte,  
 Ní b-ful ar léigior aḡ lialḡ i n-Éilim,<sup>a</sup>  
 Alét Dja do ḡuḡe 'r na naom aḡ-éirfeact.

## CXII.

Al Dhja do dealbaid nae aḡur naelta,  
 Do cum talam, flaitior ir rpeime;  
 Do bí aḡur tá, ir béar ḡai traeada,  
 Alon n-Dja amáin tu, ir nḡ trḡ déte.<sup>a</sup>

## CXIII.

Al<sup>a</sup> b-ful tu bodar nō cá b-ful tú féadaín?  
 Naé tú do leaḡ na haḡaig lé d' rmeídeaḡ?  
 Cá beaḡ duir an fad a tá aḡ éirteaḡ?<sup>b</sup>  
 Dmḡig ar c-cmeídir, nḡ mairioḡ ac rpreé d'e<sup>c</sup>

## STANZA CX.

<sup>a</sup> *Beyond the Shannon*.—The proscribed of Munster, Leinster, and Ulster, were driven *beyond the Shannon*, that is, into Connaught (Clare was then in the province) or, “hell. We supposed it was denominated *hell*, because Catholicity was so deeply inrooted in it, that all the power of Satan could not outroot it; also because most of it consisted of bogs, woods and marshes. Into this place the aborigenes were cooped up to perish or live, as best they could. There was not a noble stock in Ireland, a shoot of which is not to be found in the province of the illustrious Archbishop MacHale—the fearless champion of his country and her old faith. Others of the outlawed fled to Philip V., of Spain. Some took the oath of allegiance to England, and adopted the *new, easy* creed, to their own disgrace. These, our bard says, *get Paddy's share of the carrot*, (the tail); that is, *a patch of lands*, but are *without wealth*, though *with perjury on their souls*. Those who would read a history at length of the frightful and unnumbered persecutions, exercised in Cromwell's and Stuarts' times on Irish Catholics, are referred to Curry's Civil Wars, Taaffe's Ireland, Pacata Hibernia, Carte's Ormond, Ormond's Memoirs Ludlow's Memoirs, Foynes Moryson, Cox, French's “Bleeding Iphigenia,” Hibernia Dominicana, and Mathew O'Connor's History of the Catholics. It is to be regretted that he did not produce the Second Volume as promised.

## CXI.

Whither can I go in future? or what can I do?  
 No shelter for us, hills, woods, mountains.  
 There is not our remedy with a physician in Ireland,  
 But God to pray, and the saints together.

## CXII.

O God, that brighten'st the moon and stars,  
 That formst the earth, heaven, and the sphere,  
 That wast, and that art, and that wilt be without decay,  
 One God alone thou art and not three Gods.

## CXIII.

Art thou deaf, or whither art thou looking,  
 Was it not you who overthrew the monsters with thy nod,  
 What little to you the length that you are patient? (*listening*)  
 Our faith is gone; there is living but a spark of it.

## STANZA CXI.

<sup>a</sup> Never was formed a more pathetic nor more sublime stanza than this. Herein is exhibited the poet's inmost soul's sympathy for the wrongs of his country. It is a sort of spiritual hypotoposis.

<sup>b</sup> η is only euphonic, not a con. for 'Αη *the*, though Ἐλληνη has the article prefixed.

## STANZA CXII.

<sup>a</sup> How pathetic—how sublime is this passage. As a true Pastor he assails heaven by prayer for his own Ireland.

## STANZA CXIII.

<sup>a</sup> Who but a holy cleric would thus, in prayer, as if assail heaven, and, by the violence of entreaties, implore the fulfilment of its promise to St. Patrick, as he came to Ireland. It is evidently the language of a minister of God, whose kingdom is to be gained only *by violence*, as the Scripture has it.

<sup>b</sup> *Are you not long forbearing.*

<sup>c</sup> Ὀ'ε = ἰε ε, "of it."

## CXIV.

Ան է րօ ծօ չեալալ րօ Քհաճալճ յաւիտա,  
 Ալլ ընօճ<sup>a</sup> Դերմոնժ\* աճ տաճտ յօ Կ-Էլլիոյ?  
 Ոճ ալլ ալ Կ-Շրաճ\*<sup>b</sup> տալլ էլլ ա իրէլճեալլ?  
 Ոճ ալ Կ-Ալլճլօլ Բիլետօր ալ տալ ծօ իրէժ լեյլ?

## CXV.

Օ յի Կ-առիւթ, յի Կ-բլլ տս Կիւաճաճ;  
 Ոյ մօլ<sup>a</sup> ծօ ծ' աօլլ ալ շալլր ծօ ծ' իւաճալլա,  
<sup>b</sup>Ոյ'լ քոլլ ա ծ' րտօր, շօ մօր ծօ ծաօնաճտ,<sup>a</sup>  
 Տիլ քիլ ծօ շլլլ ճաճ յիժ տա ծօաւա.

## CXVI.

Շա Կ-բլլ Պիլլե Կիւլճիճճալ Կօաթաճ,  
 Պալճճեալ ճլալ յր մաճալլ էլլ-իլլ?  
 Էօլլ ծօ Կալլր, յր Էօլլ Կա ճալ ծ' յ,  
 Ալլոնիւթ, Քաճալ, Քօլ յր Տօւմար?

## CXVII.

Պիլլել Արժ-Ալլճլօլ յօ յաօնա,<sup>a</sup>  
 Քաճալճ Արժ-Արժալ յա Կ-Էլլեալ;  
 Փալլի ալ Կիւաճաճ, Օ Կիւլլա,\*  
 Օր իլ ա մաճալլ ա Կլ ծօ Ճաօճալլի?

## CXVIII.

Շոլլա<sup>a</sup> մաճ Շլլոնիւթալ յր Շոլլա մաճ Քիւլլօլլ,\*  
 Ալլե Դլլլե,<sup>b</sup> յր Փաճլալ Փօլլր,<sup>c</sup>  
 Եօլլ մալ յր Շլալա<sup>d</sup> շօլլլե,  
 'Տ ա Կ-է<sup>b</sup> ծօ Կիւաճալճ ալ Ալլալլ, Էլլա?<sup>e</sup>

## STANZA CXIV.

<sup>a</sup> See note, p. 84, 97.

<sup>b</sup> Patrick's Reek at Morisk, in Mayo, midway between Westport and Louisburgh, where the blessed Patrick fasted forty days, as is said, without ordinary food, preparatory to the celebration of the great festival of Our Lord's Resurrection, which was the first Christian feast he celebrated in Ireland. Our glorious patron, in thus abstaining from ordinary sustenance, imitated



## CXIV.

Is this your promise to Saint Patrick  
 On Mount Hermon upon his coming to Erin ?  
 Or on the Reek after his fasting ?  
 Or of the Angel Victor the time he agreed with him ?

## CXV.

Oh ! it is not so ! You are not false (*lying*)  
 Not<sup>1</sup> much of Thy<sup>3</sup> age<sup>4</sup> of Thy<sup>7</sup> existence Thou<sup>3</sup> has spent,<sup>4</sup>  
 There is not a hole in thy store, though great thy bounty,  
 It is ourselves deserved everything that is done.

## CXVI.

Where is Mary, fair necked, spotless (*virtuous*)  
 Virgin pure, and mother of thy Only Son,  
 John that baptized, and John that was related to her,  
 Andrew, Peter, Paul and James.

## CXVII.

Saint Michael, the Archangel,  
 Patrick, the Arch-apostle of Ireland,  
 Saint David the Welchman *from Binarra*,  
 As his mother was of the Gael.

## CXVIII.

Columb,<sup>†</sup> son of Crevin,<sup>a</sup> and <sup>†</sup>Columb,<sup>b</sup> son of Phelim,  
 Ailbe of Emly, and Deicolus of the Desies,  
 The humble Ivar, and Kieran the *learned*,  
 And he that blessed Arran, St. Enna.

<sup>a</sup> †Colum of  
 Terryglass  
 in Tippe-  
 rary.  
<sup>b</sup> †Colum-  
 cille.

Elias, and Moses before the latter approached his Creator to receive the tables of the law. As to Cnoc Heremond, which is the present Fort St. Michel, in Normandy, and the angel Victor, we have written at some length, when treating of St. Patrick, to which the reader is referred.

## STANZA CXVII.

<sup>a</sup> Several churches were dedicated to St. Michael, the Archangel, in this country, and his festival is the 29th September. In fact the veneration paid to

## CXIX.

Eibhí, Aííe, azur Fíacá Sléibte,<sup>a</sup>  
 Ir Sioñan Iuir Caáa na péirte ;  
 Conall ir Comhdan, Faolan Léíclínn,  
 Ir Muirneac Aládeo na zréíne ?

## CXX.

Fuirra\* mac Fíonntaín míc Zilzéirí,  
 Bréanuiñ Aírdfearta ba mōí naoimāct,  
 Bréanuiñ\* Bíorria ir Colman Éile,<sup>a</sup>  
 Do bī reāct m-blíadūa aīz íarriajō dēirce.

the Archangel is universal throughout the Catholic Church. Nor is this idolatrous, as is foolishly asserted.—If men venerated a faithful friend, whilst yet in the flesh (and Protestants do), a fortiori we ought to love and venerate St. Michael the Archangel, seeing that God himself so much honoured him.

## STANZA CXVIII.

<sup>a</sup> *Columbille and the St. Columbas* are alluded to in after notes, as are the other saints ; also St. Enna, that blessed the holy isle of Arran, in Galway Bay. We have seen a disgraceful translation of this line in a place where it ought not to be. Such a place as the Royal Irish Academy ought not to allow spurious, vulgar books or manuscripts to lie on its shelves—at least without marking the spurious passages.

<sup>b</sup> *Ṭé* the *τ* in this word is merely euphonic as *t* in a *t-il* (has he) in French. The explanation of *Δ τ-é* or *Δη τ-é*, we have discussed fully in our Irish grammar, we will only remark here that its usual import is “*the he*,” or “*whoever*,” *quicunque*, *Δη τ-é*, *qui cunque perseverabit usque ad finem solus salvabitur*.

*Columbille*.—See history of Patrick at end. There were several Columbs, of whom the former was the greatest, the friend of St. Brennan of Birr, who, according to “*Burns' Remembrancer*,” died aged 180. In our historical notes under stanza 117, &c, will be found a breviary of those saints who are invoked by our Most Rev. Bard.

## STANZA CXIX.

<sup>a</sup> *Sléibte*.—The mutable consonant of plu. genitives, not aspirated, when the article is not used, as here ; these mountains, wherein was St. Fiech's See, were in Queen's County, Carlow, Kilkenny, as we think, also a part of Wicklow. and all Wexford —See notes on Fiech and St. Patrick at end of the work.

<sup>b</sup> St. Senan of Inis Catha (Scattery), on the Shannon, a few miles west of Limerick. The island is called “of the serpent” or beast. We recollect when young, that there was a notion that some lakes, rivers, and deep, large

## CXIX.

Evin, Anne, and Fiagh of the mountains (*Sletty*),  
 Senanus of Iuiscaha of the serpents,  
 Conall and Comhdhan (*Cowan*), Felim of Leighlin,  
 And Muineach of Aghado of the sun (*the sunny Aghadoe*),

## CXX.

Fursa, the son of Finton, son of Gilgeash,  
 O'Brennan of Artfert, of great sanctity,  
 Colman Ely, and O'Brennan of Birra,\*  
 That was seven years on a pilgrimage.

\* A star denotes that the history of the verse is given in the notes at the end of the work.

wells were infested with a *water serpent*, or *paoist*—*ἡ ἀπέρτε*. of the *serpent*—this is genitive feminine singular, and, therefore, the *p* is not aspirated, though the same case in the plural suffers eclipsis, thus *ἡ ἄ-βο*, pro. *ἡ ἄ-ο*, of the *cows*. As all these saints have been noticed in our remarks on the Apostle of Ireland farther on, we can only direct attention to them here.

<sup>c</sup> One and a-quarter miles from Carlow, in Queen's County. He was prelate over the principal parts of Leinster, appointed by Patrick.—See his poem and notes at end of this work.

## STANZA CXX.

<sup>a</sup> The name of the O'Carrol's territory, in Queen's County. This St. Colman was son of Ængus, King of Munster, out of whose palace himself and his mother were turned, when young, took refuge in Queen's County, and was baptized by St. Colman, above stated. Or he may be, rather, Colman of *Aileagh*, spelled *Eile*, *E* for *A*, which is not unusual; even the Latin writers use the *slender* for the *broad*, and *vice versa*—thus, *maxume* for *maxime*, and Virgil *olli* for *illi*, in Æneid, book i., then by *apocope* of *ach*, we have *Eile*. This place was on either side of the present river Lagan, in the ancient country of the Dalriada, in the Diocess of Dromore, now so faithfully guided by the pious bishop, the Most Rev. Dr. Michael Blake, the prop of Catholicity and the bold assertor of Irish rights. His feast is kept on the 6th of June. This was the greatest of the Colmans. This is treated of by us more closely elsewhere—See Lanigan, who writes of Colman. Or very likely the Bishop invokes St. Colman, the first bishop and founder of the See of Cloyne in the County of Cork. To this opinion we incline, though the word *Eile* bearing so near a resemblance to *Elo* and *Ealla*, now *Lynalty*, a place about a mile south west of Tullamore, King's County, leads one to think that the saint alluded to was Colman Elo of Lynally. If so his feast is celebrated on the 26th of September, on which day he died, A. D. 610, in the 56th year of his age. See Annals of the Four Masters under the above year. In 667 another

## CXXI.

Ceañmaria<sup>a</sup> na c-cuan fuaip buaib fêile,  
 Buaiaip Zhuaipne do bi an aonap;<sup>b</sup>  
 Moçuda,<sup>c</sup> Molaža, Laçtyn, Béynn,  
 Brijib Mhilde azur Tobeneta.

## CXXII.

Fionan Cluana Joraiub 'r a clêipne,  
 Fionan Fajlon aip an Léynloc;  
 Fionan<sup>a</sup> loca laoi, mo naonra,  
 Do ruiz ô plaiž Jobiaac raon léir,

St. Colman founded a church in Bophin island (island of the *enchanted* white cow), off the west coast of the barony of Murrisk, in the county of Mayo—See venerable Bede, c. 4, b. 4. Numerous were the saints of that name in Ireland up to the tenth century, as can be seen in Dr. Lanigan's, O'Clerys, &c. &c.

Still as the name is coupled with Brennan of Birr, we think it might refer to a St. Colman of Eile, in Tipperary, as we find that the mountain, now called the *Devil's bit*, was formerly so denominated; and it was near that hill St. Brennan of Clonfert met Aodh of Munster to reconcile him and Aodh (Hugh) of Connaught. From the latter is the illustrious tribe name of *Keogh*. Let the general reader be here informed, that there were Pagan nuns in Ireland. Their residence at Tara was called *Cluanfearta*, or *Corner of graves*, as they were dead to the world. They were vestal virgins.

According to Mac Curtin, O'Brennan of Clonfert was descended from Fergus Mac Roigh, of the posterity of Ir. This may be, as elsewhere we showed that tribes of that name, of the lines of Heber, Heremon, and Ir, were, at a very early period, located in Connaught. According to the same authority, the above saint built the church of Clonfert, A.D. 530. Wherever there are many of the same name, concerned in public matters, there will necessarily be a difficulty in distinguishing one man from another; especially if the residences of the persons be also of the same name, or nearly so. But in Ireland there were many *Clonferts* and *Ardferts* in Pagan and Christian times, and many Saints Brennan. The term *feart* implies either "miracle," "wonder," or "grave," and, consequently, Clonfert and Ardfert were common names before St. Patrick.—See *Historical Notes*.

## STANZA CXXI.

<sup>a</sup> See "Lives of the Saints," approved of by Very Rev. Dr. Meagher, P.P., Rathmines, for all the above names.



## CXXI.

Connara (*Mac Namara*) of the bays, who surpassed in  
generosity,  
Friar O'Gara, that was a hermit,  
Mochua, Molua, Lactan, Benignus (*or Benin*),  
Bridget of Meath, and Gobeneta.

## CXXII.

Finan of Clonard and his clergy,  
Finan Felion (*whose grot was*) in Lough Lene,  
Finan of the Lakes, my *patron* saint,  
That brought from plague Iveragh safe with him.

<sup>b</sup> *The hermit*—an eminent saint. The O'Garas of Connaught are nearly extinct. The Very Rev. Dr. O'Gara, the learned P.P., Drumcliffe, is of this tribe.

<sup>c</sup> St. Bridget was by *birth*, of Meath, hence he calls her *ijðe*.

Saint Gobeneta, abbess, was of the offspring of Conary, the great, she was born in Muskerry, in Cork. She governed the monastery of Ballyvourney, distant 7 miles from Macroom, county of Cork. She is held in great veneration in that part of the country, where there is a well dedicated to her name. She is the patron saint of the O'Caseys, O'Healys, O'Hurleys, and Mac Dermotts of Muskerry.

## STANZA CXXII.

<sup>a</sup> St. Finghin, Finian, or Florence, here mentioned, was the founder of the abbeys in Kerry, as of Derrynane (Derry Finan), Finan's ivied oak, of Bal-linaskellig, of Church island, Tarmans lake, and of Innisfallen. It is related, that through his intercession Iveragh was delivered from a plague. His memory is held in great veneration in that country. Every district and almost every distinguished family in Ireland had its household saint, whose protection was invoked in times of all emergencies. These are some of the saints enumerated here by our bard. The poet here calls Fineen "his saint," as being the Patron whose patronage the O'Connells invoked. Not long since Mr. Curry, in an interesting lecture, said much of St. Fineen. There was an eminent St. Fineen, of Clonard, as well as another, the founder of the monastery of Cean-eithich on the borders of Munster. The latter was a disciple of St. Brennan. The O'Connell's of Kerry claim descent from King Conary the Great.

## STANZA CXXIII.

<sup>a</sup> *Pray ye, and let me pray*—Here is the language of an ecclesiastic, exhorting, in the pathetic language of a pastor, his countrymen to place their only—

## CXXIII.

Ṣuḡḡ-ṛṛ<sup>a</sup> ṛṛ\* Ṣuḡḡm-ṛṛ Ḑṛa ḡa ḡ-dēṛṛe,  
 Ḑḡ ṛ-Ḑṛaṛṛ, aḡ Ḑḡac, 'ṛ a Ṣṛṛṛaḡ Ḥaḡḡṛa,  
 Ḑṛ b-peacaḡḡ ḡṛle ḡḡ ḡaṛṛṛḡḡ aḡ-ēḡḡṛeaḡṛ,  
 Ḑ c-cṛēḡḡḡḡ 'ṛ a c-ceaṛṛ ḡ'aṛṛḡoc aṛ Ṣhaḡḡṛṛṛṛ.<sup>b</sup>

## CXXIV.

Pateṛ ḡḡṛṛṛ, cuṛ eṛ ḡḡ coeḡṛṛ,  
 Ṣṛ ḡḡḡḡḡ tuum ṛaḡṛṛṛṛṛṛṛ;  
 Ḑeḡṛṛa ḡḡṛṛṛa ṛeaṛḡa ḡa ḡ-ēṛṛṛṛṛ,  
 Sed ḡḡḡṛa ḡḡṛ ḡ ṛṛṛle ṛēḡḡe.

## CXXV.

Ḑḡḡ Ḑḡaṛṛa, Ṣṛaṛṛa ṛṛḡa,  
 Beḡeḡḡṛṛa ṛṛ, Ḑḡḡḡḡṛ ṛṛcum,  
 Eṛa ṛṛḡ ḡḡḡṛṛ, a ḡaṛa aḡaḡ ēṛṛḡḡ,  
 Nuḡc et ṛemṛṛṛ 'ṛ ṛḡ ḡ-ṛeaḡaṛḡ ēṛṛḡeaḡṛ.

all their hopes in heaven. In fact, we have never read more touching or sublime language than from stanza cix. to the end. With a holy violence he assails heaven, in the words of a prelate, who thought that, *de congruo*, he had a right to obtain relief for Ireland from her oppression.

<sup>b</sup> *Gyeeshe iss gyeeimshe dheea na nhehe,  
 Onn thahir, on mock, s a spirid noefa,  
 Ur backa illay dho wogha on aynught,  
 A gyreedoo sa gyart dyaseueck er gyayliv.*

\* These words are contracted, for Ṣuḡḡṛṛṛṛṛ-ṛṛ, Ṣuḡḡṛṛṛṛḡḡ-ṛṛ, and ṛṛ is added for emphasis.

## STANZA CXXIV.

Persons not acquainted with the structure and genius of language, assert that foreign words ought to be in the character of the tongue whence the words are borrowed, but that is a great mistake. The words ought to be preserved entire but should put on the garb of the language into which they are introduced.

Though Saint Beachnall's hymn is Latin, he wrote in the Irish character as can be seen in "Liber Hymnorum."

## STANZA CXXV.

The third line of this stanza we are enabled to rectify by a manuscript copy of the Dirge by our kind friend Mr. Williams of Dungarvan. In our former edition we had a ḡaṛa ḡa ḡ-ēṛṛṛṛṛ for which we have substituted aḡaḡ ēṛṛḡḡ, "of persons in distress or suffering souls," of whom the Blessed Mary has ever been the powerful intercessor, and advocate with her beloved child Jesus.

## CXXIII.

Pray ye, and we pray, the God of gods,  
The Father, the Son, and the Holy Ghost,  
All our sins to forgive together,  
Their faith and their right to pay back (*restore*) to the Gaodaliv.

## CXXIV.

Our Father who art in heaven,  
Thus may thy name be blessed—  
Our debts in future don't demand,  
But deliver us from more persecution.

## CXXV.

Hail Mary, full of grace,  
Blessed art thou; the Lord is with thee,  
Pray for us, O friend of souls in distress,  
Now and for ever; and that I may obtain from you a hearing.

## STANZA LIX.

The annexed stanza, which was not in our copy, we found in one in the Royal Irish Academy, and in another lent us by Mr. ODaly, Anglesea-st. We cannot understand how it was omitted, but we are to presume, that the copyist not being inclined to believe the fact enunciated in it, thought he was justified in expunging it. Such a practice is highly unbecoming and most injurious to history. No transcriber should make verbal alterations, much less leave out entire passages. Can anything be more improper than such tampering with authors. Forsooth, because a scrivener finds a word or passage different from his own view, he has the impudence to erase what the author thought, and what was perhaps really a beauty. Public opinion must condemn such conduct.

<sup>a</sup> Dá fíccéib ari deicé buíne taréir éaia,  
D'arébeoí ó 'h báir éum beaia raóiaia;  
Do éoizré naol b-fíri deaia dhéirféaict,\*  
Ó bhádaí go bhádaí buíne 'r cuia caoiaia.

"Forty and ten persons after death (50),  
He re-animated from death to this life!  
He raised nineteen men together;  
From year to year a person and five fifties (251).

*Dhaw ighid er dhegh dhinne thar aysh ayga,  
Dhaghvyoe owen wawsh chum vaha seeultha,  
Dho ho-ig shay nhee vir dhayug on ayun aeight,  
O vlyceun go vlyceun dhinne s cooig ckaygoth.*

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\* This line means that he re-animated nineteen men at once.

## HISTORICAL NOTES.

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### NAMES OF IRELAND.

IRELAND had many names. The first was *Iuſſ na b-ſiob boſde* (*veevee-e*), "*an island of the wilderness of wood.*" It received this name, it is said, about the year 2086, B.C., from a subject of Ninus, son of Belus, son of Nimrod. Ninus, as history tells, was ambitious of conquests and possessions. Hence his messengers were sent into all parts in search of such. When he explored this island he found it all covered with wood, except what is now called *Clontarf* (*oxfield*), then *Magh-na-ealta* (*plain of birds*), from the fact of its being the sunny resort of all sorts of birds to amuse themselves before the sun.

2nd. It was called "*Críoch na bhſineadhach*" (pro. *creeugh na veenugha*), "*the end of nations,*" or of the world, it being the most western isle in the world.

3rd. A third name is "*Inis alga*" (*noble island*), which it had in the time of the Firbolg, or *Bagmen*, so called from carrying bags of clay in Greece, by way of oppression, to make them leave that country. A tribe in North America is termed "*Algonkin*" (*noble people*), *alga*, noble, *kiné*, tribe. Hence, we trace the common stock from the affinity in names. In fact, a large affinity exists between the original dialects of North America and the Celtic—see "*Voyage of Baron La Hontan to North America.*" The identity between the Celtic *alga* and the Greek *αιγλη*, *beautiful*, is worthy of notice. The better explanation of this name is "*Inis Ealga*," *Ealga* or *Ealnait* was wife of *Partholan*. After her this land was so called.

4th name of our land is "*Eire.*" It was so called from *Eire*, a queen of the *Tuatha de Danaans*, or necromancers,



or little gods, so called from their great knowledge in the necromantic art, traces of which are still to be found in Ulster, but especially in Scotland. Eire was the wife of Mac Grene, who was king of this island when the Milesians landed in it. Another author asserts that it was so called from "*Æria*," an old name of the island of Crete, now Candia. This appellation was given to Crete by the Gadelians, when they arrived in it from *Ægypt*, which they likewise called *Æria*. We think that the word is but a corruption of the Persian "*Irin*." *Irin* was the primitive name of Persia, which country, in early days, was bounded on the north by Siberia, south by the Erythræum or Arabian Sea, East by the Bel-oo-tagh chain of mountains, extending from Russia in Asia to the Arabian Sea, and on the west by the Arabian gulph or Red Sea, the Levant, or eastern part of the Mediterranean, the *Ægean*, the Propontis, or sea of Marmora, and on the north-west by the Euxine or Black Sea. According to a very old map of Persia, lying before us, we are inclined to say that the Indian and Gangetic territories were comprised in the ancient Persia. The fact that the Sanscrit (sean scriobh, *old language*), is preserved there gives weight to this opinion. Some of the first emigrants from Scythia, which was the northern part of Persia, mapped out by us, settled in Crete, and as in it they planted arts and sciences, they called it "*Irin*," from the monosyllables "*Ir*," *sacred*, "*in*," *isle*, their own country being Iran, *sacred land*. This simple Irish or Pelasgic name the Greek poets, no doubt, metamorphosed into *Æria*.—See our treatise on "*Round Towers*" in this work. This explanation gives the origin of Erin, or *Irin*, one of the names of Ireland.

5th name of Ireland is "*Fodhla*," from another queen of the Danaans; her husband was Mac Ceacht.

6th name of Ireland, "*Banba*," wife of Mac Coill, another king of the little gods. These queens were sisters, and were

married, as above stated, to the aforesaid kings, who were likewise brothers. They ruled, in turn, for a year, and it was agreed that it should be called after the name of the reigning monarch's queen during his year of supremacy. The reason why Ireland is oftener called Eire than Banba or Fodhla is this;—Mac Greney, Eire's husband, ruled on the arrival of the Milesians.

7th. "*Inis fail*," or *island of destiny*, from the *Lia fail*, or *Saxum fatale*, as Boetius, in his "History of Scotland," calls it—the *fatal stone*. The Danaans brought it here from Denmark, from the city "*Falias*," called after it. It was said that this stone, whenever a monarch of Ireland was crowned on it, emitted a great noise and stirred; also that in whatever country it was kept there would certainly reign a monarch of the Milesian race. Hector Boetius writes—

"Ni fallat fatum, Scoti quocunque locatum  
Invement lapidem, regnare tenentur ibidem."

"Unless the fixed decrees of fate give way,  
The Scots shall govern, and the sceptre sway,  
Where'er this stone they find, and its dread sound obey."

This stone was sent to Scotland that Fergus Mór might be crowned on it. There it remained until it was translated to London, and placed under the coronation chair in Westminster abbey, in the reign of Edward I., who carried it away forcibly. Shortly after one of the Stuart family succeeded to the throne of England, and thus was verified the saying of Boetius. Even the present Queen has some of the Stuart's blood in her veins. Time only can reveal if she be as faithless as most of that family proved themselves. "*Nous verrouis*."

The assertion, that the *Lia fail* is still on Tara hill, was made for a purpose. What sincere historian believes it? Likely, indeed, that such a monument, possessing, or not, the wonderful enchantment, attributed to it, would be allowed to remain either in Scotland or Ireland.

We should have observed, that the Danaans were of the race of Nemedius ; they were for some time in Bœotia, in Greece, thence they went to Denmark and Norway, thence to the north of Scotland, thence to Ireland. We doubt this route.

8th name of this country was *Ἰνιρ*, from *muc*, *pig*, *ινιρ*, *island*, so called because the De Danaans, or gods of verses, as is related, agreed with the Milesians, that if they put to sea again and landed in spite of them they should yield to them, and the latter, having retired from the palace of Teasmair, where the sons of Cearmada (Carmody) kept their court, went to their ships in Kerry, put to sea, whereupon the island assumed, through the aid of the necromantic art of the Danaans, the appearance of a hog's back. In the effort to struggle against the storm, raised by diablerie, and to reach the land again, all the sons of Milesius, except Heber Fionn, Heremon, and Amergin, were drowned.\*

The whole island was divided between Heremon, Heber Fionn, and Heber or Eimhir, the son of Ir. Heremon had Leinster and Connaught, Heber Fionn had Munster, and Heber had Ulster, but in after times many of Ir's posterity migrated to Kerry and Mayo.

9th. The Milesians gave this island the appellation of Scotia, after their mother Scota, who was killed in battle, and buried in Glean Scoithion, or the Vale of Scota, on the north side of Sliab Mis (*fog mountain*), but Scota herself was so called after Scythia. We understand that human bones were lately discovered in this place.

10th. Another name of Ireland is Hibernia, the Latin of *Heber inis*, or *island of Heber*. This assertion is dis-

\* Lord Ross says, that the superstition of the people made them attribute to a supernatural agency what was natural. Hence he takes occasion to say, that of all nations the Irish were the most harmless in their worship.

puted as Heber never ruled paramount, whereas Hereimon did. The name is defined in our essay on Round Towers. It might have derived this name from *Ihbhear* *ihir*,\* because of its beautiful estuaries or rivers—*Inbhear*, a river's mouth, and *inis*, an island.

As to the names Juernia, Iuernia, and Verna, they are only corruptions of Hibernia.

11th. The term "Ireland" is thus accounted for by some writers—*Fonh* *Jr*—*fonh*, land, of *Ir*, as *Ir* was the first of the Milesians buried in it when his vessel was wrecked off the coast of Kerry.—(See "Book of Armagh" wherein the island is called "the grave of *Ir*.") "*iar* *lan*, *iar* west, *lan*, earth or land; *o* is often added to Celtic words for euphony. Hence *Ireland* or *Jr lan* *o* (being poetic)" *land of Ir* as he was the first Milesian buried in it, or *Jr* (Greek *ιερα*) *sacred*, *lan*, *land*. The last we adopt as the true interpretation.

12th. It got the name "Ogygia" from Plutarch. It is a Greek word, and means *Old land*, or *Ocean land*, the radices being *Ωγν*, *ocan*, and *γν*, *land*. Either signification is appropriate, as our island was peopled, comparatively speaking, soon after the flood, and most accurate accounts of it, from the earliest periods, have been preserved by antiquarians, chiefly in poetry, to prevent tampering with facts, it being nearly impossible to introduce or substitute other facts than those first recorded. Interpolation can easily be effected in prose, not in poetry. Again, "Ocean land" is peculiarly suited to this island, it being at the end of the world, in the ocean. Another derivation of Ogygia is *Oca*, or *Ogham*, the primitive system of writing practised by the Druids. There is a difference of opinion about the derivation of Ogham. Some say that it was borrowed from Oghma, or Ochma (Latin Ogmus). Now one of the gates of the city of Thebes in

\* "Invir Innish."



Achaia, was called "Oca" or "Oga" by Cadmus (who in our opinion was Gadelas) in honor of Oca, or Oga, the Pelasgic name of Athenæ, Minerva. Hence as she was the goddess of wisdom it is reasonable to think that the inventor of the Ogham system was called after her. Hence Ogham, or Ocham, and also Ogygia. The word might be from "O," music, "cum," "*form.*"

#### PATRIARCHS.

For a history of Noah and the patriarchs see the book of Genesis.

Let me here call the attention of the reader to an interesting fact, that, in primitive languages, words were not made simply to be conventional signs of ideas, but were applied as a brief mystic history of the sense to be conveyed, and, as it were, a method of artificial memory, when the use of letters was unknown. This is no theory: it is grounded on common sense, and consonant with our notion of divine benevolence. We have manifest evidence of it in the patriarcha names in the Hebrew, thus: Adam, *man*; Seth, *set*, or *placed*; Enos, *in misery*; Cainan, *lamentable*; Mahalaleel, *blessed God*; Jared, *shall come down*; Henoch, *teaching*; Methusaleh, *that his death will send*; Lamech, *to humble smitten man*; Noah, *consolation*. Clearly these words are not imposed arbitrarily, but as brief histories. The very same remark holds good as regards the Celtic; whole tribes and nations of it could be adduced in sustainment of the fact. To close this note: the descendants of Seth were strictly forbidden to marry into the offspring of the murderous Cain. The race of men, known as giants\* were the offspring of such intermarriage. Their not having long obeyed the divine command has left us an unmistakeable proof of God's anger against those who disobey him, and of his Almighty power to chastise evil-doers. He sent the Deluge which drowned all

\* Undue reverence or great fear made some men be considered as giants, whilst they were not really so.

mankind, except Noah (who obeyed him) ; his wife, Cobha (Cowa) ; his sons, Shem, Ham, and Japhet ; their wives, Olla, Olivia, Ollivania. After the Flood had subsided, the three parts of the world were divided amongst Noah's sons, according to a poet of antiquity—

“ In Asia, Shem the sceptre swayed ;  
In Africa, Ham and his descendants ;  
The illustrious Japhet and his sons  
Of Europe took possession.”

Noah having himself remained near Ararat where the ark rested, planted a vineyard, and having got drunk from the juice of the grape, was laughed at by Ham, whom his father upon awaking, cursed. Children, hence, are warned against, on any pretext, despising parents ; and parents to guard against being the occasion of sin and its consequences to children ; but Noah was excusable, as he knew not that the juice of the grape would intoxicate him.

#### STANZA III.

ԲԻՏԻՆԻ ԲԱԻԺ.—*Fiontan, the prophet.* It was told by some antiquaries, that, when the ark was being built, Bith, the father of Cæsar, applied for a room for the use of his daughter, Cæsar,\* and himself, and that being refused, he and Fiontan, his son-in-law, made a ship, and put to sea by the advice of an oracle to escape the divine wrath, that they came to Ireland, landed in it ; that Fiontan alone survived. Here an argument presents itself to our mind against the theory of a *partial* or a mere *Armenian* deluge. If the deluge was not universal, God's aim would have been frustrated, as wickedness could get out of danger ; because several could have done what fable attributes to the fabled Bith (Bee) and Fiontan : they could have emigrated from Armenia to distant lands, and thus have escaped the *partial* flood.

As to the legend about Fiontan our author alludes to it

\* Or “Caisar.”

simply as a link in his story of Irish matters, but of course looked on it as a mere popular fiction. He introduced it in the same manner as did the Psalter of Cashel. Poets and historians refer to incidents connected with their subjects, not that they believe or even respect them, but lest it might be thought they were ignorant of their existence. But it is a source of pain to a candid thinker to find, that the enemies of truth and the calumniators of our creed and country take an undue advantage of what has been used by our writers, as a mere link, to make it a ground of charging us with superstition and ignorance. As regards the fabled Fiontan, the lying Giraldus Cambrensis, or Gerald Barry, an illegitimate son of Henry I., has given the grossest fictions to bring into disrepute the calendar of Irish saints. Barry exerted his foul pen to make it appear that Fiontan was the same as Tuam, the son of Carrill, or according to some old writers, Caoilte—Kielty—Mac Ronain, who was three hundred years old when St. Patrick came to Ireland, and who gave much information to the Great Apostle of the Irish, and became a convert. But no book of Irish antiquities or old manuscript ever mentioned Fiontan under either name. Hence it is clear that Cambrensis, the malignant traducer of our old land, confused the names to serve his work of falsehood. That there was such a man as Tuam there are tenable grounds for asserting. Dr. Hanmer also has vented his virulent spirit in attempting to blacken our character, in connexion with Fiontan. It is pitiable to be obliged to be vindicating our nation from the vile aspersions of persons who make a living by cobbling together facts and fictions to compose what they call a history, and as they know, that the deadlier the venom they spew upon Irish affairs, the more numerous and richer will be their supporters, so they will be sure not to spare the brush. Hanmer would make the world believe that the Gadeliens had a great veneration

It is a strange fact that England—Catholic and Protestant—ordained the offspring of sin ; *Ireland never did.*

for Fiontan, whom he calls Roanus, who preserved himself during the deluge; lived 2000 years after it; met St. Patrick, told him the transactions of many ages, was baptised, and in a year after died. No doubt, the legendary writers spoke of Fiontan as a great prophet, but no respectable historian mentions him in any other light than as a proof that they knew the fable about him. They recorded the fact as we do, not crediting it. Now of all this stuff of Hanmer's there is not a word in any antiquary or manuscript of authority. It is a known characteristic of English writers to seek to raise the character of their own by blackening the antiquities of the Irish nation. In the attempt they too often expose their own ignorance, which has allowed them to give several names to the same man, as in the case of Fiontan. The reader who would know more of the romance alluded to must consult Doctor Keating's "History of Ireland," who has plainly shown, that the whole tale with regard to the Antediluvian is opposed to the Word of God, not supported by any respectable authority, and invented at first only to please the superstitious, vulgar and low-minded.

#### STANZA VII.

(De). The giants\* were descended of Cham, or Ham, whose son was Chus, father of Nimrod, who spent forty years erecting a tower to defy the power of God. We have arrived at the conclusion that the artizans and laborers engaged in erecting the tower must have been Shemites, but compelled by Belus to do so. Our reason is given in pages 79 and 80. What evils, by the apparently trifling sin of laughing at a father, did not the foolish Ham entail on his posterity and himself. All that came of him were wicked, and propagated wickedness. What terrible instances of the divine displeasure at vice have we not in the criminal cities of Babylon, Ashur, Nineveh, Sidon, Sodom, and Gomorrha—founded by the



Hamites. From Adam to the building of Babel there was but one tongue amongst the Shemites—see pages 79–80. Greek scholars call it *ὁμογλωσσα*, *anglice* “homoglot.” After Nimrod (*rectius* Belus) had laid the foundations deep into the bosom of the earth, had built the tower high, and even above the clouds, as it is written, God caused a confusion of languages. This confusion of tongues is thus recorded, Gen. xi 7, 8: “Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another’s speech.” And so the Lord scattered them from that place into all lands, and they ceased to build the city. The site of the building was Shenar, and, according to Bellarmine, took place 242 years after the flood. Authors disagree as to the number of years. Our opinion, after the consideration of facts and learned authorities, is that the period was only about 100 years. Great revolutions may occur within that time. We may here state that the most learned record it as their opinion that Belus, son of Nimrod or Nimbrothus, was the builder of Babel, and that Ninus and Semiramis gave their father the name of Baal or Belus, which was a Chaldean name of God. They made an image of him in the temple and caused it to be worshipped. Baal, Belphegon, Belzebub, Belus, Baalaim, Beelsephon are one and same name. See “History of the word, London, 1604, by Walter Barré.” According to St. Jerome, the idol “Peor” of the Moabites was called Baal, and was the same as the “Priapus” of the Romans. From the prophet Osee we learn that Baalim was the name of the true God. The Lord himself said, “Thou shalt no more call me Baalim, for I will take away the name of Baalim out of thine mouth.” It was after the true God Ninus impiously called his father Bel, or Baal (*Latin* Belus), and the Chaldeans called the sun, which they worshipped, Ball—that is, “God.” Fire was also an object of worship, and hence it also was termed Bel

or Baal. Belphegor signifies "the watching Bel or Bel of the Watch Tower," as Bel's image was placed therein—see work already referred to, page 165. This helps to explain the use of the Round Towers, the "*quasi Belfrys*." Bellarmine has, in his chronicle, stated, that it was in the year of the word, 1856, Ninus, son of Belus, began his reign. This is according to the Hebrew computation, which he follows; for, from the beginning of the world to the deluge, 1656; from this until the sway of Ninus, 200 years; to this we must add forty-two years of Ninus's reign, that being the number spent before Feniusa Farsa began his school

† A.M. 1898. on the plains of Shenar.† Here he continued for twenty years until he had the college thoroughly organized and until its fame had spread far and wide. He then went to Scythia and established Schools. He commanded Gadel or Gael to adjust

‡ A.M. 1918. and digest the Irish language into five dialects, viz., the Poetic, Historic, Fenian, Theban (or Physicians' language), and Common. Hence it is clear that it is called Gaelig from Gael, who digested it. Others derive the name Gaodilig from "*Ṣad*," *wanderers*, *Ell*, *folk*, and *Ṣuž*, *voice*, it being the language of the *Gadelians*, or migratory people. Niul, the son of Feniusa, called his son by Scota, daughter of Pharaoh Cingeris, Gael or Gaeyal, out of affection and respect for the great linguist, who taught him the Irish language. We should have said before this, that the Hebrew language was retained by Heber, son of Sale, the fourth in descent from Shem, and from him it was called *Hebrew*.\* Heber was permitted to preserve the original language, because he was opposed to building the temple, and sought to dissuade his wicked brethren from doing so. The reader is referred to a note relative to this passage in pages 79, 80, wherein the subject is critically discussed—and a description of the tower given. It is also written upon in our treatise on the "Round Towers."

\* See pages 80, 180.

## ESTABLISHMENT OF THE FIRST UNIVERSITY.

## STANZA XVI.

From this passage one would be led to infer that it was Niul founded the university in Magh Shenaar ; the fact being that he ruled it only when Fenius had returned to his kingdom. Perhaps the poet gives prominence to Niul's name, as he was father of Gadelas, the recognised progenitor of the Gadelians. Besides, after Fenius had been president over the schools for twenty years, he returned north-eastward to his native Scythia, leaving the supremacy of them to Niul, having constituted Gadel, or Gael, the president, who was the practical one all along. Bellarmine, in his chronicle, states that Ninus, grandson of Nimrod, was sole monarch of the universe when Farsaidh\* came to Shenar to learn the primitive language from Heber, the fourth in descent from Shem. It was whilst he was establishing the seat of learning in this south-western plain that Niul was born. Before he left Scythia he sent seventy-two scholars, with others to take their places in case of death, to learn all the languages of the world, with strict orders not to return until they had understood them thoroughly. This he did, evidently for the purpose of establishing the nursery of learning in his native country ; but it would seem as if Providence intended otherwise—that enlightenment might proceed from the very quarter whence crime overspread the land. The fact of Niul's birth in the plain, added to the royal father's love of the Heber's tongue, caused Fenius to build the schools where he was, that not only himself but his young son, might be perfected in a knowledge of it. What an anxiety did not this primitive king exhibit to educate his son ! How highly he appreciated learning and the moral training of the young prince ! He absented himself for twenty years from his throne and kingdom, which he entrusted to

\* *Farsee*.—Fear, *man*, saidh (see), *knowledge*—so that the name denotes “learned man.”

the care of his elder son, Nenuall. He preferred knowledge and the careful education of his child to the blandishments of the court, and the mere bauble—a crown. Here parents have a grand lesson as regards the duty they owe to their children, especially whilst young, until habits are formed and virtues matured. In this passage we also can appreciate the innate love of learning in *Clan na Gael*. The same love of languages and sciences has floated down to us from the source which sprung up in Shenar. The stream of knowledge, though often impeded in its way, has forced its passage like a torrent that *would* not be checked, and, despite every effort to divert it from the natural channel, it has reached us, and has, by its genial influence, preeminently distinguished Irishmen in all the walks of literature.

It should be stated that Shenar, where the college was founded, was near a city called Athens (*wise*). (This word is cognate with the Irish *Aíche knowledge*). This circumstance induced some writers, ignorant of our language, to state that the Gadelians came from Greece, as *the celebrated* city of that name is in Greece, and as Gael, the linguist, was of the posterity of Gomer, son of Japhet. Now this is a manifest mistake. For whether the Irish were called after the *Linguist* or after the prince, the fact stands—that our great ancestors came direct from Asia: because the two *Gaels* lived in that country, and we have no account of the *Linguist's* offspring, whilst we have irrefragable evidence of the migration of Gadelas, son of Niul, and his posterity.

It was about 200 years after the *Deluge* that the reign of Ninus commenced; in the forty-second year of his reign, Farsa became president of his college; this was about the year 1898 of the Creation. Ninus died, A.M., 1908, ten years after the organization of the University. This was the first nursery of learning in the world. Hence it is evident that Scythia



first lighted the lamp of knowledge, and her king gave permanent shape to literature. Farsa continued in the plain ten years after the death of Ninus, A.M., 1918; 788 before the Milesian monarchy in Ireland; 2088, B.C.\*

After the death of his father the sceptre came to Nenual, who was the elder and who was trained to sway it; the only inheritance left to Niul being the emolument from the schools and from his learning. And a rich inheritance it was, and well he merited it. His fame as a scholar and a philosopher reached all quarters; and multitudes from the surrounding nations flocked to get instructions under him and to pay him their respects. Even Pharoah Cingeris, the king of Egypt, the oppressor and taskmaster of the Hebrews, came to visit the great *Ollav*. He invited him to his country. The invitation was accepted. He got Scots, the king's daughter, in marriage; built schools and colleges in Caperchiroth on the coast of the Red Sea. Here, again, is seen the wisdom of Providence: the descendants of Heber are relieved by Niul, the progenitor of the Gael. His father learned, from their predecessors, the primitive language, which he prized and had engraven on plates of wood†—as Cianfodhla, who wrote in the time of Columcille, states.

All this time we have not a record of one good thing,—on the contrary, everything bad—on the part of the offspring of wicked Cham, who mocked his father Noah. How beautifully in these incidents is the working of Divine

\* There is a difference of a great many years between the Greek and Irish chronicles; even Greek annalists differ from each other, as do the Latins. It is our opinion that these facts happened about A.M. 1757. Before the redemption 2247, that is taking the world's age to have been 4004 when Christ was born. See page 79, 80, 83 and other passages. It may not be considered out of order to mention here that the *Annals of the Four Masters* by Doctor O'Donovan make the Milesian invasion 1694 years antecedent to the birth of Christ.

† B, F, also g, c, being commutable letters. Fiodh, Biogh, or Bioc, (wood), is the origin of "booc," (*book*), as the first writing was on wood.

Providence developed. The offspring of Shem and Japhet, who revered their parent, are secretly influenced from on high to reciprocate kindness and benefits. Gadel, son of Eáthoir (Echor), son of Gomer, who was of Japhet—after a tour in Greece, to learn its language—aids the Scythian monarch, who was the fourth from the same Japhet, to erect immense literary lighted lamps, whose effulgence would overspread the globe, whose genial rays were to shed their halo over every land, and were to brighten up a darkened horizon.

Scripture informs us that Moses led the Hebrew people out of the land of Egypt, in the time of Pharoah, father-in-law of Niul.

#### STANZA XIX.

This people, though at that time the only true worshippers of the one God, (though O'Connor, in his "Dissertations," Doctor Parsons, and others, hold that the Irish were also) being sorely oppressed, is an evidence of the false reasoning of modern evangelizers, who assert, that if Ireland had the true faith, and had the Bible more generally taught amongst the *priest ridden* and *benighted Papists*, she would be rich and prosperous as England. The Egyptians and their king were rich, learned and powerful, though they blasphemed Jehovah, and cruelly persecuted his faithful people, whose leader, Moses, gave to posterity the Pentateuch, the only Bible the Jews, at first, had. But facts and arguments seldom prevail when the love of *mammon* and prejudice have pre-occupied the heart. The traffickers in *souls* know that Roman Catholics read, love, and teach the Bible under authority. Even the law of the land is expounded under the guidance of the judges. That is common sense.

Some fancied a difficulty in making Niul contemporary with Moses, but there can be none whatever. From the deluge to the leadership of Moses, who took upon him the command of Heber's descendants, there was a space of 776 years, which thus appears. The flood 2348, B.C., Moses 1572; but  $2348 - 1572 = 776$  years, being the

space between deluge and Moses. Now Moses was the fifth from his ancestor Shem counting both, and Niul was the fifth from Japhet his progenitor, both included. Shem lived until A.M. 2158, that is 274 years before Moses. Surely if one ancestor lived so long it is quite reasonable to infer that relatives lived equally long. But calculating 776 years as the collective age of five generations in those early days is what can be doubted by no sensible man, especially when we take into account the advanced age to which men lived in the patriarchial times. There is to be seen in St. Patrick's Catholic church yard, New York, a tombstone of an Italian who died at the age of 175 years. John Smith of Bolton-street narrated the fact to the author in presence of several witnesses. Lynch, a negro slave died in Jamaica at the age of 150. In 1857 a man, who reached the age of 150, died at Kingstown near Dublin. See "O'Brennan's essay on Ireland," page 11 and 31 in reference to Moses and Niul, also preface to the 2nd volume of this work. At the same time we must say that the very fact being mentioned in our annals is evidence enough of its truth as there was nothing to be gained by stating a fiction. The seeming difficulty vanishes, when we consider the duration of man's life at that early period. Heber, the son of Sale, the fourth from Shem, lived 464 years, Shem lived 500 years after the birth of his son Arphaxad. (See 11th chap of Genesis.) Hence it is not to be wondered, if Niul, the fifth from Japhet, lived from the forty-second year of the reign of Ninus to the days of the dark bondage of the Hebrews. Marianus Scotus, a writer of weight, states that the confusion of languages did not take place until 331 years after the flood, and there are the most authentic records to prove that Niul was not born until long after the confusion. The very fact of his father having sent Literati to travel to collect the seventy spoken dialects, attests

that the birth of this prince could not have occurred for a great interval after Babel. For it was when Farsaoidh came to learn the original tongue, then kept only in Heber's race, that Niul was born at Shenar (old land.) Wherefore it is quite easy of credence, that Moses and Niul were contemporaries.

How wonderfully a population springs up in a short time. Moses, as we are told, led with him across the Red Sea, 600,000 men, able to bear arms, besides old men, women, and children, and this, though a very few years only elapsed since Joseph first went thither. Of those Joshua and Caleb were the only persons who reached the promised land; but a numerous generation sprang up during the sojourn in the wilderness. Of the number of Pharaoh's host, a poet, writing on his being overwhelmed by the waters, says—"They cover all his host, and in their course, sweep away 60,000 foot, and 50,000 horse." This disaster happened to the Egyptians 997 years after the deluge. Niul, who by the advice of Moses had put to sea, fearing the displeasure of his father-in-law for having aided the Israelites with provisions and other necessities, having observed from his ships the end of Pharaoh, returned to land, reigned, for some time before his death, admired by all as an amiable and a learned monarch, and a brave warrior. Gadelas, his son, succeeded him and took his mother Scotsa, into a share of the government. Gadelas was eighty years old when he ascended the throne of his father. He was the sixth in descent from Japhet, he was the seventh from Noah, and the fifteenth from Adam. It was Dathe, the sixteenth from Sru, who was the second from Gadelas, that came to Spain, as the antiquities of Ireland certify. It is wrong to assert that this Gadelas ever came from Greece to Spain or elsewhere. He lived and died in the territory ruled over by his father. But Pharaoh an Tiur, *of the tower*, some



years after, upon ascending the throne of his father, Cingeris, wishing to repair the loss sustained in the destruction of the Egyptian army, set about recruiting his forces to the end of expelling the Scythians, whose power he began to dread, and of avenging the catastrophe that befel his father. When he had completed and marshalled his army he proceeded towards Caperchiroth, which he entered with fire and sword. Walsingham gives us this fact, though in doing so he states what was not a fact, as we shall prove. These are his words in English: "The Egyptians being overwhelmed by the Red Sea, such of them as survived expelled a Scythian noble, that lived amongst them, lest he should seize the crown. He and his family [meaning all his people] came to Spain, where he and his progeny lived for many years. There they were greatly multiplied, and thence they came to Ireland." Writers, unacquainted with our antiquities, because of their ignorance of our language, and their consequent incapacity to read and explore the native Annals—unable to go up to the source or spring, content themselves with a passing draught from the impure bucket of any libeller, whose statements he takes as genuine, whilst the author, upon whose authority he ventures to give facts to the world, was as careless, and as incompetent as himself to have recourse to the pure fountain.

Hector Boetius also had the temerity to assert, that it was Gadelas himself who was driven out of Egypt and made the expedition of which we are writing; the fact being, that it was Sru, the grandson of Gadelas, that went to Candia or Crete. This island, being so near Greece, has led many into the error of believing that the latter country was the place whence the Milesian colony came. They confounded, as was already observed, Gadel or Gael, the *Linguist*, who was professor of the Greek language in Farsa's University—who reduced to system the Celtic tongue, and who, as must be presumed—nothing to

the contrary appearing—lived and died in Shenaar, with Gadelas, who, as was also stated, was called after the professor, by Niul, through respect and affection for his tutor. To trace clearly the colony of Milesius, the above fact must be kept in view. Wherefore it is hoped that pardon will be granted to us if we seem to repeat ourselves. Brevity, much though it is to be admired, must be avoided, when doubted or obscure points are to be elucidated.

In Dr. Patrick's *Ancient Geography*, p. 87, Cellarius, we find an account of the city of Phasis, at the mouth of a river of the same name; also Dioscurias at the mouths of the rivers Charistus, Cyaneus, and Hyppus, built by "Milesiorum Colonia" [his own words]. This latter city was rich in commerce "Mercatu dives;" called Sebastopol, "Sebastopolis dicta" [not the modern city of that name in the Crimea] which Ptolemæus makes the end of the Colchic coast. North of this was Asiatic Sarmatia; N.W. of that again was European Sarmatia. The Tanais, *hodie Don*, which rises out of a lake on the north of the latter, runs between both, and empties itself into Palus Mœotis or Sea of Azoph. The above is a respectable authority in sustainment of the fact, that the Gadelians, of whom was Golay or Milesius, came not *from* Greece, though it might be said they came *through* it—but from Scythia. They sailed down the Caspian Sea from the north to the mouth of the river Cyrus, *hodie Kur*, into which the Alazon and Aragus on the north, the Araxes and other tributaries on the south, flowed, and rendered it navigable. This river runs south of Albania, quite through Iberia, whence, it is probable, Ireland was called "Ibernia or Hibernia," owing to the similarities the Gadelians observed in both countries, though we have preferred the derivation from "Heber." From what we have said, it is plain they travelled by Albania through Iberia, thence by the narrow pass of the "Moschici Montes," where

they met the beautiful, majestic, navigable *Phasis*, upon whose noble waters they sailed up northward until they came to the Euxine or Black Sea. This was reckoned by the ancients one of the largest rivers of Asia. (See Pliny, 10, 48, Martial, 13, Strabo, 11, Mela, 1, 19, Paus., 4, 44.) It flowed through Colchis, whose king was *Ætæa*, mentioned by Justin, and who, to obtain the golden fleece, killed Phryxus, who had fled, as is fabled, to his court on a golden ram. It is rendered celebrated by the Argonautic expedition to regain the golden fleece. The Argonauts, according to tradition, saw on its banks large birds, some of which they caught, and it is said this is the origin of "pheasant."

So much danger did the Argonauts experience in their passage on this river, that dangerous voyages have been proverbially termed "sailing to the Phasis."

Upon the arrival of the Milesian emigrants at its mouth they built a very large city, "*Perampla urbs*," as Cellarius calls it, which was named *Phasis*, a little north of the ancient Sebastopol, another town which they built. It is said by Dr. Keating, that this colony continued a long time in Cappadocia, the country of the Amazons. The route we have assigned them, brought them directly from Scythia to it, that land of female warriors being exactly due south-west of the *Moschici, aliter Meschichi montes*.

We are here to observe, lest we might not hereafter think of the matter—that many of our modern writers animadvert very unkindly on the erudite Keating, though some of them borrow largely, if not wholly, from his history. When we consider the state of geographical education, and of the art of delineation and mapping 200 years ago, at the time he wrote, we will not be much surprised at his error, great though it was. For it was impossible that the Gadelians could take shipping in the Tanais, or Don, a river rising north of Euro-

pean Sarmatia, and forming almost the whole boundary of Sarmatia Asiatica, having a vast extent of country between it and the Caspian, lying very far to the west of Scythia Antiqua. It must be kept in view, that Sarmatia Antiqua did not extend far north, as will be seen by referring to an ancient map. Had it been written that our noble ancestors travelled over land to the Tanais, and then took to ships and sailed to Palus Mæotis or Sea of Azoph, we could understand the assertion, though we could not think, that prudent adventurers would take a *land* route through an unknown country.\*

Herodotus fell into a like mistake, having written in 4th book, 45 and 100 chap., that the Tanais divided Europe and Asia, and was one of the rivers of Scythia, the fact being, that *that* Tanais did not at all touch on it. Whether the Jaxartes, emptying itself into the Caspian, N.E., was anciently called also Tanais or not, is in this place of little value, as evidently it was wholly in Asia. But Herodotus was never in Sarmatia Antiqua, and was led into mistakes in his views of Scythia by giving facts on hearsay and in prejudice. So much was he a hater of the Scythians, that he gives the grossest calumnies of them, and calumnies, which are opposed to the best authorities. This he did, because they overran Greece. He made the Mæotis and *Tane* one and the same thing, though that river has its source S.W. of the Valdai hills, 800 miles N.W. of Azof. He was entirely ignorant of the Rha or Volga. Even *Rha* or *Ra*, now the Volga, nearer to Scythia than the *Don*, is still at a distance from it, and discharges itself into the Caspian Sea. The name, as an appellative or significant term, denotes, in the Slavonian or Sarmatian tongue, "*river*," that is, "*the great river*;" and the word "*Volga*" is derived from Russian terms "*Velika Reka*"—great river—which flows from

\* See foot note on Stanza 16.



a lake, south of the Hyberborean mountains (the Valdai hills) in Russia or Muscovy. The approximation of the Tenais to the Volga, before the former changes its course to the *Palus Mæotis*, led many authors into the erroneous opinion, that it was but an emanation or branch of the Rha or Volga.

The Gadelians embarked from an island in the Caspian with three ships, in each of which there were sixty men, and every third man had a wife. In their passage down the Cyrus, now the river Kur, by Albania, through Iberia and *Colchis*, they encountered great dangers, as did, in the same passage, the Argonauts, mentioned before, owing to the rocks which were in the bed of the river, especially at the junction of *Phasis* or *Fooz* with the *Kur*, between the "Moschici Montes." These difficulties made Gollamh (*Gollay*), in Latin *Milesius* (rectius *Miles*), consult Cacier, sometimes written Cathier,\* a learned Druid or priest. This prophet told them that a western island was their final destination. The name Cahier, or Keigher, corruptly, Carr, is very common in Ireland. Cahier was the son of Heber and nephew of Adnoin, and grandson of Tait, great grandson of Agnamon, who was of Beogannon, the son of Heber Scot, the warrior, who was the great grandson of Gadelas, who was the great grandson of Fenuisa, after whom the Irish Militia were called Feni or Fionna Eireinn, and not after Fionn, son of Cumhall, that body having existed before the latter. Cathier, it would appear, was a term usually applied to some of the learned amongst the Gadelians. Lough Chaghair near Ballyhanus, Mayo, was called after him.

In the 25th verse of Bishop O'Connell's poem occurs the word "Carbin;" it might mean a city, north of Cappadocia, near the mountains, called in Greek "*Καβειρα*," Latin "Cabira," Irish "*Caibhir*," in which city Mithridates, King of Pontes, erected a basilik. This city was named "Diopolis"

\* Pronounced "Caheer."

by Pompey. It must be near this that the Gadelians encountered some of their dangers. It was remarkable for Orgies in honour of the local Divinities, who were called "*Cabiri*" (vide Strabo). Hence the name of the city. This system of worship, which was barbarous and inhuman, was introduced from "*Cabiri*," mountains of Phrygia, where it was first practised. These are supposed to be the same with the Corybantes, priests of Cybele; they were also called "*Galli*." Whenever they sacrificed, they furiously cut their arms with knives. Hence frantic persons are denominated "*Gallantes*." The Corybantes were so called from "*Κορυβαντες*," *to butt with the horns*, and "*Βαιων*," *to walk*, as they used to strike with their heads like cattle, whilst they walked.

Having witnessed such a demon class of beings, it is not to be wondered that the Milesians began to tremble, and to devise how best they could escape. It may be presumed, that these travellers, like the "*Æneads*," may have left persons behind them in some places. This being so, history has shown us how quickly a numerous offspring arose. These in themselves may be deemed branch colonies from the main stream, in its course to this country. Might not the Crutheni or Cretheni, who came to Ireland 1267 B.C., be a colony of them.

#### STANZA XXII.

(1st line.) The note on this verse should have been earlier, but the thread of the previous subject hindered it. It was not *Gadelas* but *Sru*, as previously stated, who was driven out of Egypt by Pharaoh *an tuir*, that got this name, we are to suppose from having erected a large tower, which answered the two-fold purpose of *Fire worship*, in honor of Belus, adored in Shenaar as a God, and as a light-house for sailors coming to Egypt. Pharaoh Cingeris had instituted in his country the "*Baal*" worship. Wherever the Gadelians went,

they established it, as they did in Ireland. The “*ἑστῆαι*,”\* *Fire towers*, or *Round towers*, as they have been called, were built for that purpose. That this was their use is so clear, we shall not waste time or argument to disprove the modern theory of one or two writers, who, though they may be well-intentioned, do occasionally tamper, without due authority, with our venerable antiquities. Such authors think, that speculation is an agreeable game to attract attention. The Gadelians steered for Greece to make better preparations for their long journey, than they could possibly have done in Egypt, being obliged to fly from it. It will be remembered, that this was not their route direct to Spain but to Scythia.

## STANZA XXIII.

(2nd line.) We must here infer, that it was in right of Gadel, the Professor, Athens is in this verse asserted to be Sru's. We can see no other claim he had to it. This Gadel was Gomer's son. He came from Greece to assist in founding the Scythian University, and digested the Celtic language, called after him *Ἰαδοβίλ*. Both Gadel's were relatives. The reader will please not lose sight of this fact, that there was another city of Athens near Shenaar. Keating gives this on undoubted authority.

As these lines are by way of notes, it cannot be expected, that there will be such close consecutive connexion of facts and details as can be in a regular history. The matter of a former stanza may demand of us to narrate what, in point of time and a particular locality, should follow. However, we shall keep to the order of dates and places as much as possible.

Heber, the seventh from Gael or Gadel, his own sons, Cathier and Cing (Quin), with the sons of Agnon, are the

\* Pro. “*Thooir thinny*.” That these towers might have been, in after times, used as “*ἑστῆαι* *cluig*,” “*bell houses*,” is another question, which is treated of in our essay on that subject in this book.

six leaders to visit Scythia. Whereas we must take it as a postulate, that the expedition must have been entirely by water, for the sake of the greater safety—the ships being only three, the crew being altogether but 180 men, and sixty women. We are to say, that from the Caspian they entered the river Kur, south of the *Moschici montes*, so called after Moschek, or, as the ancient writers call him, Moschoh—one of Japhet's sons. Here having crossed a dangerous defile, on the south-west of which they saw the terrible worshippers of the Cabiri, or Καβίρη, whom Bochart considered to be Jupiter and Bacchus, and of whom Sir Walter Raleigh speaks, when writing of the Samothracian deities, they met the majestic river, Phasis. Some writers of authority make the countries—through which we have presumed to mark the route of the Gadelians—to have been a part of south-western Scythia, the modern Circassian country, south of the Caucasus. Cellarius, in his description of towns, places, and mountains, gives weight to this belief. It was physically impossible for Heber and his followers to take any other way by *water*. Moreover, there are not, were not, such mountains as those called Rhiphean (*vide* Lemprière), and though Cellarius marks them as lying south-west of the Volga, to the north of the Don, yet he does not give that river as issuing from them, whilst at the same time he has painted the river as proceeding from west of the *fancied* hills near *Alannus mons*, which is situated south of a lake, whence the Rha or Volga, according to Cellarius, issues. Hence it is clear that the *Moschici montes* were these towards which they sailed.

We are inclined here to correct a mistake into which ancient geographers made us fall in a former note. According to a large map of Europe, published by Chambers, the Volga has its source in lake Seligher, south-west at the Valdai hills, and empties itself into the Caspian. The *Don*, or *Tanais*, rises,



not from a lake, but in the interior of Russia, about 120 miles south-east from Moscow. A canal about forty miles long connects it with the Upa that joins the Oka, goes northward until it meets the Volga at Nisnenovogorod, and the Don.

From all that has been said, it is, we think, clear that the Moschici montes were those towards which the Gadelians steered their course.

Again, if even it were possible to go along by a river to the assumed Gothland, let us see how far it would be wise to venture through so extensive a country, and with so small a force—180 men. Would it not be worse than madness to undertake so hazardous an enterprise? Besides what could have induced them to think of so distant a country and through such wild and inhospitable regions? Whereas, on the contrary, Cathier prophesied—and the Gadelians had great confidence in their druids—that a rich western land was their destination; but the other route was northward. Hence we are inclined to say, that the Gothi, named in the Book of Invasions, and by the accomplished Doctor Keating, was a territory north of Pontus, or the Exine Sea, which was occupied by the Viso-Goths, and who called their adopted country *Gotha*, after their native country, or Selavonia. Just as the Gadelians are sometimes called Celts, from the word *Cal*, which means *to remain*, because when some migrated, those who stopped in *the native soil* were denominated *Celt*, or *settlers*, and in process of time the wanderers got the name above mentioned. New England, in America, is an evidence of a colony having been named after the parent country, as was Brittany after the parent Great Britain. O'Flaherty, in the "*Ogygia*," says the *Gætæ* were called *Goths*. And, indeed, from what we can learn of the manners and customs of the tribes on the north-eastern coast of the Euxine, as well as in Circassia, we are apt to come to the conclusion that there

is a great similarity, if not an identity, between the Irish and these noble tribes. Their aspirations for liberty, their hatred of oppression, and their generous disposition attest the fact. The invincible Dahee, at the mouth of the Danube, are of the same race. By a close perusal of our history we have found, that the *Dahee* on the east, and the *Morini* on the west of Europe, the most terrible enemies to the usurping arms of the Cæsars and of Rome, were of Scythic origin.

In this country Heber Glunfionn (Glennan) was born; he was the son of Laivfionn (Lavin); of Glunfionn (Glooneen), came Eivric, of him came Nenuat, of whom was Nuagat, son of Alloee, of Earcay, son of Deaghfhatha (Daha) son of Braha. Hence, perhaps, the *Dahi*, alluded to at the end of the eighth book of the *Æneid*. The opinion is, that they remained in Gothia 150\* years; thence they proceeded down towards Byzantium, *hodie* Constantinople; into the Mediterranean, by Thrace; through the Grecian islands, by Scylla of the Mermaids, who were no other than women with enchanting voices, that induced sailors and voyagers to give themselves up to criminal pleasures. Against their evil influence Cahier guarded the Gadelians by telling them to stuff their ears with wax, so as that they could not hear them. By this means they escaped them. Calchas caused the sailors of Ulysses to do the same. Braha, the eighth from Heber of the *White knee*, gave name to Braganza, in Portugal. This Heber was grandson of Agnon, son of Tait, the seventh from Gael, son of Niul, son of Farsa, son of Baath, son of Magog, who was son of Japhet, who was of Noah, the ninth from Adam.

ΟΙΣΕ, ΟΙΣΕ, ΜΗΝΤΑΝ, and Κατ̃ι̃ρ† were the four chiefs, that accompanied Braha to Spain. On landing they had but fourteen married couples in each ship and six armed men.

\* In a history of Ireland for the use of the Schools of the Ursuline Nuns, *Gothia* is set down as *Sicily*, and with some probability.

† Ogay, Iggay, Mantun, Caheer.

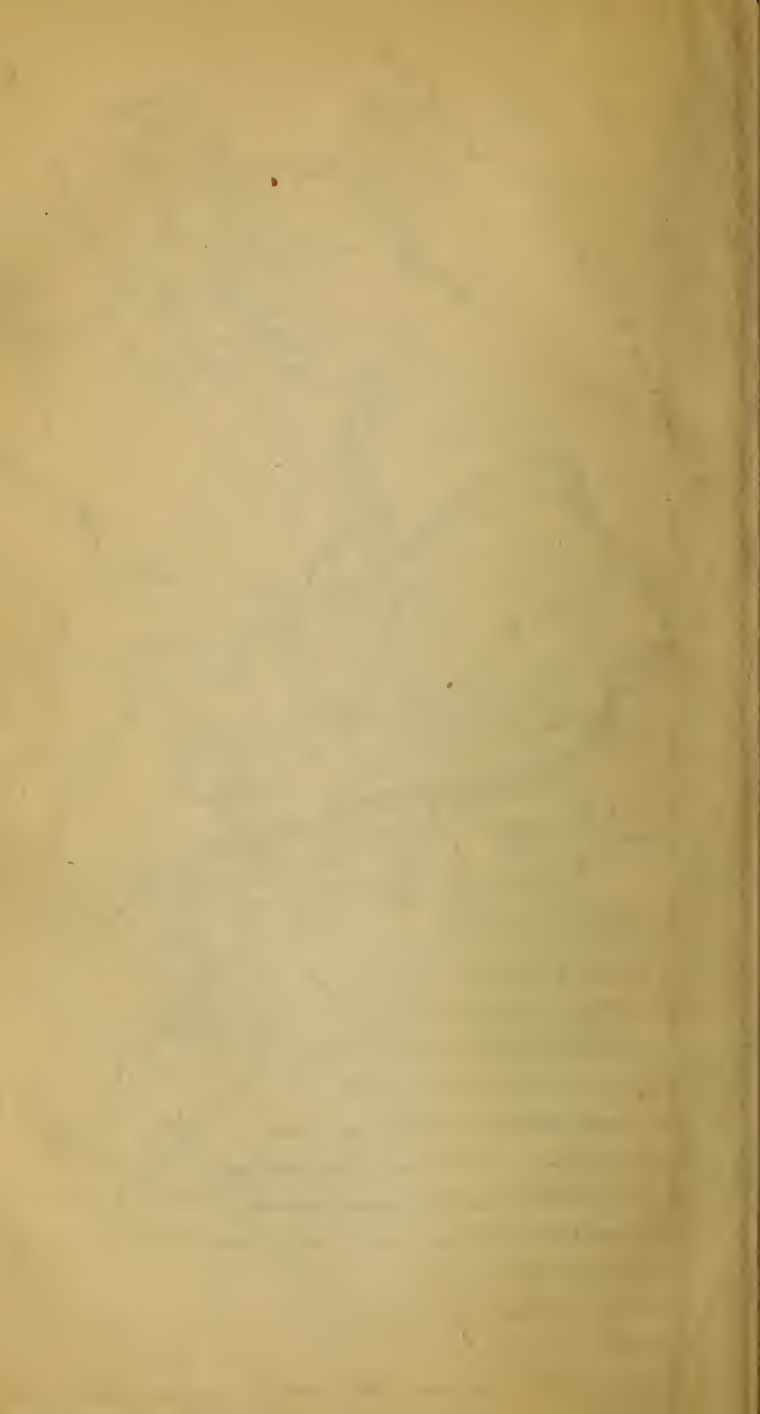
# Ancient Map of [PART OF] ASIA, EUROPE, & AFRICA,

*Shewing the Route of the Milesians from  
SCYTHIA, to their Arrival  
in IRELAND.*

*Drawn by John Bourke C.E. 42 Marlborough St Dublin.*



- 1 Isthmus the cradle of the Milesians  
whence their ancestors emigrated
- 2 The island in the Caspian Sea where  
Atlee or Milesius prepared for his return to Spain
- 3 Milesian Harbours where the Rivers Cyrus & Phasis meet
- 4 The mouth of the Phasis in the Black Sea
- 5 The Country of the Dnieper north west of the Crimea
- 6 Thracian entrance into the Straits of Constantinople
- 7 Tenna a small Island west of the Thracian Chersonese
- 8 Crete where Milesius planted a Colony & where no reptiles live
- 9 The Delta or the Nile
- 10 Cadix or Cadiz west of Gibraltar
- 11 Gulliver in Spain
- 12 Tamar River on the coast of Kerry where the children of Milesius first landed





They sailed along the coast to make their observations, and finding that part now called Galicia, in the Bay of Biscay, suitable to their object, they landed in there. The inhabitants were—according to the best authorities, amongst others Josephus—the posterity of Tobal, or Tubal, son of Japhet. These they defeated in many battles; and a plague shortly after cut them almost all away. However, the survivors multiplied wonderfully; and Golav, son of Bilé, eldest son of Brogan, son of Braha, displayed great powers as a warrior, and was therefore called *Milé Easpaine* (Miles or Milesius), Spanish warrior. *Milés*, or *the Soldier*, whose fame was now farspread, anxious to pay a visit to his relations in Scythia, collected some youths—the flower of Spain,—got them on board thirty ships, took to the Mediterranean, sailed towards Sicily, thence to Crete—probably to pay a visit to the friends they left there—then northwards by the Archipelago, the Egean Sea, then by the Dardanelles, or Hellespont, to the straits of Constantinople, or Bosphorus, across the Euxine to the river Phasis, eastwards towards Colchis, the Moschician mountains, the river Cryrus or Kur, through Iberia into the Caspian, as that part of Scythia for which they were bound lay on the east of it. The inference, clearly flowing from history and circumstances, have caused us to make the above place the cradle of the great progenitors of the Gael. It was a district of what is now designated “Independent Tartary.” The vast territory, now known under the appellation of Eastern and Western Tartary, was so denominated by the Chinese. The latter looked on all others than themselves *contemptible*, and in Eastern language the monosyllable “Tar” signifies *contempt*. Hence, *Tar*, *Tar*, a noun repeated, being their form of a superlative degree—as indeed it was of almost every primitive tongue—denotes *most contemptible*. Thus we say in Irish *τποm, τποm*, *most heavily*, or *most grievously*.

*Milés* was most heartily welcomed by his relative, Rifloir. In course of time the king becoming jealous of Milesius' popularity, the latter with his attendants put to sea, and having returned by the same route westward, they voyaged until they arrived at the mouth of the Nile, in Egypt. Thereupon Miles sent a message to Pharaoh Nictonibus to say, that he had landed in his country. He was invited to court, welcomed, and land was assigned to him. Don and Aireach, his sons by Seang, daughter of Rifloir, who died in Scythia, were amongst his followers to Egypt. In this country our warrior, having rendered such services to Pharaoh against his enemies, got *Scota*, the king's daughter, in marriage. The Book of Invasions says, that he called her *Scota*, because himself was of the Scythic race. Whilst here she had by him two sons, Heber Fionn and Amergin (*Avereen*). For the purpose of introducing arts and sciences into Spain, he placed twelve of the most talented youths he had with him, for seven years, with the best professors of Egypt, whither Niul had formerly introduced literature. At the expiration of that time he embarked his body of people on board sixty ships, having bid a farewell to his father-in-law. In a short time he arrived in Biscay, and having learnt from the people there how they were harassed in his absence by the barbarous Goths, he assembled an army, gained fifty-four victories, and subdued the enemy. Thus himself and the children of Brogan had undisturbed possession of the greater part of Spain. We have no authority to state, positively, who had the southern part of it. However, we can fairly assume that it was possessed by Mauretania. We might here remark that the theory of some, who think that *Gætulia*, in Africa, was the land which the Scythians visited and not *Gothland*, is untenable: for this reason, that *Gætulia* was south of Mauretania and the Carthaginian territory, and shut in from the Atlantic by the

mountain of that name, and from the Mediterranean. Had it been on the coast of Africa there might be some ground for the supposition. Nor does the fact of Dido having got a maritime tract from Iarbas militate against our position: for the place she got was not called Gætulia, but *Byrsa*. We have assigned a reason before why we thought the *Gothland* which they sailed to, was that of the *Visigoths*, north of the Euxine. We are borne out still farther in this opinion, because we find that the army of Darius nearly perished between the rivers Ister, now *the Danube*, and the Tyrras, *the Dniester*. Strabo says that a tribe of the Scythians lived here, they were called *Getae*, these were also named *Goths*—see “Strabo,” 7; “Sil.,” 2, 61; “Stat.,” 2; “Lucan,” 2, 95. This tribe of Scythians were most formidable in battle; they despised life from their belief in the immortality of the soul, which they learned from Zenolxis.

After Milesius had driven out the Sclavonian Goths and Vandals, or *wanderers*, he found the country wasted from famine, plague, and war—three terrible scourges. The Spanish chiefs hereupon take counsel as to what was their best plan under existing circumstances, and they agree that Ith (ēē), son of Brogan (Broan), a chief, valiant, intelligent, and learned in all the sciences, was to go, and to take observations of Ireland. At Brogan (Broan) tower, in Gallicia, in the north of Spain, they arranged this enterprise; Bilé, ~~father~~, son of Brogan, and father of Milesius, presided at the above council.

Since the time of Eochy Mac Earc—the last king of the Fírbolgs—married Tailté, daughter of Mamore, the king of Spain—there existed an intercourse between the countries. Hence it is evident, that because of their mutual commerce in their interchange of commodities, Spain and Ireland knew each other before the time of Ith (Ee). Having reached the island he enquired its name, and the name of its ruler. He

was told the country was called Inis Ealga—*beautiful island*—and that the three sons of Carmoda Milveul (Mulvil)—*honey-mouthed*—reigned each a year on turn; and that they were then in Illeach\* Neid, in Ulster, disputing about their ancestors' treasures. He went to the sons of Carmody, told them he did not intend remaining in their country, that he was to return to Spain. From his wisdom, which they felt from his remarks, they appointed him judge. He recommended them to make three equal parts of the wealth. He advised them to live in peace, adding, that their country abounded in everything calculated to confer happiness, that it was enough for the three, though it were divided evenly between them. He eulogised its air and its many other advantages. The young princes, fearing, from the praise that Ith (Ee) bestowed on the island, he might, if permitted to go away, come back with a great fleet and take possession of it, despatch 150 men in pursuit of him. He brought up the rere of his men, and was killed on a plain named after him *Magh Ith (Mayee)*. It was Mac Coill who pursued and wounded him. He died at sea; but his followers brought his body to Spain for interment, as above all things it is agreed, amongst all historians, that the Scythic race had the greatest veneration for their chiefs and princes, even for their dead bodies. Their foolish descendants, in the time of the faithless Stuarts, proved this fact.

The sons of Milés, having joined those of Brogan, at once resolved to bring a force to Irin† and chastise Mac Coill, Mac Ceacht, and Mac Greine, the sons of Milveul, the murderers of Ith (ēē), their uncle. Their fleet consisted of thirty ships, with thirty chiefs in each ship, besides their wives and common soldiers. There were forty (two twenties, for so the Irish counted,) chiefs over all these again. This may serve

\* Or "Aileagh," in Derry.

† One of the names of Ireland.



as an index of the Gadelian skill in strategy, both in land and sea warfaring, at so early a date. The Gadelians of olden, as well as modern days, could be reduced to bondage by no other power than internal dissension, and Saxon (Sacks' son) demon cunning in its corrupting influence. Well has our own immortal Kerry bard sung—

“Nó gearrte gairiad do bairn díob éiríe,  
 Zìct iad fèirí do càill air a cèile.”

“Not the hostile band, that took our native land,  
 But native discord and the traitorous hand.”

Moore has also truthfully written—

“Unpriz'd are her sons, till they've learned to betray ;  
 Undistinguished they live, if they shame not the sires.”

At all times our own division, too often created, but always fanned, by the minions of British rulers, has been the greatest source of our weakness :

“'Twas fate, they'll say, a wayward fate,  
 Your web of discord wove ;  
 And while your tyrants join'd in hate,  
 You never join'd in love.”

Notwithstanding all this we are not, in this respect, worse than other countries ; there is still a vitality in us that can never be completely subdued—

“The gem may be broke  
 By many a stroke,  
 But nothing can cloud its native ray ;  
 Each fragment will cast  
 A light to the last,  
 And thus Erin, my country, tho' broken thou art,  
 There's a lustre within thee that ne'er will decay,  
 A spirit, which beams thro' each suffering part,  
 And now smiles at their pain on Patrick's day.”

#### STANZA XXIX.

The Most Rev. author makes the O'Driscolls, the O'Learys, and O'Coffeys, descendants of the Scythic tribes who came to

Ireland before the Milesians. We think they were of the brave Nemedians, or *Clann Neiv* (Neimb). The more probable opinion may be, that they were the offspring of some of the Ithians, who remained in Ireland after Ith. Our poet by the language of the 28th stanza, plainly insinuates that the Ithians formed a different colony from the Milesians—nay, he clearly writes that the colony, of which were the O'Driscolls, was the first colony, and he seems to ignore the other colonies. On the margin will be given the computation of the Four Masters.

Now for the summary of the colonizations:\* Partholan, grandson of Sru, came to Ireland 300 years after the Deluge, 1956 of the World. He migrated from Mygdonia, a part of Greece, so called after Mygdon, its king, who was brother of Hecuba, Priam's queen; Chorebus, the son of this Mygdon, who was at the Trojan war, was called Mygdonides after him. We don't notice Adhna (Anna), who was said to have been sent hither by Ninus, 140 years after the Flood (1786), whereas he did not remain long, nor did he leave any of his people after him.

FIRST  
COLONY :  
2520 A.M.  
2674 A.C.

5194—Age  
of the world  
when Chst.  
was born—  
Annals of  
Four Mas.

\* Sir Walter Raleigh (O'Reilly) affirms (see vol. i. cap. 12, pp. 232-278, that the Celts and Scythians were different families of the common stock, Magog; Gomer, the younger, went to Greece; this being so, Gael, *the Linguist*, must be descended from him; Tubal, according to Josephus, emigrated to Spain; his posterity were there, according to the most learned antiquarians, when the Gadelians visited it; Magog, father of Badh, (Baw) remained in Asia, near the Caspian Sea, whence his descendants overspread Europe from time to time, as has been already shewn. Saints Augustine, Jerome, Eustachius, and (amongst modern writers) Bochart, agree in this opinion. Josephus, Raleigh, and others, asserted that the Celts were from Gomer, and give as one evidence of the fact, that their common tongue was called *Gomerigu* (*the tongue of Gomer*). The reader's attention is directed to page 79-80—also to Chapter on Round Towers, in this vol., and to preface of second vol. Here is a reason for the great admixture of Greek and Latin words. This last fact is given by Cluverius. See 4th book, cap. 13, of Pto.; Pliny, 6, cap. 16; Hieronymus, Trad., Genesis, Eustachius com., Str., Mela, &c.

Mygdonia was a small country much written about by eminent historians, such as Stra, 7th, 330; Thucydides, 2, 97. Therma, its capital, was the place of Cicero's exile, whither, through the influence of Clodius, he was banished, because of his unconstitutional execution of the conspirators; and that he acted unconstitutionally must be confessed. Horace alludes often to that country. The Partholonians, after having inhabited Ireland for about three hundred years, were all cut off by a pestilence, near Binn Eaduir (the cliff of Eaduir, a woman's name.) That was in A.M., 2256. Howth is the modern name of the promontory, which commands a grand and distant view of enchanting scenery, water, wood and mountain. Its base, on the north and east, is washed by the Irish Sea, on the south-west by Dublin Bay, and on the west by the castle of the Earl of Howth. Brayhead, Killiney, Dalkey, Kingstown, Wicklow and Dublin Mountains, with the interlinking scenery of sea, glade, princely castles, lordly mansions, and beautiful cottages, embedded in trees—the city of Dublin, with the most beautiful environs in the world—present to the tourist's contemplation a grand picture, not to be surpassed, perhaps not to be equalled anywhere. Our eye often rested with rapture on such a sublime, chequered assemblage of the works of nature and art. The roaring of the waves, as they, with tyrant

\* 2850—Annals of Four Masters.

† According to the Annals of the FOUR MASTERS the Partholonians perished of the plague in A.M. 2820, that is, 300 years after their arrival. There died on the occasion 5000 men and 4000 women. It is said their tumuli, or graves, were at Tallaght, three miles south of Dublin, where also, there was a monastery of Gray Friars, and at this day there is re-established one, under the guidance of a learned and pious gentleman, the Very Rev. Thomas Rush. In this monastery is an excellent school for the sons of respectable Catholics. According to the above authority this island was waste for 30 years, until 2850,

fury, lashed the lofty and shelving rocks, in the time of the autumnal equinox, forcibly reminded us of the menacing, scowling, howling, infuriating outcry of a misguided populace, stimulated by some designing tool of power, attempting to coerce from his course an upright man, who laughs all to scorn, and remains unshaken as the sea-beaten barrier of Eaduir's head-land.

CLAN NEIV (Neimb) next landed on the shores of Eire, thirty years after the destruction of the Partholan colony, in which catastrophe the hand of God had manifestly fallen on an entire people, because of Partholan's wicked and unnatural murder of his father, to obtain the throne of his own country, but from which he was expelled by an indignant people. Nemedius—whether he was the son, according to Keating, or only a more remote descendant, according to others—with his followers, possessed the country 217 years, until A.M., 2503. In their time African pirates, the Carthaginians, or as Vallancey calls them, *sea sovereigns*, some of Shem's posterity, landed on the coast of Innisfail, avoiding intercourse with the offspring of Ham, who got his father's curse. These Africans reduced the Nemedians to bondage, and after many bloody and hard-fought engagements, in most of which *Clan Neiv* won the victory, one most furious and desperate battle took place on the coast of Ulster, in which Mór, the African chief, commanded his men, and in which the Nemedians had collected thirty thousand land forces, and as many marines. This grand struggle for liberty, on the part of the noble Neivi, or Nemedians, eventuated in a carnage unequalled in history up to that period. In the pages of Irish annals, at any time, we have not on record an instance of such a terrible slaughter. Thousands fell before the swords of the belligerents, as deep meadows before the sharpened scythes of the sturdy mowers, as raging Vulcan ruins gorgeous palaces, and well-streeted cities, as an

SECOND  
COLONY :  
A.M. 2286  
Nemedius  
lands—the  
country be-  
ing waste  
ince 2256.

THIRD  
COLONY :  
A.M. 2503  
the African  
hemites.



impetuously rolling mountain cataract, in its headlong course, prostrates the luxuriant crops, and sweeps them before it ; so intent was each of the hostile armies that they never felt until they were encompassed by the tide.

We have here an evidence of the fact, that sooner than brook tyranny, or yield the neck to slavery, the Scythic and Celtic races—who are identified with us—had rather, at all times and in all places, sacrifice life and rich possessions. This is attested by the highly interesting history of the Celts and Scythians, by Sir Walter Raleigh, who figured so prominently in the reign of the *virgin* queen, Elizabeth. He was a Kerryman by origin, but his father was of the O'Reillys of Cavan. With the faith was changed the name, just as some members of the Devereax family became "*Batton*" when they received the *new faith*.

Of the 60,000 Nemedians, who entered the battle ground, not more than thirty officers and three chiefs escaped ; these took to sea in a sloop. For seven years they kept to retreats until they gathered sufficient strength, and collected their scattered countrymen, to rescue them from their task-masters, who in barbarity were surpassed only by our English invaders, whose thirst for riches and power (though they boast of the Bible) was, and is, as inextinguishable as was that of the African pirates. Wherever the bloody flag of England floats, *there* is a piratical body, *there* is a usurping power, whose history is raised upon a colossal pyramid of ensanguined materials, whose sway is despotism, and whose rule is legalized plunder and rapacity. At the time that the Roman Eagle spread its wings from East to West, and that its beak pecked the North, whilst its tail swept the South, Rome toppled by the weight of its crimes. All nations vindicated their manhood, won back their liberty, and triumphed over the common robber of the human race. "There is a tide in the affairs of

men." Let England's cabinet read a lesson from history and she will find A PARALLEL.

The Nemedians crossed over into Albania (Scotland) and travelled through many parts of England. The main body of them passed over into the north-western part of France, and settled down in the place called the Morini—afterwards Brittany, Normandy, Picardy, Artois—hence that whole country was called Aromoric, that is, maritime—"air" on "muir," sea. It was from *Briotan-Maol* (the *Bald*), grandson of Nemedius, England was designated Britain—this is O'Halloran's opinion, as well as Keating's and Mac Curtin's; himself and the offspring of his followers continued in England until the Saxons drove them into the mountains of Wales. The names of many places in Wales, and England, which are radically Irish, attest the truth of this statement. How like the treatment our ancestors received from the same quarter.

Geoffrey of Monmouth, Cormac Mac Cullinan, Archbishop and King of Cashel, and the most distinguished antiquaries say, that the son,—according to others the grandson,—of Nemedius, was he who gave name to the Britons. The poem alluded to by Keating, and headed thus—*Adamh aethair i riuirch ar i luazh* (pro. *Awav ahur shroo er slooa*), "Adam was our father," &c., has this stanza—

" —————The brave Nemedian train,  
Under Briotan launch into the main ;  
A prince, whom all the ancient annals trace,  
As the great founder of the British race.

" Another poet and antiquary makes the same remark in this manner :—

" The warlike Welsh the great Briotan claim,  
To be the founder of the British name.

" And we have more reason to suppose that the word Britannia was derived originally from this Briotan, than from

Brutus, the Trojan, which is a fable very pleasing to some historians ; for if it were called after Brutus, it would rather be designated Brutannia. Besides we are informed by Geoffrey of Monmouth, "that the ancient name of the country was changed by the three sons of Brutus ; his son Laegrus called his part of the kingdom Laegria ; Camber, the second son, distinguished his share by the name of Cambria ; and Albanactus, the third son, would have his part known by the name of Albania." So that this account, from the authentic records of the Irish nation, gives a great light to the name of Britain, and deserves our belief, rather than the fabulous relations of partial and romantic writers, who have been the bane and curse of history. We refer the Irish student to the Book of Invasions, in the Royal Irish Academy, Dublin, in which he will find his labours amply repaid, if he can read it.

The FIRBOLGS, or *belly-men*, so called because they were obliged to wear leathern bags before them, for the purpose of carrying clay by way of oppression, flying from slavery, arrived in Ireland, 847 (A.F.), in the year of the World. 2503. Here they continued for thirty-six years. It may be here mentioned that the Firbolgs were the posterity of Simon Breac, the grandson of Nemedius.\* One portion of them were called Firgailians—*Fir*, men, *Gailian* spear ; their duty being to protect the *bagmen* and the *miners*,—Firdhivneean (Firdhomlnoin), whilst at work. Such is the learned Keating's explanation.—See vol. 1, page 62. They reigned thirty-six years, and then came the Tuatha de

FOURTH  
COLONY—  
A.M. 2504  
Firbolgs ar-  
rive. They  
remain 36  
years. AM  
2539 Tu-  
tha de Da-  
naans ar-  
rive. They  
held the is-  
land 197  
A.M. 2731  
Milesians  
arrive, and  
have re-  
mained up  
to this day.  
From 4000  
worlds ago  
when Chst.  
was born,  
take 2336  
1268—tha-  
is, the Mi-  
lesian in-  
vasion took  
place 1266  
years be-  
fore Chst.

\* SIMON BREAC, after the defeat of the Nemedians in Ireland, went back to Greece, and his people having grown numerous, and being oppressed at home, returned to this country under the soubriquet of "Firbolgs," that is "belly-men." The reason of the name is given in the text.

† Computation of Four Masters, A.M. 3266, but according to them the age of the world when Christ was born was 5194, so that between the two

Danaans. We can merely allude to this colony, space not allowing us to dwell on the interesting subject.

The DANAANS came to Eire in 883, after Flood; 2539 A. M. Nuadha Airgidlamh was their chief; he was called the "Silverhanded," because in the battle fought between his followers and the Firbolgs, his hand was wounded, and it having been subsequently amputated, he got an "Airgidlamh (Argidllhawiv), a silver hand. The last king of the Firbolgs was Eochaidh (Eeughee). He, as well as the Nemedian princes, had good laws, and made great improvements in this island. In his time agriculture and commerce flourished. He was married to Tailte, daughter of Maghmore, King of Spain, as may be seen in the history of the Milesians. When his queen died she was buried in a place near Kells, County of Meath, called Tailtean, and it is still pointed out under that name. We cannot find words in which to express our admiration of the essay of Mr Williams of Dungarvan, in regard to the Ocham inscription on the stone of this monarch. This essay, published in the Miscellany of the translation of the Kilkenny Archæological Society, is of vast importance to Irish literature. The Tuatha are the posterity of Faidh (Fayee), a son of Nemedius, who settled in Achaia,\* north-west in the Peloponnesus, or Morea. This is the best reason we see, why Dr. O'Connell mentions in his poem, that Athens, *of right*, belonged to the Gael. This country has Bœotia on the north; the capital city of facts there intervened 1928 years. For 5194-3266-1928 years. Add to 3266, 36 years the period the Firbolgs ruled, and you have 3302 (which the Annals make 3303), add 197 for the rule of the Danaans, and we have 3499 (Annals Four Masters, 3500). Now deduct this sum 3500 (being the year of the Milesian invasion) from 5194, and the remainder is 1694 years, that is, 1694 intervened between the landing of our learned ancestors and the redemption of man.

\* According to the Roman bipartite division of Greece, Achaia com-



which is Thebes—according to Pomponius Mela—in which the Kerry bard stated in stanza twenty-three, the Milesians delayed some time. Here they learned the art of necromancy, or diablery. It is recorded of the inhabitants, that so expert did they become in the wicked science, that in the war with the Assyrians they used to revive the dead bodies of the Athenians, so that the invaders despairing of victory, notwithstanding their superior numbers, had recourse to an eminent druid, or enchanter, who told them that, in order to defeat the skill of the necromancers, they should thrust a stake of quick-beam wood into the body of each man they killed: that, if it were by the power of the devil they worked, this plan would neutralize their hellish power. So it was: the Assyrians gained the victory; and the Danaans, dreading to fall into their hands, resolved to quit the country. They roved from place to place, not fearing to straggle through wild and inhospitable countries; anything rather than fall into the hands of the Assyrians, from whom they could expect no mercy. Therefore, even granting that they wandered towards the *imaginary* Riphean hills (but in reality either the Valdaïs, in Russia, or the *Dovrefields*, between Sweden and Norway) that can be no argument that the Milesian colony took the same route. Because, besides that the former were flying from a people, on whom they were the cause of great woes having been inflicted, the Book of Invasions does not say *they*

prised the entire Peloponeesus, as well as in continental Greece (see Cælius's Maps) Attica, Bœotia, &c. Cadmus, a descendant of Gomer, and a cousin of Gadelas, grandson of Fenius, or Phœnius, built Thebes, according to Herodotus; he was the first that introduced the alphabet into Greece, 1493, B.C. (see Lemprière), about 225 years before the Milesians landed in Ireland. This is an error on the part of Herodotus, as the *mythic* Cadmus is the *veritable* Gadelas, the first Professor of Greek in the University of Senar, founded by Fenius Farsa more than 2000 years before Christianity.

*took to sea*—as in the case of Gollav, or Milesius—but only that *they went by land*. The more probable route was over the Carpathian and Sudetic chains, by the Baltic, to Norway. Of the Danaans we have treated in a former note, to which the reader is referred, as likewise to the Book of Invasions. They, many of them, emigrated to Scotland; their posterity are there to this day, and, as was written above, they came to Ireland, where they ruled until A.F., 1080, and A.M., 2736, B.C., 1268, but according to A. F. M., 1694.\*

We had nigh omitted noticing, that a tribe called Picts visited Bauba. Of these, Charles Mac Cuillionan, in the Psalter of Cashel, treats at some length. In that valuable work of antiquity it is written that the Picts, who resided in Thrace, landed with a numerous army. They fled from a libidinous king, who sought by force to take a fair and beautiful virgin, and retain her as a concubine. Policarnus was the name of the prince, and Gud was the chief of the Picts. They slew the king and then fled the country. Thence they went to France, whose king assigned them lands; they built a city which they called Pictavium—the modern appellation of which is Poitiers. They used to paint, on their bodies, the images of fanciful birds and other things.† Hence the name Picts (Picti). The King of France also having been enamoured of the charming Pict, thought to take her from her father to gratify a base passion. Gud, with his followers, dexterously seized the French vessels, and, having weighed anchor, put to sea; they landed at Inbher (Inver) Slainge (Slaney), in Wexford. They enabled Criomhthan (Crevin), Governor of Munster, to defeat the Britons, who

\* See pages 98, 104, and other places.

† Some persons in our own days paint the likeness of cherished persons on their bodies, as some do the Christian cross.

were wasting the country and harassing the people. The last-named invaders recommended the governor, under Heremon, to dig a pit, to fill it with new milk procured from 150 *white-faced cows*, observing that any of his men who would be wounded with the poisoned shafts, upon having bathed in the milk-bath, would be instantly healed. The experiment turned out to his satisfaction.

Though Gud, and his followers, helped Heremon to banish the Tuatha Fiodha (Thooha Feecha), yet as they conspired to take possession of Leinster, they were driven out of Ireland and settled in Alban, or Scotland.\* Seventy kings of that race ruled in Albania; Cathluan (Callan) was the first, the last was Constantine, being the seventh. The country, before their arrival, was designated Cruith-an-thuath (Cruanthooa), the *land of the plebeians*, or boors—See Psalter of Cashel, whence have been borrowed these lines:—

“ The Picts, unable to withstand the power  
Of the Milesian troops, a truce implore ;  
And, willing to be gone, their anchors weighed,  
And bold the Albanian coasts invade ;  
Where seventy monarchs of the Pictish race,  
With great exploits the Scottish Annals grace,  
’Twas Cathluan began the royal line,  
Which ended in the hero, *Constantine*.”

Five learned Picts, however, remained in Ireland. Trosdane (Treston), the druid, who suggested the *milk-bath*; Oilean, Ulfuin, Neachtain, Nar, and Eneas; estates were assigned them in Meath; in which county are also many families of Danish origin. They are very easily distinguished from the descendants of the Milesians. The Irish chronicles state that Heremon sent some of their posterity, and with

\* ʒl̥l̥, *rock*, and bʌŋ, *white*; or beŋŋ—b̥l̥ŋŋ, *promontory*. Scotland has been famed for its *lofty promontories* and *white stony heights*. Its earliest name was ʒl̥l̥bʌŋ.

them some of the Tuatha de Danaans, to conquer Scotland. From these, some say, descended the Brigantes, who, afterwards, took possession of England; a part of them went back to Spain. The Dalriada, and, afterwards, Fergus the Great, subdued the Picts, in the fourth century of the Christian era.

We may, in this place, remark that all the Scythic or Scottish—properly *Scutish* tribes—according to the most unquestionable authorities, spoke the Irish language, and freely conversed with each other in it. Ith, or *Ee*, addressed Queen Eire in it. To dwell upon this fact is not necessary; we allude to it only as an incident, which may be interesting to some to know.

Heber and Heremon reigned conjointly in the greatest harmony until Tea, grand-daughter of Ith, wife and cousin of Heremon, created a quarrel between the brothers. Heremon had all that part of Erin, north of the Shannon, called *Leath Chuinn*, or *Con's share*; and Heber had all south of the Shannon, called *Leath Modha* (Llha Mogha). But we are inclined to say, from facts we have met in the history of this country, that the two divisions consisted nearly of what are called Ulster, Connaught, and part of Leinster, in the one part, and Munster, with the southern part of Leinster, in the other—See O'Halloran, O'Flaherty, Book of Conquests, and Keating, vol. i. p. 70, &c. This bi-partition took place in the second century, when Con *of the hundred fights* was monarch paramount in Ireland. However, in course of time the families became mixed; some of the Heremonians having gone to Leath Mogha, and the Heberians migrated to Ulster, Leinster, and Connaught. Some of the offspring of Ir, emigrated, from their territories in South-eastern Ulster, to parts of Connaught, Leinster, and Kerry. We have seen the best authority as to the fact that St. Brennan of Clonfert was a descendant of king Criomhthan who was a descendant of Ir.



The reader will please keep in view, that, of the descendants of Ir—born near Thrace—and of the renowned Colpa, born of Scota, in Thrace, some of the oldest, bravest, and most illustrious families in Ireland have been descended, and glory in their high ancestral origin.

The O'Connors of Kerry are the offspring of *Ciar-righ* (Kerry), who was of the line of *Ir*. The O'Brennans of Louth, we heard from an antiquarian of that name, pique themselves as being descended from Colpa, the *swordsman*, who was lost off the coast of Drogheda, at Beltra. That family, throughout Ireland, use the motto, *Baí nō Onóir*,\* *Death or Glory*. They allege, that such was Colpa's answer to the Danaans upon putting to sea, for the purpose of making the land a second time by force. We could not find that Colpa, the son of Milesius, had any children; but we read of a *Copa*, in O'Halloran's "Ireland." We think this word should be *Colpa*; but a later chieftain than the son of Milesius. He must have been the ancestor of the O'Brennans of Louth and Meath, though from their proximity to Down we incline to the opinion, that they were *Irians*, as were the O'Brennans of Kerry. Those of Leinster were clearly Heremonians, as having been the offspring of Cathaeir (Caheer) Mor, King of Leinster, and Monarch of Ireland, in the second century. At a certain time some of the *Irians* went to Leinster as well as to other parts of Ireland. From the same monarch are descended O'Conor Faly, O'Duffy, Mac Murrough, now O'Cavanagh, O'Dunne, O'Ryan, O'Byrne, O'Dempsey, O'Toole, Mac Patrick, or Fitzpatrick, besides many other names of note in Leinster. With respect to the Fitzpatricks and O'Brennans, Mac Curtin traces them up to Conla, thirteen generations before Caheer.

The territories of Ui Bruinn, or O'Brennans' country, were

\* Pronounced *Baws nho nanhoir*.

in the counties of Roscommon and Galway, in Connaught. It was so called after Bran, or Bruin, eldest son of Eocha Meadhgoín (Ayugha Meevin), King of Meath, and paramount Monarch of Connaught and Ulster, in the fourth century. By his wife Mogfinna, Queen of Connaught, he had four sons, of whom Bran was the eldest. O'Flaherty, in the *Ogygia*, part iii. chap. 79, says, that "the Hy (Ui) Bruinans sprang from Bran, and that he had twenty-four sons, to whom he assigned estates." He adds, "that the O'Hanlys and O'Brennan possessed Corcochlanna, a district lying between *Tír Oilill* (land of Oilill), in Sligo, and the mountain of *Baghna*, now *Sleeve Bawn*, in Roscommon."\* We have personal actual knowledge that some of the above tribes are there at the present day. From the above Bran came the kings of Connaught. From Conall Glu, one of Bruin's sons, were derived the *Hy-Bruinans Sionna*, whose country was *Tír na* (Theerna m rin) *m-Bruin*, on the banks of the Shannon, in the County of Roscommon, &c.†

\* The Rev. James Graves, Hon. Sec. to the Kilkenny Archæological Society, wrote a very interesting work on the O'Brennans of Idough, which we regret we could not procure. The Map in the "Annals of the Four Masters," by Owen Connellan, Esq., has described on it the ancient possessions of the tribe names, in the four provinces—Roscommon, Kerry, Down, Kilkenny.

† We have seen a statement of our friend Doctor O'Donovan, so often repeated, that we feel obliged to combat it, and we do for no other purpose than to subserve truth. He says that Uy Bhruin, Uy Mhany, or Hy-bruin and Hy-many, as he spells them, were the names of territories, not of persons. Any linguist even moderately acquainted with the origin of names and their derivations, will evidently see that the Doctor is in error. For instance a territory in Roscommon and other parts of Connaught was called *Tír Bhruin* (the country of Bran) after Bran, who was brother of Niul of the Nine Hostages. Now "Branain" means *young Bran*, or the son of Bran—the final syllable being equal to Mac or Ua, son. In the Annals of the Four Masters this name, as it regards O'Brennans of Corcolanna in Roscommon, is spelt Branán, and Mac Branain; the latter is, clearly, the son

*Ratha* (Ragha), son of Bran, was the founder of *Hy-Bruinans*, whose territory in the west of Connaught, comprising fourteen townlands, was denominated *Hy-Bruin Ratha*. It was here on *Sleev Knoctua*, about six miles east by south of Galway, that a famous battle was fought in 1504, between

of "The Branan," hereditary chief of Corcochlanna, but the name of the O'Brennans of Kilkenny, beyond all doubt, began with Bran, dubh (the black), though Cathaoir Mór was the ancestor of all of them.

In Westmeath the chief or Lord of Teffia is spelt Breanáin (gen. Breanainn). It occurs at A.D. 556 A. F. Masters by Doctor O'Donovan, at which place it is recorded that King Diarmuid was conquered by Brennan, chief of Teffia—also at 558, where it is written that the father of the above chief died. A similar entry occurs in several parts of The Annals and in other Annals, yet strange to say, that Doctor O'Donovan contradicts himself, inasmuch as he writes in one note, under A. D. 577, that it was a mistake in the Masters to call Brenan chief of Teffia, for that Breen was the person. What makes the error the greater is that he saw the name several times in the text as Brenan, and gave notes with the name, so written. Did he mean to snuff out the O'Brennans of Westmeath who were for centuries princes of Teffia? He commits as grave an error on the O'Brennans, or Mac Branans, Lords of Corcochlanna up to the reign of James I. He joins the words Maal Breanáin, and by a chemical process transforms *Hugh O'Brennan*, the Bald, into *Hugh Mulrenin*. By this system he would have it that a *Mulrenin*, not an *O'Brennan*, was the Bishop of Roscommon in the 12th century. It may be that the Mulrenins are of the tribe of the O'Brennans. But if the learned Doctor wished to compliment them, he should not have done so at the cost of others and to the detriment of historical evidence. Another unpardonable error of the Doctor's is this. He has not found, I may venture to say, in the whole Annals the name spelt with a *d* in the middle, yet in all his notes he spells St. Brennan, St. Brendan, and Cnoc Brennan he makes Cnoc Brendan. What could he mean by such grave errors? If the distinguished writer, Doctor O'Connor, committed such mistakes, he would pronounce him altogether unworthy of notice, not merely "beneath endurance," as he has so often repeated in remarks on that eminent antiquarian; and he is also very severe on Doctor O'Brien, author of the dictionary, who, if he lived, could teach us all. At A.D. 570, 71, 73, 74, 76, not to mention more in which St. Brennan occurs, still he persists in the Protestant way of spelling the name—*Brendan*. How the word Brendanus got into the Roman

Kildare and Clanricarde, when Gormanstown, who aided the former, recommended him "to cut the throats of their Irish auxiliaries." St. Brennan—*aliter* Brendan—of Birr and *Corcolanna*, was of the same origin. (*Ogygia*, part iii. p. 193.)

Breviary is to me a mystery. It is true that they occasionally insert a "d" as a matter of fancy. They do the same with g—for instance *Seædhagan* or *Seaghan*, John. Now in neither is the middle consonant any more than a poetic letter, and it could be omitted.

By the friendly help of the Four Masters we are able to distinguish the three most eminent of the 14 saints of the O'Brennans, who, Doctor Keating says, flourished almost simultaneously in Ireland. At A.D. 571 is made an entry thus—"St. Brenainn of Birra died on the 29th of November." It is said he lived to the age of 180 years, and that he ascended to heaven in a fiery chariot. We give the fact as we find it, but not in the Masters. He was a descendant of King Criomthainn, and his royal relation Brenain, King of Tefla according to O'Donovan 557, gave Darrow in the King's County to Columcille for a monastery (A. F. M). In A.D. 576, on the 13th of May and the 9th of King Hugh (Aodh), died St. Brenainn of Clonfert. St. Brenaran, or O'Brennan, died A.D.

In one place only appears Ua Brian of Breuthmhaine, whilst the previous name is the leading name in that district. There are Breens there also, and we have no hesitation in saying that *Breen* or *Bron* in that country is the root of O'Branan—as in Roscommon and Wicklow Bran is the root of O'Byrne, O'Brien, O'Brennan.

In a note Doctor O'Donovan very properly guards his readers against supposing that O'Brennan of Artfert and O'Brennan were the same person. The former was not born until after St. Patrick's arrival, whereas the latter lived before and many years after the death of the Irish Apostle. We have read in "Burn's" chronological table and in other works, that the latter saint lived to the age of 177, and therefore was in the world long anterior to O'Brennan of Kerry of the time of Ir, and survived him. Rev. Doctor Lanigan (vol. 1-2) in many places states there were many saints of that name who flourished about the same time. However, it is not easy to distinguish one from another, just as in our time when there are several persons of the same name we have some difficulty in ascertaining who may be the particular party meant.

It is not necessary to notice Adlma (Anna) who, it is said, came hither A.M. 1794, or 140 years after the Flood, inasmuch as he did not remain long, nor did he leave any of his people behind him.



There are many Catholic clergymen, remarkable for zeal, and learning, of the above ancient name in the dioceses of Tuam, Elphin, and Achonry. The Rev. Henry, and his brother, the Rev. Malachi O'Brennan, in Elphin, are of the old stock. We have the pleasure of a personal acquaintance with many of the Connaught branches. The last *remnant* of their estates was sold in Henrietta-street, in 1854. There was such a mixture of the different tribes—persons flying from other parts of Ireland, in the days of persecution, for protection to Connaught—that it would be a difficult task to trace out the genuine respective ancestors of the different families of that name in it. So far back as the sixth century, O'Connors and O'Brennans migrated from Kerry to the west. The *Sleibh Bán*. *Sleev Ui-Fhlynn* (Weelhyenn), and *Gurteen* families—the former in Roscommon, and the latter in Mayo, are of the most ancient septs. The Rev. P. Brennan, the patriotic parish priest of Kildare, is of the Carlow sept. Their territory was Cualann.—See O'Brien's "Dictionary," and Annals of Four Masters. Bran was the ancestor. See *Uí Bruin*—Cualan, in Annals of Four Masters.

All the septs† were terribly oppressed because they adored God as conscience dictated. In the reign of Queen Anne the attainder was, by Act of Parliament, enforced against the rebel O'Brainanes of Kilkenny. At that time intercession was made

† The name of a less potent sept was engrafted on that of the more potent in case of an intermarriage. Hence *Ui-Bruin-Cualan*, and others of that character. The chieftain's estates got his name, and the names of all families marrying into his family, merged in the head chief's patronymic. Thus the Clan Donnell comprised the O'Gallaghers, O'Boyles, also Clan Broin absorbed all the chieftains subject to them. The Clan Briun, or *Ua Bran*, at one time merged in that of Clan Connor or O'Connor, as the latter became the dominant party. In the same way, in Desmond, the Clan Carthy, or Mac Carthy, absorbed the Clan Connor, Clan Connell, Clan Falvey, &c. &c., though the latter are the more ancient septs.

for the restoration of their hereditary property. However, the Saxon plunderers, in their mighty influence, prevailed over right, and the ancient chieftains were driven wanderers and outlaws upon the world: their property was never legally escheated or formally transferred to any party, but the Marquis of Headfort, Londonderry, Ormond, and the posterity of Judge Wandesford who was here in the time of Charles II., hold these vast estates. This statement will be borne out on referring to government papers in the Custom House, Castle, and Four Courts. The following anecdote is told of the western clan. Their chieftain, at the surrender of lands, in the time of King James, for the purpose of deriving under the crown of England, had a tutor for several months teaching him to say, "I will, upon condition I get them again." Having appeared before the perjured judge, whose ostensible object was to do justice, but whose real aim was to plunder for himself, and a wicked jury, the chief, having heard the words, "O'Brennan, O'Brennan, of the county of Roscommon, come in, and give up your estate to the king, answered: "*I will, upon cundhirs I get um again.*" Not having spoken the words required by law, though clearly understood by the Court, his claim was rejected. Such was O'Brennan's just hatred of foreign rule, and of the tyrant's jargon, that he could not be got to articulate distinctly a few English words. We are not to wonder that a native chieftain had such an antipathy to so grating a language, as some of the English nobles themselves, in olden times, abandoned its use for the euphonious Irish.

Great care should be taken not to mix up names together; because, though the names may be like, still the septs or clans were different, and had their names from totally different circumstances. At the same time, it is wrong to infer that because a letter may be in one name which does not appear in another, both names are not of the same ancestor. However,

as we are not writing a history of names, it is not our province to enter deeply into that subject. The O'Brennans\* of Iduagh in Kilkenny, of Westmeath, of Down, of Roscommon, Mayo, and Kerry, were the chief branches. In some of these districts they are still numerous, except in the last-mentioned place, where there is only a family.

The translation of Keating's "History of Ireland," confounds O'Brennan of Clonfert, in Galway, who endowed that Church, with O'Brennan of Ardfert and Kerry. In several passages the translator, however, distinguishes the two names. He mentions, in describing the seats of the bishops, who attended the synod, called by the bishop of Limerick, in 1115, one of the seats by the name of Cluan Fearta Breanoin. In another page of Keating it is said, that there were fourteen eminent saints of that name, the most distinguished of whom were O'Brennan of *Birr*, and O'Brennan of *Ardfert*. Of the Irish saints we have to write farther on, in the history of St. Patrick contained in this work.

We have entered thus far into this patriarchal name, not because we bear it, but because a learned antiquary, whose opinion we respect, has, in a certain work of his, wiped away the name *in toto* from his topographical notes, and that, contrary to the evidence of O'Brien, O'Flaherty, Keating, O'Halloran, Mac Curtin, Rev. James Graves, Kilkenny, and

\* We forgot to notice that in Latin the adventitious "d" is often inserted for euphony, as in "*re-d-it*" for "*re-it*," compounded of "*retro*," back—"it" goes: "*redintegrat*," *renews*, for *re-integrat*. Homer abounds in instances wherein δ, θ, λ, ν, φ, are inserted to create a musical sound. In Peledes (Achilles), the "d" is merely euphonic, as Peleiés is really the name derived from Peleus, the father of Achilles—and here it may be remarked that Achilles is pure Irish—*Áchill*, *an eagle*—the man was soaring and bold as an eagle. The Pelasgic or Iranian (which is Irish), is the chief source of the ancient Greek language, which we are happy to find is once more becoming the *living* language of Greece.

the accomplished O'Donovan, in his notes on the "Tribes of Ancient Ossory." What we have done in regard to this name we would have done under a similar circumstance in vindication of any respectable family.

Eoghan Mòr (Owen More), King of Munster, was father of Oilíoll Ollum, by Beara, a Spanish princess. Cas was father of Caisin, by the daughter of Conn of the Hundred Battles. From Caisin (Cassin), fourteen generations before Brien (O'Brien), sprang Mac Namara, king of a part of Clare. Breanaíun (O'Brennan) was second son of Caisin, and was chieftain or prince of Baoisgine, also in Clare. From O'Brennan is descended the O'Gradys, who also inherited in the same place. There is a lake there called Lough O'Grady. There are also the O'Brainans of Cineal Aodhe (Kinnel Ee), descended of Dathi (Dhahee), successor of Nial of the Nine Hostages, so called as having one hostage from each of the Pentarchs of Ireland, and four from Scotland and other British isles.—For these facts see Keating, Mac Curtin, O'Flaherty, &c. From what has been written it will be learned, that all of the same name have not had the same ancestor. From Eugenius—*Irish*, Eoghan (Owen)—eldest son of Niall, sprang the illustrious O'Neills, kings of Tir Eoghan (*Tyrone*), or Tirowen—*Owen's land*; also the O'Canes, Mac Sweeneys, O'Dalys, O'Hay, or Hayes, O'Conallin, O'Creagh, O'Hagan, O'Duan, O'Mulligan, and O'Horan. From Conall Gulban, son of Niall, descended the renowned families of O'Donell, kings of Tirconnell, the noble O'Doherty, O'Gallagher, O'Boyle, O'Connell, O'Creagh, O'Ronan, O'Donnelly, MacLoghlin, Caulfield's (*Irish Cathmhaoil*, that is Colonel of a legion) Kelly, Conry, Sheils, or Sheilds, Cahalan, Breen, Murray, O'Quinn, Deignan, O'Mulvey, MacGeoghegan, MacCullin, or Mac Quillan, O'Higgin, or Higgins, O'Mulloy; from Aodh



Athlamh (*Hugh of the Lucky land*) came O'Donlevi, ancestor of Mac Sweeny Tanat, MacSweeny Tuath, MacSweeny Badhuine. O'Doulevi was the sixteenth in descent from Niall of the Nine Hostages; from Aodh Buide (*yellow Hugh*) the 14th in descent from Niall is descended the ancient family of Boyce, or Boyes.

The life of St. Patrick will be found farther on.

STANZA XLVII.

*Diarmuid O'Duibhne* in the battle of Gabhra (Gawra) showed himself a hero of great strength. He engaged and slew Criomthan (Creevin), king of Leinster. He supported the rebel, Fionn, who sought by the Fenian forces to enslave both king and people. Never yet did liberty exist with a standing army, who are but the tools of some tyrant or a few knaves. This Diarmuid took away Fionn's wife, Grainé, and to escape his vengeance, scoured all Ireland, and made what are termed the "Hag's beds." There is a place on the top of Greenwood hill in the parish of Becan (Mayo) which was erroneously thought to be a "Leaba Diarmuid agus Grainé." The accomplished parish priest of Claremorris has kindly set us right on this point; he states it is a Druid's altar. This Grace was the daughter of King Cormac, who then gave his other daughter to Fionn as a wife; her name was Albea.

GLAS DON Mac Aenchearda, was a celebrated Fenian chief. His wife was the famous Sathbh (Syve). See "Fenian Tales." Goll, after he killed Cumhill at Castleknock, became chief of all the Fiana Eire as well as of his own Clanna Morna, of Connaught. Eoghan Mór made Cumhall (Cooill) general of the Fianna, A. D. 173.

*Caolite Mac Ronan, Oscur, and Oisín*, were also chiefs of the Fians. Fionn begat Oisín, who was father of Oscar. They were poets and druids as well as military chiefs. See Miss Brooke's "Collections."

*Conan* upbraided Fionn, chief of Clanna Baosgne, out of malice towards the Clanna Morna, because of Cumhall's

death. His foul mouth, like that of Homer's Thersites, was insufferable. He created such a spirit of jealousy, that it ended in the destruction of the Fian bodies by Cairbre. Hence our author styles him "Fear millte na Feine," *the ruin of the Fians*.

Conan died A. D. 295, and was buried on Sliabh (Shleeiv) Callan, in the county of Clare. The Ogham inscription on his tomb is this:—

"Ab m-bo ro (5) as loc 'r an Oca eifa dñ na f."\*

"Long may he rest at the lake under the Ogham, which is the favorite of the sacred."

It is said he was treacherously slain by the Fians at a sun-worship gathering. It was an ancient Irish poem that led to the discovery of his monument. The poem has these words:—

"S ea aignm Ogam aign le bialth, l rliabh comh-dubh Callan."

"And his name is in Ogham *characters* on a flat stone on the black mountains of Callan."

Many ideas of literary enquiry present themselves to our vision arising from the above lines, but we regret we cannot here insert them. One thing we must observe, that "Oca" in the former verse and "Ogam" in the latter are synonymous, and that in them we find the root of "Ogygia," a name of Ireland. This being so, we wish here to say that we prefer this latter to a former derivation we gave. The perusal of the late Lord Rosse's "Defence of Ancient Ireland," in which he exposes Mac Pherson's plagiary, suggested the above root.

The family of the Mac Allens are alluded to by the author of the poem on which we are commenting, as being the founders of Dun Aidian, or Eadun—*Edinburgh*—in Scotland. We find from the writings of Adamnan, successor to Columba, that Aidan king of Albanian Scots, was, through the interest of St. Columba, allowed to take a seat at the Council of Dromceat in Ulster, which was summoned to chastise the poets for their insolence, and which was obviated by the saint's interference.

\* A friend gives the annexed version.

Fa [m] an leic ra] m i-leata leacai co rafj Colgach i collo bada

Under [this same stone] in the lowly bed of the grave, may Colgach rest in long sleep.

Aidan procured an exemption from the Borivean tribute. His kingdom was henceforth declared independent, through the influence of Columbkille, who himself gave up his right to a crown, that he might devote himself entirely to religion. The grandson of Aidan (Haydon,) turned his arms against O'Donnell, king of Ireland. A.D. 603, who defeated him. His defeat in Ireland weakened his power much, and a part of his kingdom fell into the hands of Saxons for some years after. Aidan, Eadun, Headan or O'Haydan, was a great name amongst the Irish. One of the sons of Miledh (Meelay) or Milesus was so called.

Some of our readers may wish to be informed on the term "Picts." The Criuthini, or Picti, migrated very early from Asia to Thrace, thence to France, to evade the criminal passion of the king of that country for the daughter of their leader. In France they built the city of Poitiers. Here also the monarch of that country wished to enjoy the young lady without marriage, but her father, to preserve the honor of his child, fled, and sailing north of Britain, landed, according to the Venerable Bede, in Ulster, whence they were afterwards driven to Albania denominated in Scotland by Nial, at the request of the Dalriads. It should be sooner noticed that, according to the Chronicle of Stow, some of the Scots settled in Albania so early as A. D. 73. Numerous and learned are the authorities that make it certain Scotland was peopled by the Irish Scots. It appears to us that these Picts (*so called from the painting the figures of persons and things most admired by them on their clothes and skins*), though they are by *origin, Scythians*, were natives of Crete.—"Cruthini" differs very little from Crethini, or Cretini. Indeed the reader, who is acquainted with the spirit of Latin, and aware of the practice of the old authors of substituting one vowel for another, can easily have observed, that the words above denote the same thing, and, consequently,

that Crete was their old land. In that island some of the Milesians, having been old, sick, and others weary of the wanderings of their chief, settled and multiplied. A colony of these built Miletus, in Asia Minor, to the south of Troy; of these *Scuts or Scots* came Thales, the great astronomer. In truth, wherever the Milesians went they carried in one hand the lamp of knowledge and enlightenment, though they bravely wielded the sword in the other. See history of the Milesians in this work.

*The Sybil prophetess of Carrigaleea.*—The Dalcassians' "fairy queen" was a Sybil. Her cave was near Killaloe, if this be the "fairy" meant in this passage. An antiquarian says the name of her habitation was "Crage-liath" (lhyah) and that Murrough, the son of Brian Boroimbe (Borivey) consulted her before the battle of Clontarf. The latter part of the story is a fable, as the young prince was a Christian, and would not consult an *imaginary* being. The Rev. Charles J. O'Connor, of Sandymount, a native of Kerry, a descendant of the illustrious O'Connor-Kerry, whose ancestors suffered the loss of life and property in the awful times of Cromwell, has lately told us, that, when in 1851, he was making an antiquarian tour in his old county, which was possessed by his progenitors many centuries before the Mac Carthys and O'Sullivans came to it (Kerry and Cork were formerly Desmond), a resident learned priest pointed out to him the place where the Sybil cave stood. It is about one and a-quarter mile west of Tralee (τραπεζή λι, *Lee shore*), and he adds, that the place is still *capulze līač*, *gray rock* or *stone*. We are aware that many places in Ireland have that name. There is one in Wicklow very much frequented in Summer by Dublin tourists. Not far from the Sybil's is an old church on the Clogherbeen road, near which the Most Rev. Richard O'Connell, bishop of Kerry, and Pierce Ferriter were hanged in the terrible days of that scourge



from hell—Cromwell;—and here we may say, that our author must have been a young relative of the martyred bishop—that it is likely he was a student when the relative was murdered. After the execution of Richard, there was a great confusion respecting the dates, names, and elections of Munster bishops, especially of Ardfert. In 1691, an attempt was made to annex the latter to Waterford, as we have learned from a work of that date.

In the times of Cromwell, as in the days of St. Patrick, it was perhaps the practice that some of our bishops had legatine powers in all matters requiring the interference with Rome. Such was the system of espionage observed by Cromwell's sharks and bloodhounds, that there existed a necessity for such a provision, owing to the difficulty of communication with the Centre of Unity. On this point we write in our preface. We should remark that it appears the exact spot on which the bishop and the accomplished poet were sacrificed is called *Cnocán na gleansh*—*Fair-hill, nearly Killaoney, or hill of the vale*.

From the fact of the existence of an Irish sybil, it appears that there were more than the Cumean one in Italy, who was consulted by Æneas. There were several fairy prophetesses in Ireland. whom the Pagan chiefs consulted on all great occasions. The Mac Mahons of Clare consulted Cliona. Some of the princes of parts of Cork and Kerry had recourse to *Ané* (Aweny). This goddess was respected in other parts of the country. *Ana* is a contraction of *eaḡna*, *wisdom*. Hence *Sanns*, fem. *Sana*, *put away s*, and we have “Anna” or “Anne.” The name is something resembling the *Athéûé’ Minerva*, of Greece. We could adduce some thousand words almost, nay, exactly identical, in Greek and Irish. Their manners and system of worship were nearly parallel. The prophetesses of Cuma vaticinated by means of leaves. Hence the

radices—*ῥιθε*, *fairy*, *βιλλόζε*, *leaves*, and not *σειος*, for *θειος*, fem. *θεια*, *divine*, and *βουλη*, *plan*. This is the received derivation—though *forced*. Hence also may be inferred that the institution of the Italian fairy was borrowed from the Celts, in their travels through the Mediterranean Sea. The works of the “Kilkenny Archæological Society” have much interesting matter on this of knowledge, *Jbēul* might bethus derived—*old*, *knowledge*, *bēul*, *mouth*, to distinguish her from the *sybil* that gave her vaticinations on *leaves*.—See Virgil’s “Æneid,”

## STANZA LIII.

The poet in this quatrain says, there were four bishops in Munster before St. Patrick. By the appellation “Munster,” he signifies Leagh Mogha, that part of Ireland which was given to Owen Mór, in the time of Conn of the Hundred Battles, and lay south-west of the Shannon and Boyne. The assertion contained in this passage corresponds exactly with the following quotation from the Life of St. Deighlan, *Céile De*, or *Deicolus*, “God-worshipper:”—“*Quatour Sanctissimi episcopi cum suis discipulis fuerunt in Hibernia ante Patricium, prædicantes in ea Christum; scilicet, Albæus, Deiclanus, Ibarus, et Kyrianus.*” It should have been stated, that St. Palladius was sent by Celestine; but, as he did not understand the Irish language, the chieftains gave him no reception, and, after twelve months, he withdrew to Albania, or Scotland, where he died. Ailbe was a great saint and scholar; as we treat of him in our notes on St. Patrick elsewhere, it is not necessary to say more of him in this place. Deighlan was bishop of the “Desii,” in Waterford. Mr. O’Desey, the eminent Queen’s Counsel, is a descendant from that ancient and illustrious tribe. Deighlan was baptized by Colman, a priest, at whose expense he was educated by Dymna, a Christian schoolmaster; went to Rome, was ordained, and afterwards

consecrated by Celestine. He met Ailbe of Imly (shortly after of Cashel), in the Eternal City ; he met Patrick also therein. He was of the noble tribe of the O'Deisies. St. Kyrian of Saigar lived to be very old. He read and taught theology for twenty years in Rome, and was consecrated bishop. He was of Ossory, in Ely O'Carroll, a country *in the present King's County* ; but, in the days of St. Kyrian, it contained the present baronies of Ikerrin and Eliogarty, in Tipperary. He is said to have three petitions to God for his countrymen, viz. one for the grace of repentance at the hour of death ; one against injury from infidels ; and last, for the destruction of Ireland seven years before the coming of Antichrist, lest the Irish should be tempted by his preaching. Probus records other petitions made by him. He\* was born at Cape Clear, A.D. 352, and was seventy years old when Patrick came to Ireland. His mother was Liedania. Ivar, for a long time, opposed the jurisdiction of St. Patrick, until he was warned by an angel to yield to him, as he was divinely appointed to govern the Irish Church. He at once manifested his natural humility.—See “Deighlan's Life,” and Hanmer, page 695. These glorious fathers of the Church are more particularly noticed in our notes on St. Patrick. Some of this note may be disputed, but space does not allow us to answer objections.

#### STANZA LIX.

Some respectable writers deny this number of bishops and priests. However, we have no reason to doubt it, as the number is to be referred to the consecrations and ordinations of all the years of St. Patrick's mission in Ireland. Some of his first

\* St. Kyrian was on the mission in many parts of south and east Ireland. His birth place is said to have been Cape Clear, as stated ; his chief missionary labors were in King's County, Tipperary, and Wexford. Hence writers generally set him down as of that country : people will give the Most Rev. Dr. Blake, of Dromore, though born in Dublin, as “of Dromore.”

converts were men advanced in life and did not long survive their promotion to the episcopacy and the priesthood. The nobles of this country were as zealous in the cause of their newly adopted religion as they were before remarkable for their thirst for fame in the practice of arms. Princes and chieftains were foremost in seeking the clerical state. For instance, the children of Ængus, king of Munster; Columba, heir-apparent to a throne in Ulster; O'Brennan of Ardfert; and O'Brennan of Clonfert (though the saint of Aghadoe, in Kerry, did not live in St. Patrick's time; the latter was about thirty-two years old when Patrick came to Ireland, and lived 112 years after him, that is, until 577, as we find in O'Reilly's "Irish Writers," in Burns' "Remembrancer," and other places—

	Years.
His age was, when Patrick came, - - - -	32
According to Lanigan, the time of Patrick's mission - -	33
<hr/>	
St. Brennan's age when Patrick died - - - -	65
Add to this, after Patrick - - - -	112
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	177

Almost all writers are agreed, that O'Brennan of Clonfert lived to that age; during his long life he founded many monasteries, he visited distant lands, and was first bishop of Clonfert, which is named in Keating as one of the Sees represented in the early synods of Ireland, and denominated Clonfert Breanuin. He died in the convent of his niece, *Briga*, in Annadown, and his remains were afterwards translated to Clonfert, where they repose. Owing to the fact, that there were, according to Keating, fourteen eminent saints of that name in Ireland, he is often confounded with O'Brennan or Brendan of Kerry, who was not born in St. Patrick's days, but whose birth and future greatness the apostle foretold. A few years ago there was a beautiful *alto relief* figure of St.



Brennan in the old church in Ardfert. The diocess included the whole country and a part of Cork, being fifty-two miles from north to south, and forty-eight broad. The most of the ruins of that once magnificent church were standing at no distant period; also a round tower 120 feet high, which fell in 1771.—“Archdall’s Monasticon.” We see a difficulty in attempting a description of some of the galaxy of saints that shed a halo on ancient Ireland; however it is not our duty, as mere annotators, to enter on such a subject, else we would endeavour to adjust the names, dates, and places of the respective saints. From what we have read in various histories, as well ecclesiastical as profane, we have come to the conclusion that O’Brennan of Clonfert was son of Finloga, of the royal race of Heremon, in Connaught, who died, 577, in Annadown, a part of *Ui Bran*,—that there was an O’Brennan of great celebrity in Ely O’Carroll (now of King’s County), who was the son of Luagne (Lhovawne), of the Leinster Heremonians, and that St. Brennan or O’Brennan of Kerry (died 576), was of the royal line of “Ciar.”—(Keating, vol. ii. p. 531.) O’Flaherty gives a Brennan or Brendan, son of Fergus, son of Conall Gulban, and of Erica, daughter of King Lorcan. He was uncle of Columbkille. This being so, we see how so great a number of saints of the same name existed. Wherever there are many of one name, there must necessarily be confusion, unless much care be taken to adjust the names; and, indeed, Irish Church history requires a revision in this important matter. Elsewhere, depending on some authority, we made the saint of Birr and Clonfert one and the same. But there might have been more than one Birr; and the confluence of the Shannon and Suck, near Clonfert, could be well called, *Birr*, which means “waters.” There were more Cluanfearts (Clonferts) than one. Wherever miracles or wonders were wrought, or dead bodies interred,

was a *Cluan-pearra*, a corner, or place of miracles or graves. Thus Tara was at one period called *Cluan-feart*.

Many of the bishops that were consecrated travelled to other countries to spread the faith. Moreover, the sudden conversion of all Ireland affords an inference, that the number of prelates and priests must have been very considerable to effect so wonderful a work in so short a time. And St. Patrick saw, that, as the nation was a warlike one, he should engage many hands to conquer Satan, and when the victory had been won, he, like a skilful general, felt that he required more teachers to keep the converts from harm, as well as to push his conquest all over the country. This he did with a rapidity never equalled. Hence it is plain the number here set down, when considered as spread over the space of his mission and over the pentarchy, was not exaggerated. Another reason for the large number might be this—some of the royal blood had joined the standard of Christ, so that our saint sagaciously bestowed the mitre on many of them, who were thus made princes much higher than earthly ones. There was great wisdom in such a course, at such a time.

#### STANZA LXIV.

We would, did space permit, comment on the subject of this verse, which alludes to the fatal differences that purpled the green fields of Erin with the blood of men, whose souls should be knitted together in the bonds of love. After the death of Brian Borovey, Malachy, or Maol Seaghlín, regained the throne; he was succeeded, according to Keating, by Donough, son of Brian, in 1048, who after a turbulent reign of some years, and the murder of his brother Teige, was deposed, and went to Rome to do penance for his sins. In ignorance of his right to the crown, which he held only in trust from the nation, he brought it to the Eternal City, and, it is said, he made a present of it to his Holiness. In this

attempt to expiate the sins of his past life he sought to rob his native land of her sceptre, and thus put an obex to his repentance being accepted by Him, who said on Sinai—"Thou shalt not steal." What madness! just as if he had the right to transfer, or the Pope to accept, what belonged to Ireland. Monarchs are but the stewards of the throne, the people are the proprietors. Hence, he acted iniquitously in transferring it, and the Pope should not have acted on the offer of an old profligate, who, for his unnatural conduct towards a pious brother, was hurled from the royal seat which he dishonoured and stained with fratricide.

STANZA LXVIII.

What a man was sent to reform the habits of the Irish! the *sancticide* Henry, whose hands were still not cleansed from the blood of that illustrious prince of the Church of God, St. Thomas à Becket. Such a monster to be delegated to restore discipline was making a mockery of religion. But Adrian was an Englishman, and for aught we know, a relative of Henry II. After he was elected Pope, in 1154, England's king wrote him a letter of congratulation. Henceforward a friendship was established between them. The aggrandizement of his native country was his motive, and we may add, that he manifested something of personal ambition in the transfer of Ireland. The spiritual supremacy of the Church, vested in the Pope, is as necessary as that of a ship's captain to steer herself and her crew safely; but he had no temporal right over Ireland to make away with its crown.

Almost every history on Irish matters, even Wright's, (brought out by Tallis), has agreed that the cause of religion in Ireland, at that very time, did not require any reformation—and could not expect it from the allies of the adulterous, perjured Mac Murrough. Who were his first adherents in Wales? The Fitz Henrys, illegitimate sons of Henry I., and

other children of Nesta, the concubine of the said Henry, viz. De Gros, Fitz Gerald, Fitz Stephen, the three De Barris, one of whom was the infamous Cambrensis—all the offspring of the harlot Nesta—a vicious monarch, with Cavanagh, his bastard son, were the nest of robbers who, at first, gave their adhesion to Dermot. God ! how awful is the reflection, that an island which was so powerful in resources should become the prey of such an infernal banditti—all the issue of sin ! The soul shrinks back from the contemplation of, and the flesh of the hand, that writes these lines, creeps with disgust at the mere recording of such turpitude. For the origin of the gang of English plunderers we refer to Wright's "Ireland," chap. ix. p. 1. The idea of Satan quoting Scripture is not more repugnant than religious reform from such sinful reptiles. What a precious company Dermot brought with him to the Abbot of Ferns, in Wexford. Cambrensis says, that the *Helen of Ireland*, Dervorgilla, O'Rourke's wife, was one of the company at the abbot's table. Can it be ? We cannot answer. What a fraternity ! only the presence of the murderer of the glorious à Becket was wanted to complement one of the most remarkable sodalities that ever existed. For the burnings, desecrations, plunders, murders, and all sorts of atrocities perpetrated by these freebooters, before the arrival of Strongbow, the reader is referred to the work last mentioned. Wright, though a bigoted writer, and, in some cases, a libeller of our character, tells some things with much force, and in good language. At the same time, he is certain to depreciate such historians as most favour Ireland. He says that, at the instigation of Henry De Montmaurice, seventy citizens of Waterford were made captives, brought to the summit of a rock, had their *limbs first deliberately broken*, and they were then *cast into the sea*. O'Regan, secretary to Dermot, makes the number greater. This was not the first *taste* of England's



thirst for Irish blood. In fact, the history of that country's career in Ireland has been a continuous chain of bloody deeds and iniquitous spoliation. We may here mention that there were other O'Cavanaghs who were an honor to their country. Dermot's son was a brave fellow, and had his valour been directed *against*, and not in *favour*, of the needy adventurers, the latter would not have withstood him for any time. Anything that could be said on the next fifteen stanzas will be found interspersed in other parts of this work. Comments on them here would be therefore only repetition.—See notes on stanza lxxxvi.

#### TREACHEROUS EFFORTS TO SEIZE THE O'DONNELL.

The following narrative of the measures adopted by the government to get possession of the young O'Donnell, prince of Tir Connell, and his after adventures, taken from "The Four Masters," are full of interest :—

"Red Hugh, the son of O'Donnell, was taken by the English. His capture was first effected thus : The English, with the Justice and the Council in general, had contracted a great dislike to the Earl O'Neill, Hugh, the son of Ferdoragh (although he was obedient to them), in consequence of the accusations and complaints of Turlough Luineach, the son of Niall Conallagh O'Neill, who was always in opposition to him, and because Joan, the daughter of O'Donnell, was married to the Earl of Tir Owen. Moreover, the name and renown of the above-named youth, Red Hugh, the son of Hugh, had spread throughout the five provinces of Erin, even before he had arrived at the age of manhood, for his wisdom, sagacity, goodly growth, and noble deeds ; and the people in general were used to say that he was really the prophesied one ; and the English feared that if he should be permitted to arrive at the age of maturity, that the disturbance of all the island of

Erin would result through him and the Earl of Tir Owen ; and that, should they unite in their exertions, they would win the goal, as they were allied to each other, as we have before mentioned. To deliberate on premises, a council was held by the Lord Justice and the English of Dublin, and to consider what manœuvre they might adopt to prevent this thing which they feared ; and the resolution which they came to was, to prepare a ship at Dublin, and send it, with its crew, laden with wine and beer, north-eastwards, keeping Erin to the left, until it should put into some harbour of the harbours of Tir Connell, as if it had gone for the purpose of traffic. The vessel sailed northward to Benmór, in the Route,\* and then turned westwards, with a favourable breeze of wind, without stopping or delaying, until it put in at the old harbour of Swilly, opposite Rathmullan, a castle erected on the margin of the sea, some time before, by Mac Sweeny Fanad, a family, the chief of which has been one of the generals of the lords of Tir Connell from a remote period. The ship being there stationed at anchor, a party of the crew came on shore in a small boat, under the guise of merchants, in the semblance of peace and friendship ; and they began to spy and explore the country, and to sell and bargain with those who came to them ; and they told them that they had wine and ale in their ship. When Mac Sweeny and his people heard of this, they began to buy the wine, and continued to drink of it until they were intoxicated. When the inhabitants of the neighbouring district heard the news of the arrival of this ship, they flocked to it from every quarter. The Red Hugh before mentioned happened at this time to be in the neighbourhood, on an excursion of thoughtless recreation, and youthful play and sports ; and the vehement and fool-hardy people who were along with him requested of him to go to the place. It was

\* This is still the name of a territory forming the northern portion of the County of Antrim. It is supposed to be a corruption of *Dal Riada*.

easy for them to prevail on him to do so, for at this time he was not quite fifteen years of age ; and there were none of his advisers, tutors, or *ollavs*, along with him, to direct him or give him council. When the spies heard of his arrival in the town, they immediately went back to the ship. He was welcomed by Mac Sweeny and the other chieftains ; and they sent their waiters and cup-bearers to the ship for wine for the guest who had arrived. The merchants said that they had no more wine remaining unsold, excepting what the crew required for their own use, and that they were unwilling to give any more of it out for any one ; but they added, that if a small party of gentlemen would come to them into the ship, they should get all the wine and ale that was in their possession. When Mac Sweeny received this message, he felt ashamed at the circumstance, and accordingly he decided upon inviting Hugh to the ship. This being agreed upon, they went into a small boat which was on the margin of the strand, and rowed it over to the ship. They were welcomed, and conducted without delay or loitering into an apartment in the lower centre of the ship ; and they were waited on, and attentively served, until they were jolly and cheerful. When they were here making merry, the door of the hatch was closed after them, and their arms were stolen from them ; and thus was the young son, Red Hugh, taken. The rumour of this capture spread throughout the country in general ; and the inhabitants flocked from all quarters to the harbour, to see if they could bring any danger upon the machinators of the treachery. This was of no avail, for they were in the depth of the harbour, after having hauled in their anchor ; and the natives had no ships or boats to pursue or take revenge of them. Mac Sweeny of the Battle-axes, who was the foster-father of that Hugh, came, among the rest, to the harbour, and offered hostages and other pledges for him ; but this was of no avail to him, because there was not in the

province of Ulster a hostage that they would accept in his stead. As for the ship, and the crew which were in it, having secured the most desirable of the hostages of the territory, they sailed with the current of the tide until they reached the sea, and retraced their former course back again, until they landed in the harbour of Dublin. It was soon heard all over the city that he had thus arrived ; and the Lord Justice and the Council were rejoiced at the arrival of Hugh, though indeed not for love of him ; and they ordered him to be brought before them, and he was brought accordingly ; and they continued for a long time to converse with him, and to ask questions of him, to examine and criticise him, that they might explore his natural endowments. At last, however, they ordered him to be put into a strong stone castle which was in the city, where a great number of Milesian nobles were in chains and captivity, and also some of the old English. The only amusement and conversation by which these beguiled the time by day and night was, lamenting to each other their sufferings and troubles, and listening to the cruel sentences passed on the high-born nobles of Erin in general."

"Red Hugh O'Donnell had now (1590) been in captivity in Dublin for the space of three years and three months. It was a cause of great distress of mind to him to be thus imprisoned ; yet it was not for his own sake that he grieved, but for the sake of his country, his land, his friends, his kinsmen, who were in bondage throughout Erin. He was constantly revolving in his mind the manner in which he might make his escape. This was not an easy matter for him, for he was confined in a closely-secured apartment every night in the castle until sunrise the next day. This castle was surrounded by a wide and very deep ditch, full of water, across which was a wooden bridge, directly opposite the door of the fortress ; and within and without the door were stationed a stern party of Englishmen, closely guarding it, so that none might pass in



or out without examination. There is, however, no guard whose vigilance may not some time or other be baffled. At the very end of winter, as Hugh and a party of his companions were together, in the beginning of the night, before they were put in the close cells in which they used to be every night, they took with them a very long rope, to ascend which was near them, and by means of the rope they let themselves down, and alighted upon the bridge that was outside the door of the fortress. There was a thick iron chain fastened to this door, by which one closed it when required ; through this chain they drove a strong handful of a piece of timber, and thus fastened the door on the outside, so that they could not be immediately pursued from the fortress. There was a youth of Hugh's faithful people outside awaiting their escape, and he met them on coming out, with two well-tempered swords concealed under his garments ; these he gave into the hands of Hugh, who presented one of them to a certain renowned warrior of Leinster, Art Cavanagh by name, who was a champion in battle, and a commander in conflict. As for the guards, they did not perceive the escape for some time ; but when they took notice of it they advanced immediately to the door of the castle, for they thought that they should instantly catch them. Upon coming to the gate, they could not open it ; whereupon they called over to them those who happened to be in houses on the other side of the street, opposite the door of the castle. When these came at the call, and took the piece of timber out of the chain, and threw open the door for the people in the castle, who then set out, with a great number of the citizens, in pursuit of the youths who had escaped from them ; but this was fruitless, for they (the fugitives) had passed beyond the walls of the city before they were missed, for the gates of the regal city had been wide open at the time ; and they pursued their way across the face of the mountain which lay before them, namely, the Red

Mountain,\* being afraid to venture at all upon the public road, and never halted in their course until, after a fatiguing journey and travelling until they had crossed the Red Mountain aforesaid, when, weary and fatigued, they entered a thick wood which lay in their way, where they remained until morning. They then attempted to depart, for they did not deem it safe to remain in the wood, from fear of being pursued; but Hugh was not able to keep pace with his companions, for his white-skinned (and) thin feet had been pierced by the furze of the mountain, for his shoes had fallen off, their seams having been loosened by the wet, which they did not till then receive. It was a great grief to his companions that they could not bring him any further; and so they bade him farewell, and left him their blessing. He sent his servant to a certain gentleman of the noble tribes of the province of Leinster, who lived in a castle in the neighbourhood, to know whether he could afford them shelter or protection. His name was Felim O'Tuathal, and he was previously a friend to Hugh, as he thought, for he had gone to visit him on one occasion in his prison in Dublin, when they formed a mutual friendship with each other. The messenger proceeded to the place where Felim was, and stated to him the embassy on which he came. Felim was glad at his arrival, and promised that he would do all the good he could for Hugh; but his friends and kindred would not allow him to conceal him, from fear of the English government. These learned that he was in the wood, as we have said, and the people who had heard that he was in the wood went in search of him, and dispersed with their troops to track him. When it was clear to Felim that Hugh would be discovered, he and his kinsmen resolved to seize upon him themselves, and bring him back to

\* *Sliabh Ruadh*. This name is still applied to the Three-rock Mountain, near Dublin, by those who speak Irish in Meath, and by the Connacht men, though forgotten in the County of Dublin.

the Council in the city. This was accordingly done. When Hugh arrived in Dublin, the Council was rejoiced at his return to them ; for they made nothing or light of all the other prisoners and hostages that had escaped from them. He was again put into the same prison, and iron fetters were put on him as tightly as possible ; and they watched and guarded him as well as they could. His escape, thus attempted, and his recapture, became known throughout the land of Erin, at which (tidings) a great gloom came over the *Gaels*.”\* \* \* \* \*

“ Red Hugh O'Donnell remained in Dublin, in prison and chains, after his first escape, to the winter of this year (1592). One evening he and his companions, Henry and Art, the sons of Shane O'Neill, before they had been brought into the refectory house, took an advantage of the keepers, and knocked off their fetters. They afterwards went to the back-house, having with them a very long rope, by the loops of which they let themselves down through the back-house, until they reached the deep trench that was around the castle. They climbed the outer side, until they were on the margin of the trench. A certain faithful youth† who was in the habit of visiting them, and to whom they had communicated their secret, came to them at this time, and guided them. They then proceeded through the streets of the city, mixing with the people ; and no one took more notice of them than of any one else, for they did not delay at that time to become acquainted with the people of the town ; and the gates of the city were wide open. They afterwards proceeded by every intricate and difficult place until they arrived upon the surface of the Red Mountain, over which Hugh had passed in his former escape. The darkness of the night, and the hurry of their flight (from dread of pursuit), separated the eldest of them from the rest, namely,

\* *Gaedhil*, or Gaels, is the name applied by old writers to the native Irish.

† He was O'Hagan of Ulster.

Henri O'Neill. Hugh was the greenest of them with respect to years, but not with respect to prowess. They were grieved at the separation of Henri from them; but, however, they proceeded onwards, their servant guiding them along. That night was snowing, so that it was not easy for them to walk, for they were without (sufficient) clothes or coverings, having left their outer garments behind them in the back-house, through which they had escaped. Art was more exhausted by this rapid journey than Hugh, for he had been a long time in captivity, and had become very corpulent from long confinement in the prison. It was not so with Hugh; he had not yet passed the age of boyhood, and had not (yet) done growing and increasing at this period, and his pace and motion were quick and rapid. When he perceived Art had become feeble, and that his step was becoming inactive and slow, he requested him to place one arm upon his own shoulder, and the other upon that of the servant. In this manner they proceeded on their way, until they had crossed the Red Mountain, after which they were weary and fatigued, and unable to help Art on any further; and as they were not able to take him with them, they stopped to rest under the shelter of a high rocky precipice which lay before them. On halting here, they sent the servant to bring the news to Glenmalúr,\* where dwelt Fiagh,

\* "*Gleann Maoilughra*, or the Glen of *Maolughra*, 'now Glenmalúr, in the County of Wicklow. Many Irish poems were written in commemoration of this great fortress, and its lord, Fiagh Mac Hugh O'Byrne, whose assumption of the Chieftainship was declared by the bards, to be the signal for the assemblage of the tribe of *Brann*, and he is described with his brothers and relatives as *Moirseisior laoch lingear troid*, "seven heroes who fiercely rush to battle." An English contemporary tells us, that "he hath, through his own hardiness, lifted himself up to that height, that he dare now front princes, and make terms with great potentates—now, all the parts about him being up in a madding mood, as the Moores, in Leix, the Cavanaghes in the County of Wexford, and some of the Butlers in the County of Kilkenny, they all flock unto him, and draw into his country, as



the son of Hugh (O'Byrne), who was then at war with the English. This is a secure and impregnable valley; and many prisoners who escaped from Dublin were wont to resort

to a stronghold where they think to be safe from all that prosecute them. And from thence they do at their pleasures, break out into all the borders adjoining, which are well-peopled countreys, as the counties of Dublin, of Kildare, of Catherlagh, of Kilkenny, of Wexford, with all the spoils hereof they victual and strengthen themselves, which otherwise should in short time be starved, and sore pined." In 1580, James Eustace, the descendant of the noble family of l'Eustache, Lords of Portlester, broke down his castles and joined the national party of the Irishry. "The (O') Cavanaghs, Cinsellaghs, O'Byrnes, Tuathals (O'Tooles), the clan of Ranelagh, and the surviving part of the inhabitants of Offaly and Leix, flocked to his assistance; so that the entire extent of country from the Slany to the Shannon, and from the Boyne to the meeting of the Three Waters, became one scene of strife and dissension. These plunderers pitched a camp on the confines of the Red Mountain and Glenmalúr." "A hosting," continue the "Four Masters," "was made by the Lord Justice (Arthur, Lord Gray. of Wilton), and Captain Malby, to scatter and disperse these warlike plunderers. When the insurgents had heard of the approach of such an overwhelming force, they retreated into their fortresses, in the rough and rugged recesses of Glenmalúr. The Lord Justice then selected the most trustworthy and best-trying captains of his army, and dispatched them, at the head of eight or nine companies of soldiers, to search and explore Glenmalúr; but they were responded to without delay by the parties that guarded the valley, so that very few of those returned without being cut off and dreadfully slaughtered by the party of Gaels. On this occasion were slain Peter Carew, Colonel John Moor, and Master Francis Cosby, with many other gentlemen who had come from England on the return of the Lord Justice. When this news reached the Lord Justice, he left his camp." As a further illustration of the untiring vigour of the men of Erin at this time, and of the character of the brave outlawed Chiefs who found refuge in the celebrated glen, the following is added from the "Four Masters," in 1580—"Shane, the son of the Earl of Desmond, was at this time a roving and wandering plunderer; and, though Shane, the son of Conn O'Neill, and Séamus, the son of Maurice, son of the Earl of Desmond, were illustrious for their wars and conflicts with the English; this Shane was at this time a worthy heir to either of them. One day in the month of July, this Shane went to the woods of Aharlagh, attended by so small a body of troops, as it was impru-

to that valley, for they considered themselves secure there, until they could return to their own country. When the servant came into the presence of Fiagh, he delivered his

dent to go forth on a long journey, for the number of his foot soldiers was less than one hundred shields, and he had only thirteen horsemen. He marched in the evening by the limpid-waved Shannon, and by Moyaliff; and early next morning he seized on a prey in Dovea, and proceeded with his prey directly eastwards, through Templemore and Ikerrin. The forces of each territory through which he passed assembled to pursue him, namely, of Eliogarty, of Drum, and of the territory of the Purcells. These tribes, thinking it very fortunate for them to find Shane thus attended by only a few troops, attacked him boldly and fiercely; but the pursuers were defeated, and eighteen of their gentlemen, heads of tribes and towns, were slain in the conflict; and Shane, after his victory, carried off his prey in triumph, to the fast and solitary woods of the great road of the plain of the meeting. There he was joined by the sons of Mac Gilla Patrick, the son of O'Carroll, and a great number of evil-doers and plunderers; and they all set out for the mountain of Bladhma (Sliav Bloom), and thither all the men of Offaly and Leix, who were able to bear arms, came to join them. The manner in which Shane, the son of Séamus, lived on this mountain, was worthy of a true plunderer; for he slept but upon couches of stone or earth; he drank but of the pure, cold streams, and that from the palms of his hands or his shoes; and his only cooking utensils were the long twigs of the forest, for dressing the flesh meat carried away from his enemies. From this abode he proceeded to plunder the Butlers and Os-sory. He afterwards went to Leix, and burned and plundered Abbey Leix, upon the son of the Earl of Ormond, namely, upon Pierce, the son of Séamus, son of Pierce the red. He also plundered the fortress of Leix, after having slain some of the guards of the town. He carried away from them accoutrements, armour, horses, weapons, and various wealth. In short, he plundered seven castles in Leix in the course of that day. He then proceeded from one territory to another, until he reached Glenmalúr, where James Eustace and the sons of Aodh, son of Shane O'Byrne, were stationed, where he was welcomed by these men; and here the (O')Cávanaghs, Cinsellaghs, (O') Byrnes, and Tuathals, and the plunderers of the country in general, came to join him. It would be tedious to mention all the property they destroyed and injured upon the English of Leinster and Meath." The brave Fiagh Mac Hugh O'Byrne, Chief of Glenmalúr, was slain in 1597, by an assassin hired by Sir William Russell, the Lord De-

message, and how he had left the youths who had escaped from the city, and (stated) that they would not be overtaken alive unless he sent them relief instantly. Fiagh immediately ordered some of his servants of trust (those in whom he had most confidence) to go to them, taking with them a man to carry food, and another ale and beer. This was accordingly done, and they arrived at the place where the men were. Alas ! unhappy and miserable was their condition on their arrival. Their bodies were covered with white-bordered shrouds of hail-stones freezing around them on every side, and their light clothes and fine-threaded shirts too adhered to their skin ; and their large shoes and leather thongs to their shins and feet ; so that, covered as they were with the snow, it did not appear to the men who had arrived that they were human beings at all, for they found no life in their members, but just as if they were dead. They were raised by them from their bed, and they requested of them to take some of the meat and drink ; but this they were not able to avail themselves of, for every drink they took they rejected again on the instant ; so that Art at length died, and was buried in that place. As to Hugh, after some time, he retained the beer ; and after drinking it, his energies were restored, except the use of his two feet, for they were dead members, without feeling, swollen and blistered by the frost and snow. The men carried him to the

puty. There are several poems on his battles and victories preserved in the *Leabhar Branach*, or Book of the O'Byrnes. According to Dr. O'Donovan, the clann took its name from one of their ancient Chiefs styled *Brann*, or the raven. We are likewise told that the name of the Wicklow tribe of O'Toole, or *Tuathal*, signifies " princely or lordly." Of the latter clan came St. *Lorcan*, miscalled Laurence O'Toole, Archbishop of Dublin, who assisted at the solemn confirmation,\* in the private assembly of the Irish divines at Cashel, of the illegal transfer of Ireland to Henry II., by which the native Irish were deprived of their lands, and excommunicated for resisting the aggression of the English."—*Celtic Records of Ireland*.

\* This is false, for he opposed that nefarious act by speaking against it.

valley which we have mentioned, and he was placed in a sequestered house, in a solitary part of a dense wood, where he remained under cure until a messenger came privately from his brother-in-law, the Earl O'Neill, to inquire after him. When the messenger arrived, he (Hugh) prepared to depart. It was difficult for him to undertake that journey, for his feet could not have been healed (within the time), so that another person had to raise him on his horse, and to lift him from his horse, whenever he wished to alight. Fiagh dispatched a troop of horse with him, (who accompanied him) until he crossed the river Lifé, to protect him against the snares that were laid for him; for the English of Dublin had heard that Hugh was at Glenmalúr, and had therefore posted guards on the shallow fords of the river, to prevent him and the prisoners who had escaped along with him from passing into Ulster. The youths who were along with Hugh were obliged to cross a difficult deep ford on the river Lifé, near the city of Dublin; and they proceeded on their way until they came to the green of the fortress unperceived by the English. The people by whom he had been abandoned some time before, after his first escape, namely, Felim O'Tuathal and his brother, were amongst the troop who escorted him to this place; and they made friendship and amity with each other. They bade him farewell, and having given him their blessing, departed from him. As for Hugh O'Donnell, he had (now) no one along with him but the one young man who had been sent for him to the famous Glenmalúr; he was of the people of Hugh O'Neill, and spoke the language of foreign countries, and had always accompanied the Earl (Hugh O'Neil) when he went among the English; so that he was acquainted with and confident in every road by which they had to pass. They proceeded forwards on their noble, swift steeds, by the straight-lined roads of Meath, until they arrived before morning on the brink of the Boyne, a



short distance to the west of Drogheda ; and they were afraid of going to that town, so that what they did was this, to proceed along the bank of the river to a place where a poor little fisherman used to wait with a little boat, for ferrying people across the river. Hugh went into this little boat, and the ferryman conveyed him to the other bank, having received a full remuneration ; and his servant returned with the horses through the town, and brought them to Hugh on the other side of the river. They then mounted their steeds, and proceeded onwards until they were two miles from the river, when they observed a dense bushy grove, surrounded with a rampart, looking like an enclosed garden, at some distance on the way before them. On one side of this grove stood a fine mansion house, belonging to a distinguished English youth, who was a particular friend of Hugh O'Neill. On reaching the enclosure, they unharnessed their steeds, and entered the grove which was inside the rampart, for Hugh's companion was well acquainted with the place. Having left Hugh in the grove, he went into the fortress, where he was kindly received. He procured a private apartment for Hugh O'Donnell, and conveyed him thither, where he was attended and entertained to his satisfaction. Here they remained until the evening of the following day ; their horses were got ready for them in the beginning of the night, and they proceeded across Sliabh Breagh,\* and through the territory of the plain of Connell ; and before morning they had arrived at the strand of the town of the son of Buan.† As the gates of the town were opened in the morning early, they resolved to pass through it on their horses. This they did, and advanced until they were

\* Now Slieve Brey, a chain of hills, extending from Clogher head, in the east of the County of Louth, to Rathkenny in the County of Meath.

† This was the original name of the strand at Dundalk, but it was afterwards applied to the town.

at the other side; and they were cheerful and rejoiced for having escaped every danger which lay before them thus far. They then proceeded to the Wood,\* where dwelt Turlogh, the son of Henri, son of Felim O'Neill, the red, to recruit themselves. They were here secure, for Turlogh was his friend and companion, and he and the Earl O'Neill had been born of the one mother. They remained here until the next day, and then proceeded across the mountain of Fuad,† and arrived at Armagh, where they remained in disguise for that night. On the following day they proceeded to Dun Gannon, where the Earl, Hugh O'Neill, was. He was rejoiced at their arrival, and Hugh was conducted into a private apartment, without the knowledge of any except a few of his faithful people who attended him; and here Hugh remained for the space of four nights, to shake off the fatigue of his journey and anxiety. He then prepared to depart, and took his leave of the Earl, who sent a troop of horse with him till he arrived at Loch Erne. The Lord of this country, namely, Hugh Maguire, was his friend and kinsman, by the mother's side; for Nuala, daughter of Manus O'Donnell, was Maguire's mother. Maguire was rejoiced at his arrival. A boat was afterwards provided for Hugh, into which he entered; and they rowed him thence until they arrived at the narrow neck of the lake, where they landed. Here a party of his faithful friends came to meet him, and they conveyed him to the castle of Ballyshannon, where the warders of O'Donnell, his father, were stationed. He remained here until all those in the neighbourhood came to him, to welcome him; and his faithful

\* The wood or *Fiodh*. This is still the Irish name of the Fews, in the south of the County of Armagh.

† Or *Sliabh Fwaid*, so called from the son of *Breogan*, one of the Chieftains who came over with the Milesians. This name is yet preserved, and applied to the highest of the Fews mountains.

people were rejoiced at the return of the heir to the Chieftainship; and though they owed him real affection on account of his family, they had an additional cause of joy at this period; for until his return the country had been one scene of devastation between the English and the Gaels.”\*

The complete victory at the mouth of the Yellow Ford, or in Irish; “Béul an atha Buidhe,” in 1598, which consummated the success of the confederated clans, we cannot but give though limited our space:—

#### BATTLE OF THE YELLOW FORT.

d/ “The New Fort (on the bank of the Black-Water) was defended during the time of peace and war by the Queen’s people; but when the English and Gaels did not make peace as had been expected in the beginning of summer, O’Neill laid siege to the fort, so that the warders were in want of provisions in the last month of summer. After this news arrived in Dublin, the Council resolved to assemble together the most loyal and best

\* As some parties are apt to sneer at the title of prince which is given to The O’Neill and The O’Donnell, the descendants of Conn of the Hundred battles, who was king of Ireland in the second century of the Christian era, we will draw a parallel, and leave the reader to draw the conclusion.

The principedom of O’Neill comprised, at the time of which we are writing, almost the entire of Tyrone, parts of Down, Antrim and Armagh. Now the population of these counties, according to the Census of 1841, was 215,881. The Duchy of Saxe-Coburg Gotha and Altenburg is 261,600, being not much more than the population of the territory of the Ulster chiefs, and the population is the test of the wealth and strength of any country. It is a well-known fact that the income of the prince, who is the husband of Victoria, is not in his own country equal to that of the Shrewsbury estates. But he is a German and a foreigner, and that is enough to add weight to his title in the estimation of the thoughtless. The revenue of the prince of Desmond was much greater than Albert’s German possessions. But the remote and illustrious origin of the princes of Tyrconnel and Tyrone were far before that of any petty German despot—whose origin is both obscure and derived from cruel ancestors.

tried in war of the Queen's soldiers in Erin, who were those in the neighbourhood of Dublin and Athlone ; and when these soldiers were assembled together, four thousand foot and six hundred horse were selected from among them, and these were sent to convey provisions to the new fort. A sufficient supply of meat and drink, beef, lead, powder, and all other necessities, were sent with them. They marched to Drogheda, from thence to Dundalk, from thence to Newry, and from thence to Armagh, where they remained at night. Sir Henry Bagnal, Marshal of Newry, was their general. When O'Neill had received intelligence that this great army was approaching him, he sent his messengers to O'Donnell, requesting of him to come to his assistance against this overwhelming force of foreigners who were coming to his country. O'Donnell proceeded immediately, with all his warriors, both infantry and cavalry, and a strong body of forces from Connacht, to assist his ally against those who were marching upon him. The Gaels of all the province of Ulster also joined the same army, so that they were all prepared to meet the English before they arrived at Armagh. They then dug deep trenches against the English in the common road, by which they thought they would come to them. As for the English, after remaining a night at Armagh, they rose next morning early ; and the resolution they adopted was, to leave their victuals, drink, their women and young persons, their horses, baggage, servants, and rabble, in that town of Armagh. Orders were then given that every one able to bear arms, both horse and foot, should proceed wherever the Marshal and other officers of the army should order them to march against their enemies. They then formed into order and array, as well as they were able, and proceeded straightforward through each road before them, in close and solid bodies, and in compact, impenetrable squadrons, till they came to the hill which overlooks the ford of *Beal-an-atha-buidhe*. After ar-



iving there they perceived O'Neill and O'Donnell, the Mac Gennis of Down, and the men of Oriel, having, together with the chieftains, warriors, heroes, and champions of the North, drawn up one terrible mass before them, placed and arranged on the particular passages where they thought the others would march on them.

“ When the chiefs of the North observed the very great danger that now threatened them, they began to harangue and incite their people to acts of valour, saying that unless the victory was their's on that day, no prospect remained for them after it but that of some being killed and slaughtered without mercy, and others cast into prisons and wrapped in chains, as the Gaels had been often before, and that such as should escape from that battle would be expelled and banished into distant foreign countries ; and they told them, moreover, that it was easier for them to defend their patrimony against this foreign people now than to take the patrimony of others by force, after having been expelled from their own native country. This exciting exhortation of the chiefs made the desired impression upon their people ; and the soldiers declared that they were ready to suffer death sooner than submit to what they feared would happen to them. As for the Marshal and his English forces, when they saw the Gaels awaiting them, they did not show any symptom whatever of fear, but advanced vigorously forwards, until they sallied across the first broad and deep trench that lay in their way ; and some of them were killed in crossing it. The army of the Gaels then poured upon them, vehemently and boldly, furiously and impetuously, shouting in the *rere* and in the *van*, and on either side of them. The *van* was obliged to await the onset, bide the brunt of the conflict, and withstand the firing, so that their close lines were thinned, their gentlemen gapped, and their heroes subdued. But, to sum up in brief, the General, *i.e.*, the Marshal of

Newry, was slain ; and as an army, deprived of its leader and adviser, does not usually maintain the battle-field,\* the General's people were finally routed, by dint of conflict and fighting, across the earthen pits, and broad, deep trenches, over which they had previously passed. They were being slaughtered, mangled, mutilated, and cut to pieces by those who pursued them bravely and vigorously.

“ At this time God allowed, and the Lord permitted, that one of the Queen's soldiers, who had exhausted all the powder he had about him, by the great number of shots he had discharged, should go to the nearest barrel of powder to quickly replenish his measure and his pouch ; and when he began to fill it a spark fell from his match into the powder in the barrel, which exploded aloft overhead into the air, as did every barrel nearest, and also a great gun† which they had with them. A

\* “ The site of this battle is shown on an old ‘ Map of the country lying between Lough Erne and Dundalk,’ preserved in the State Papers Office, London, as on the banks of the River Callen, to the north-east of the city of Armagh. The place is called Ballymackilloune, and the following words are written across the spot :—‘ Here Sir H. Bagnal, Marshal of Newry, was slain.’ The name *Beal-an-atha-buidhe*, anglice, Bellanaboy, is now applied to a small marsh or cut-out bog, situated in the townland of Cabragh, about one mile and three-quarters to the north of the city of Armagh. A short distance to the north of this bog stands a white-thorn bush, locally called the ‘ Great Man's Thorn,’ which is said to have been planted near the grave of Marshal Bagnal. Captain Tucker, R.E., who surveyed this part of Ireland for the Ordnance Survey, has marked the site of this battle on the Ordnance map by two swords in saltier, and the date 1598.”

† We find the following in a note in Taaffe :—“ O'Donnell had but one great gun in his army, a brass cannon, which was sent to him as a present from Spain. It may not be amiss to state, that not thirty years ago there were people living, who spoke with persons, that were at the battle (Ballintubber) who stated, that the Irish fought with sticks and pitchforks only, that there was but one musket in the engagement ; and Borlase himself owns, that the Irish musketeers did not come into action, whereas the English, as he says, were then armed in the best manner possible.” From the

great number of the men who were around the powder were blown up in like manner. The surrounding hilly ground was enveloped in a dense, black, gloomy mass of smoke for a considerable part of the day afterwards. That part of the Queen's army which escaped from being slaughtered by the Gaels, or burned or destroyed by the explosion, went back to Armagh, and were eagerly pursued by the Gaels, who continued to subdue, surround, slay, and slaughter them, by pairs, threes, scores, and thirties, until they passed inside the walls of Armagh. The Gaels then proceeded to besiege the town, and surrounded it on every side ; and they of both parties continued to shoot and fire at each other for three days and three nights, at the expiration of which time the English ceased, and sent messengers to the Gaels to tell them that they would surrender the fort at the Blackwater, if the warders who were stationed in it were suffered to come to them unmolested to Armagh, and to add that, on arriving there, they would leave Armagh itself, if they should be granted quarter and protection, and escorted in safety out of that country into a secure territory. When these messages were communicated to the Gaels, their Chiefs held a council, to consider what they should do respecting this treaty. Some of them said that the English should not be permitted to come out of their straitened position until they should all be killed or starved together ; but they finally agreed to give them liberty to pass out of the places in which they were, on condition, however, that they should not carry out of the fort meat or drink, armour, arms, or ordnance, powder or lead, or, in fine, anything, excepting only the captain's trunk

above it appears that the Irish had almost nothing but their courage to oppose the English. At the above battle Sir Hugh O'Connor Don's own dependants turned on him because he was with the heretical Queen. And though his relatives the O'Connor-Sligo, and the O'Connor-Roe, joined their country, yet the Don could not be prevailed upon to do so.

and arms, which he was at liberty to take with him. They consented on both sides to abide by those conditions ; and they sent some of their gentlemen of both sides to the fort, to converse with the warders ; and when these were told how the case stood, they surrendered the fort to O'Neill, as they were ordered. The captain and the warders came to Armagh, to join that part of his people who had survived. They were all then escorted from Armagh to Newry, and from thence to the English territory. After their departure from Tyrone, O'Neill gave orders to certain persons to reckon and bury the gentlemen and common people slain. After they had been reckoned, there were found to be two thousand five hundred slain, among whom was the General, with eighteen captains, and a great number of gentlemen whose names are not given. The Queen's people were dispirited and depressed, and the Gaels joyous and exulting, after this conflict. This battle of *Ath-buidhe* was fought on the tenth day of August. The Chiefs of Ulster returned to their respective homes in joyous triumph and exultation, although they had lost many men."

From this time forward up to the defeat at Kinsale, the O'Neill (Red Hugh) was more generally spoken of throughout all Europe than any of his ancestors, and was as much monarch of all Ireland as any of his predecessors since the days of "Niall of the Nine Hostages." Leland remarks, that "the illustrious O'Neill was every where extolled as the deliverer of his country ; and the disaffected, in all quarters, condemned their own weak and passive conduct, which had deprived them of the like glory."

"About May, in the year 1599, (Robert D'Evereux) the Earl of Essex, come to Ireland, say the Annalists, "with much wealth, arms, munition, powder, lead, food, and drink ; and



the beholders said that so great an army\* had never till that time come to Erin since the Earl Strongbow and Robert Fitz-Stephen came, in former times, with Dermot MacMurrough, king of Leinster.

#### THE GLORIOUS O'MOORE.

“Garrisons of soldiers, with all necessaries, were sent to the Earl to Carrickfergus, to Newry, to Dundalk, to Drogheda, to Wicklow, to Naas of Leinster, and to other towns besides. He then selected seven thousand soldiers of the best of his army, and marched from directly south westwards; for he had been informed that there were not of the plunderers of the Queen in Erin a tribe that could be more easily invaded than the Geraldines, as they were then circumstanced. The Earl and his troops never halted until they arrived in the middle of the province of Leinster; and surely his approach to the Gaels of Leinster was not the visit to friends from afar! These were Donall Cavanagh of Spain, Owny the son of Rory O'More, the young; the O'Connors of Faly, the clan O'Byrne of Ranelagh,

\* “His army,” says the Government historian, “was as great and as well furnished as his heart could desire for that service, being at first 1,300 horse, and 16,000 foot, which were afterwards increased to twenty thousand men complete.” Many of the Irish, we are told by the same writer, had sworn at a public cross to be steadfast to their colors. According to the most exaggerated return, the total number of the natives at this period in arms for their independence was twenty thousand seven hundred and fourteen. Although these men were but miserably provided, and had to contend with soldiers well disciplined in the wars of the Low countries, the English expenses of this year's campaign, according to Government documents, were within a fraction of three hundred and fifty thousand pounds. This sum was but one hundred thousand pounds less than the total annual revenue of England at the time.—“*Celtic Records.*”

and many other gentlemen not enumerated. These people made fierce and desperate assaults, and furious irresistible onsets on him, in intricate ways and narrow passes, in which both parties came in collision with each other, so that great numbers of the Earl's people were cut off by them."

#### THE EARL OF DESMOND AND THE GERALDINES.

"On the first night after they had left Limerick, in the month of June, they encamped upon the banks of the river of Adare; and as they advanced westwards on the next day, Saturday, through the bog of *Robhar*, the soldiers and warriors of the Earl of Desmond and the Geraldine host shewed them their faces. Fierce and morose was the salute and welcome which they gave to the representative of their Sovereign on his first visit to them and to his army; for they discharged into their eyes the fire and smoke of their black powder, and showers of balls from straightly-aimed guns; and he heard the uproar, clamour, and exulting shouts of their champions and common soldiers, instead of the submission, honor, that should have been shewn to him, and of the mild and courteous words that should have been spoken to him. Howbeit, the result of this conflict was, that great numbers of the Earl of Essex's men were cut off, and that he was not suffered to make any remarkable progress on that day; so that he pitched his camp a short distance to the East of Askeaton. On the next day, Sunday, he and the Earls of Ormond and Thomond resolved to send a body of cavalry to lay up ammunition in Askeaton, and not to proceed any further westward into Munster themselves on this occasion. On their return eastwards the next day, Monday, when they arrived near Ferriter's town, they

received a stout and resolute conflict, and a furious and formidable battle from the Geraldines; and many of the Earl of Essex's people were slain on that day, and among the rest, a noble knight of great name and honor, Sir Henry Norris. The Earl of Essex then proceeded to Kilmallock; and, having remained three nights in that town, he directed his course southwards, towards *Ceann Feabhrat*,\* a part of the mountain of *Caoin*, the son of *Dearg dualach*, with the intention of passing into Roche's country; and, instead of proceeding to Cork, as it was thought he would have done, he directed his course across the ford at the monastery of Fermoy, and from thence he marched with his forces to Conna of the Plain of *Ité* (Moygeely), and Lismore of St. *Mochuda*. During all this time the Geraldines continued to follow, pursue, and press upon them, to shoot at, wound, and slaughter them. When the Earl had arrived in the Desies, the Geraldines returned in exultation and high spirits to their territories and houses. On the arrival of the same Earl in Dungarvan, the Earl of Thomond parted from him there, and proceeded along the seaside to Youghall, and from thence to Cork, and afterwards to Limerick. The Earl of Essex proceeded from Dungarvan to Waterford, thence into the country of the Butlers, and into Leinster. They marched not by a prosperous progress by the roads along which they passed from Waterford to Dublin, for the Gaels of Leinster were following and pursuing, surrounding and envying them, so that they slew and slaughtered great numbers of them in every road and way by which they passed. The Gaels of Erin were wont to say that it would have been better for him that he had not gone on this expedition from Dublin to *Hy Connell Gaura*,† as he returned back after the first conflict that

\* A portion of the mountain of *Sliabh Reagh*, lying to the left of the road from Kilmallock to Cork.

† The present Baronies of Connillo, in the County of Limerick.

was maintained against him, without having received submission or respect from the Geraldines, and without having achieved in his progress any exploit worth boasting of excepting only the taking of Cahir."

Sir Conyers Clifford, Governor of Connacht, a veteran soldier, was now despatched against the northern clans, and having marched with a large force from Athlone, took up his position at Boyle, where he was joined by the garrison of that town. The troops of O'Donnell\* being dispersed through the country,

\* "O'DONNELL, impatient for the moment which, he was certain, would be decisive of the fate of his country, harangued his men in their native language; he shewed them that the advantage of their situation, alone, gave them a decided superiority over their opponents. 'Moreover,' added he, 'were we even deprived of those advantages I have enumerated, we should trust to the great dispenser of eternal justice, to the dreadful avenger of iniquity and oppression, the success of our just and righteous cause; he has already doomed to destruction those assassins who have butchered our wives and our children, plundered us of our properties, set fire to our habitations, demolished our churches and monasteries, and changed the face of Ireland into a wild, uncultivated desert. On this day, more particularly, I trust to heaven for protection; a day dedicated to the greatest of all saints; whom these enemies, contrary to all religion, endeavour to vilify; a day on which we have purified our consciences to defend honestly the cause of justice against men whose hands are reeking with blood, and who, not content with driving us from our native plains, come to hunt us, like wild beasts, into the mountains of Dunaveeragh. But what! I see you have not patience to hear a word more! Brave Irishmen! you burn for revenge. Scorning the advantage of this impregnable situation, let us rush down and shew the world, that, guided by the Lord of life and death, we exterminated those oppressors of the human race; he who falls will fall gloriously, fighting for justice, for liberty, and for his country; his name will be remembered while there is an Irishman on the face of the earth; and he who survives will be pointed at as the companion of O'Donnell, and the defender of his country. The congregations shall make way for him at the altar, saying, that hero fought at the battle of Dunaveeragh.' "

In Don Philip O'Sullivan's Catholic history there are only two sentences



and engaged in reducing his Irish enemies, "the chief of his army and his advisers remarked to him that they had not battle engines fit to oppose the English, and that they should not risk

of the above speech. Doctor O'Donovan, in a note, p. 2129, A. F. M. (1599) says that Charles O'Connor of Balanagare has preserved a great part of the O'Donnell's speech to his army on the occasion, which he translated from an Irish copy in the hand writing of his grandfather. The day before the battle O'Donnell and his men having observed a solemn fast in honor of the Blessed Virgin as it was the vigil of her festival, and having likewise purified their consciences by the sacrament of penance, on the morning of the 15th of August, received the sacrament of the body and blood of the Lord. Being thus religiously armed, the prince of Tyrconnell harangued his men in the burning language, of which the above can convey no idea, as the Irish language only can be the true interpretation of itself; any attempt at a translation of an Irish discourse or speech weakens its force. The Irish orator, if orator he be, reaches the heart, penetrates the inmost depths of the soul; and if in them there were left one spark of religion or patriotism, the native tongue, like a magnet, attracts it upwards to urge forward the passion in behalf of the orator's object. The result of the O'Donnell's conduct ought to teach Catholics the great confidence they should have, at all times, in the intercession of the Queen of Heaven. The following extract, relative to the grand national struggle, at the Curlew mountains, is taken from the A. F. M. p. 2133. "When the routed party had escaped into the monastery, O'Donnell's people returned back with the heads and arms of their enemies, and proceeded to their tents with great exultation and gladness; and they returned thanks to God and the Blessed [Virgin] Mary for their victory. The unanimous voice of the troops was, that it was not by force of arms they had defeated the English, but through the miracles of the Lord, at the intercession of O'Donnell and his army, after having received the pure mystery of the body and blood of Christ in the morning, and after the fast which he had kept in honour of the Blessed [Virgin] Mary on the day before. As for the English, after O'Donnell's people had departed, they took to the road expeditiously, such of them as survived, and arrived at their homes in sorrow and disgrace. English historians say, that if the monastery of Boyle, in which the English took shelter, had been a few miles more distant, not one of them would have survived to tell of the O'Donnell's glorious victory."

an engagement because they had not their forces together. But O'Donnell made little or no account of the words of those gentlemen, and said that it was not by numbers of men that a battle is gained, but that whoever trusts in the power of the Lord, and is on the side of justice, is always triumphant, and gains the victory over his enemies.

#### THE BATTLE OF THE CURLEW MOUNTAINS.

“ When the Governor was at the abbey of Boyle he was daily in the habit of menacing and threatening, reviling and reproaching the northerns, and boasting that he would pass northwards across the mountain in despite of them ; and on this day (the 15th of August) he undertook to perform what he had promised. When O'Donnell received intelligence of this, he ordered his forces to be assembled together, to be reviewed and marshalled ; and after they had been reviewed, he then divided them into two parts. In one division he placed his swift and energetic youths, and his nimble and athletic men, and his shooting parties, with their high-sounding, straight-shooting guns, with their strong, smooth-surfaced bows, and with their bloody, venomous javelins, and other missile weapons. Over these soldiers he appointed a fight-directing leader, and a battle-sustaining champion, with command to press, urge and close them to the battle, and to hew down and wound after them, when they should have their missile weapons ready. In the second division he placed his nobles, chiefs, and veteran soldiers, with strong keen-edged swords, with polished thin-edged battle-axes, and with large-headed lances, to maintain the fight and battle. He then converted his cavalry into pedestrians among his infantry, in consequence of the difficulty of the way that lay before them. When O'Donnell had thus arranged his people, he commanded his shooting party to advance before the other division, to meet and engage the foreign army

before they should pass the difficult part of the mountain. and he told them that he himself and the other division would come in contact with them at a place where he was sure of vanquishing them, for he knew that they could be more easily defeated in the end, should they be first wounded by his first division. O'Donnell had kept watchmen every successive day on the summit of the mountain, that the army of the foreigners might not cross it unnoticed. On this day, the party of them who were there began to reconnoitre the monastery, and the troops that were in it. While they were thus reconnoitering, they perceived the army taking their weapons, raising their standards, and sounding their trumpets and other martial instruments. They sent the news speedily to O'Donnell. When he heard it, he commanded the troops, whom he had appointed to to take the van in the pass to march rapidly, to engage the English before they could pass the rugged parts of the flat mountain. They marched as they were commanded, each with the magnanimity and high spirit of a hero; and they quickly reached the summit of the mountain before the English. O'Donnell set out after them steadily and with a slow pace, with the steady troops and faithful heroes whom he had selected to accompany him; and they marched until they arrived at the place by which they were certain the English would pass; and there they awaited their coming up. As for the advanced division which was commanded to take the van, they proceeded on their way towards the battalions of the foreigners until they met them breast to breast. As they approached each other the Gaels discharged at the enemy terrible showers of beautiful ash-handled javelins, and swarms of sharp arrows, from long and strong elastic bows, and volleys of red-flashing flames, and of hot leaden balls, from perfectly straight and straight-shooting guns. These volleys were responded to by the soldiers of England, so that their reports, responses and thundering

noise were heard throughout the woods, the forests, the castles, and the stone buildings of the neighbouring territories. It was a great wonder that the timid and the servants did not run panic-stricken and mad by listening to the blasts of the martial music, the loud report of the mighty firing, and the responses of the echoes. Champions were wounded and heroes were hacked between them on the one side and the other. Their battle-leaders and captains commanded O'Donnell's people not to stand fronting the foreigners, but to surround and encircle them round about. Upon which they closed around them on every side, as they were commanded, and they proceeded to fire on them vehemently, rapidly, and unsparingly, so that they drove the wings of their army into their centre by the pressure and vehemence of the conflict. Howbeit, the English at last turned their backs to the mighty men of the north, and the few routed the many ! The English were furiously driven back to the fortified place from which they had set out ; and such was the precipitateness of their flight, after they had once turned their backs to their enemies, that no one of them looked behind for relative or friend, and that they did not know whether any of those left behind were living or dead. Not one of the fugitives could have escaped, were it not that their pursuers and slayers were so few in number, for they were not able to cut down those in their power, so numerous and vast was the number of them who were flying before them. They did not however desist from pursuing them until the English got inside the walls of the monastery from which they had previously set out. O'Ruarc was at this time in a separate camp on the eastern side of the Curliu Mountains. He had promised O'Donnell that he would be ready to attack the English like the rest, whenever it would be necessary ; and when he heard the sound of the trumpets and tabors, and the loud and earth-shaking reports of the mighty firing, he rose up from his camp



with his heroes, who put on their arms ; and they made no delay, till they arrived at the place where O'Donnell's people were engaged in the conflict. They proceeded, like the others, to cut down champions with their swords, and fire on them with their guns, arrows, and javelins, until the soldiers left behind many heads and weapons. The Governor, Sir Conyers Clifford, was slain, together with a countless number of English and Gaels about him. He was left feebly stretched on the mountain, mortally wounded in the commencement of the conflict. It was not known to the soldiers who first wounded him (nothing was known about his death, except only that it was a ball that passed through him), and the soldiers did not recognise him, until O'Ruarc at last came up to the place where he was, and recognised that it was the Governor that was there. He ordered him to be beheaded, which being done, his body was left a mutilated trunk. The death of the person here slain was much lamented. It was grievous that he came to this tragic end. The Gaels of the province of *Mave\** were not pleased at his death ; for he had been a bestower of jewels and riches upon them ; and he had never told them a falsehood. The Governor passed not in one direction from this battle ; for his body was conveyed to be interred in the island of of the Blessed Trinity in Loch Ke, in the barony of Moylurg, in the county of Roscommon, and head was carried to Cul Maoile, in the Barony of Tirerril, in the County of Sligo."

About a month after this event, the Earl of Essex returned to England, and was given into the custody of the Lord Keeper. The lively Sir John Harrington, who served in these Irish wars, tells us, that when he came into the Queen's presence, "she chafed much, walked fastly to and fro, looked with discomposure in her vissage, and, I remember, caught at my girdle when I kneeled to her, and swore, 'By God's

Son, I am no Queen ! that man is above me ! Who gave him command to come here so soon ? I did send him on other business.' She bid me go home. I did not stay to be bidden twice. If all the Irish Rebels had been at my heels, I should not have made better speed." "In this year," say the native writers, "the province of Ulster was a still pool, a gentle spring, and a reposing wave, without the fear of battle or incursion, injury or attack, from any other part of Erin ; while every other territory was in awe of the men of Ulster." O'Neill, in the year 1600, made a hosting to the south of Ireland, "to confirm his friendship with his allies in the war, and to wreak his vengeance on his enemies." Despite the Earls of Ormonde and Kildare, and Lord Barry, he continued his royal progress, and "did not injure or waste any in these territories through which he passed, excepting those whom he found always opposed to him in inveterate enmity."

It was during this expedition that the confederacy of the Northern Chieftains received the first blow, by the death of Hugh Maguire, the valiant prince of Fermanagh :—

Nov. 1601.

\* HUGH MAGUIRE AND THE CONFEDERATES BEFORE KINSALE.

"O'Neill proceeded southward, across the river Lee, and pitched his camp between the rivers Lee and Bandon, on the confines of Muskerry and Carbery. To this camp all the Mac Carthys, both southern and northern, came into the house of O'Neill in this camp. Thither repaired two who were at strife with each other concerning the Lordship of Desmond, namely, the son of Mac Carthy *Reagh*, and Mac Carthy *Mór*. Thither repaired the sons of the Chiefs of Allo. Thither repaired the O'Donohoes, O'Donovans, and O'Mahonys, and the greater number of the English and Gaels of the two provinces of Munster, except those in the great towns, to submit and pay their homage to O'Neill ; and such of them as were not able to come to him sent him tokens of submission

\* John F. Maguire nobly sustains the character of the illustrious name.

and presents, except Barry, before mentioned, and the Lord of Muskerry, and O'Sullivan of Beare. O'Neill obtained eighteen hostages of the Chieftains of Munster at that camp; and he remained twenty days examining the disputes and covenants of the men of Munster, and reconciling them to each other in their contentions. Hugh Maguire was along with O'Neill at this time. One day in the month of March of this year, a short time before the festival of Saint Patrick, he sent out a troop of cavalry, and another of infantry, to scour the districts in the neighbourhood of the camp; and he did not halt till he arrived at the gates of Kinsale, and from thence he went to Rincorran, the castle of Barry *óg*, in Kinelea. He afterwards returned back with preys and spoils, with a great deal of accoutrements and flesh meat. As Maguire's people were fatigued at the end of the day, after a long journey, on account of the vastness of their plunders and spoils, they halted and encamped at the nearest convenient place, to protect their preys and spoils; but Maguire set out, resolved to make no stay or delay until he should arrive at O'Neill's camp. When Maguire had left the camp in the morning of that day, a message was sent to Cork, to Sir Warham St. Leger, Deputy of the Governor of the two provinces of Munster, acquainting him that Maguire had gone forth from the camp with a small force, as indeed he had, and mentioning the direction in which he had passed. Sir Warham did not neglect this thing, but immediately assembled a body of vigorous, well-armed, mail-clad horsemen, and marched with them from Cork to a narrow defile, by which he was sure Maguire would pass on his return back. He had not been long in this ambush when he saw Maguire coming on with a small party of cavalry; and after perceiving each other, the person who had arrived thither did not retreat back, or exhibit a desire to shun, or an inclination to fly; but, rousing up his courage, as was his wont, he ad-

vanced forwards to kill his enemies, as he did on this occasion, for he and Sir Warham attacked each other fiercely and angrily, boldly and resolutely, and mutually wounded each other severely. But, however, Sir Warham was immediately slain by Maguire, and five of the horsemen who were along with Sir Warham were also slain by Maguire; but he was himself so deeply and severely wounded in that conflict, that he was not able to contend with an overwhelming force on that occasion, so that he passed through them without waiting for further contest; but he had not passed far from the scene of battle when he was overtaken by the langour of death, so that he was obliged to alight from his horse, and expired immediately after. The death of Maguire caused a giddiness of spirits, and depression of mind in O'Neill and the Chiefs of the Gaels in general; and this was no wonder, for he was the bulwark of valour and prowess, the shield of protection and shelter, the tower of support and defence, and the pillar of the hospitality and achievements of the men of Oriel, and of almost all the Gaels of his time."

"New commanders were now despatched from England: Charles Blount, Lord Deputy; Sir George Carew, President of Munster; and Sir Henry Docwra was appointed Commander-in-Chief of the troops destined for service in the north. Although lavishly supplied with men, money, and munition, these cautious leaders determined, instead of venturing, like their predecessors, into "the gap of danger," to reduce the confederate clans by tortuous chicane and stratagem. Shortly after their arrival, we find a Queen's O'Reilly, a Queen's O'Donnell, a Queen's Maguire, a Queen's O'Neill, and a Queen's Earl of Desmond, set up in opposition to the hostile Chieftains. By the intrigues of Sir George Carew, dissensions were sown among the national party in Munster. With the aid of the Anglo-Norman Peers of the south, and by alternate



bribery, delusive promises, and treachery, the confederacy there was broken up, and the whole province devastated. Considerable progress had also been made in promoting disunion in Ulster, when news reached the Northern Chiefs that certain Spanish ships of war, having cast anchor in the harbour of Kinsale, had taken possession of that town, and were beleagured there by the Queen's troops, two-thirds of whom were Irish in the pay of England. O'Donnell, having dismantled his stately castle at Donegal, that it might not become a stronghold for the enemy, collected his forces, and with O'Neill marched for Munster. Although the English considered the roads impassable from the severity of the winter, the Chiefs, by almost superhuman exertions, arrived at Kinsale in a space of time which appeared incredible to their opponents. From the period of their first union, victory had hitherto uninterruptedly attended the Irish allies; their triumphant course was now destined to receive a check, from the incompetency of Don Juan d'Aguila, whose conduct had before tarnished the renown of Spain. O'Neill, recollecting that the famous Duke of Parma had obliged King Henri of Navarre to raise the sieges of Paris and Rouen, and had also, despite all the arts of his enemy, avoided coming to a battle, resolved to cut off the supplies of the Queen's army, and thus oblige them to abandon their position before Kinsale. In opposition to this design, the arrogant Spaniard prevailed on the other Chiefs to consent to make a descent with their jaded troops on the camp of the besiegers. Treachery was actively at work: the whole plan was revealed to the crafty Mountjoy, and the attack proved unsuccessful. The coming of the Spaniards to Kinsale was most injudicious. The Irish Chiefs, in their communications with King Phillip, had stated that it would be impossible for them to penetrate into Munster, through a country every where beset with armed enemies. Scorning, however, to leave their

ally in the power of their opponents, on receiving intelligence of his arrival they had marched, in the depth of the winter, through the entire length of the island, to carry aid to a handful of Spanish troops, under the command of a general of whose fidelity there is every reason to entertain suspicions. This expedition was nearly fatal to their cause, as it drew them from defending their own principalities, and by dispelling the prestige of victory which had hitherto attended their arms, drove many of their adherents into the ranks of the enemy. The great strength of the Queen's Irish army lay in the number of natives who served under her banners. After the battle of the "Yellow Ford," the remnant of the British forces had been saved by the courage of the "Queen's O'Reilly," and the principal service was done at Kinsale by native troops in the English pay. Still the two northern clans held out against all, in defence of their lands and ancient institutions; and although the Queen possessed an army which in numbers, as described by Spenser, was "able to tread down all that stood before them on foot, and lay on the ground all the stiff-necked people of that land," the expences of the war continued to drain Elizabeth's treasury. Seeing that their enemies were daily receiving arms and money from England, the Chiefs, after the affair at Kinsale, resolved that Red Hugh O'Donnell should repair to Spain, to seek aid from King Philip, who owed Elizabeth a heavy retribution for having countenanced the Dutch, whose claims to liberty of conscience were styled rebellion by the Spaniards, in the same spirit as the desire of the Irish to protect themselves from legalized slaughter and oppression had been pronounced treason by certain English officials and their partizans:—" *Celtic Records*."—Hodges & Smith.

"Having come to this resolution, the persons he selected to accompany him on this journey were,—Redmond Burke, the son of John; Captain Hugh Mostyn, son of Robert; and

Flaithri,\* the son of Fithil O'Mulconry, a chosen father of the Franciscan order, who was his confessor; with others of his own faithful people besides them. When this resolution was heard by all in general, it was pitiful and mournful to hear the loud clapping of hands, the intense tearful moaning, and the loud-wailing lamentation, that prevailed throughout O'Donnell's camp at that time. They had reason for this, if they knew it at the time, for never afterwards did they behold, as ruler over them, him who was then their leader and earthly prince in the Island of Erin. On the sixth day of the month of January, O'Donnell, with his heroes, took shipping at Castlehaven; and, the breath of the first wind that rose wafting them over the boisterous ocean, they landed, on the fourteenth of the same month, in the harbour near Corunna, a celebrated city in the kingdom of Galicia in Spain. And it was here stood the tower of *Breogan*, usually called Braganza, which had been erected in ancient times by *Breogan*, the son of *Bratha*, and from which the sons of Milesius, of Spain, the son of *Bilé*, son of *Breogan*, had set out in their first invasion of Erin against the *Danaans*. When O'Donnell landed at Corunna, he walked through the town, and went to view *Breogan's* tower. He was rejoiced to have landed at that place, for he deemed it to be an omen of good success that he had arrived at the place from whence his ancestor had formerly obtained power and sway over Erin. After having rested himself for a short time at Corunna, he proceeded to the place where the King was, in the province of Castile, for it was there he happened to be at this time, after making a visitation of his kingdom, in the city which is called Samora. And as soon as O'Donnell arrived in the presence of the King, he knelt down before him; and he made submission and obeisance unto him as was due to his dignity, and did not consent to rise until the King promised to grant him his three requests. The first of

\* Archbishop of Tuam.

these was, to send an army with him to Erin, with suitable engines and necessary arms, whatever time they should be prepared. The second, that, should the King's Majesty obtain power and sway over Erin, he would never place any of the nobles of his blood in power or authority over him or his successors; the third request was, not to lessen nor diminish on himself or successors for ever, the right of his ancestors in any place where his ancestors had power and sway before that time in Erin. All these were promised to him to be complied with by the King; and he received respect from him; and it is not probable that any Gael ever received in latter times so great an honor from any other King. When O'Donnell had thus finished his business with the King, he was desired by the King to return back to Corunna, and remain there until every thing should be in readiness for his return to Erin. This he did; and he remained there until the month of August following. It was anguish of heart and sickness of mind to O'Donnell that the Gaels should remain so long without being aided or relieved by him; and, deeming it too long that the army which had been promised had been without coming together to one place, he proposed to go again before the King, to know what it was that caused the retarding or delay in the raising of the army which he had promised; and when he arrived at the town which is called Simancas, two leagues from Valladolid, the King's court, God permitted, and the misfortune, ill-fate, wretchedness, and curse attending the Island of Eremhon, and the Gaels of fair Banba in general, would have it, that O'Donnell should take the disease of his death and the sickness of his dissolution; and, after lying seventeen days on the bed, he died, on the tenth of September, in the house which the King of Spain himself had at that town (Simancas), after lamenting his crimes and transgressions, after a rigid penance for his sins and iniquities, after making his confession without reserve to his confessors, and receiving the body and



blood of Christ, and after being duly anointed by the hands of his own confessors and ecclesiastical attendants—Father *Flaithrí* O'Mulconry,\* (then confessor and spiritual adviser to O'Donnell, and afterwards Archbishop of Tuam on that account), and Father Maurice *Ultach* (Donlevy), the son of Donogh, a poor friar of the order of St. Francis, from the convent of the monastery of the town of Donegal, which was one of O'Donnell's fortresses. His body was conveyed to the King's palace at Valladolid, in a four-wheeled hearse, surrounded by countless numbers of the King's state officers, council, and guards, with luminous torches and bright flambeaux of beautiful wax-light burning on each side of him. He was afterwards interred in the monastery of St. Francis, in the Chapter, precisely, with veneration and honor, and in the most solemn manner that any of the Gaels had been ever interred in before. Masses, and many hymns, chaunts, and melodious canticles, were celebrated for the welfare of his soul; and his requiem was sung with becoming solemnity.

“Alas! the early eclipse of him who died here was mournful

\* This was Florence Conry who was admitted to be one of the most learned divines of his time. At his solicitation, Philip III. established the College of St. Antony of Padua, in Louvain, the first stone of which was laid, in 1617, by Albert and Isabella. In this college many of the most profound Irish scholars of the seventeenth century sojourned. Among them were John Colgan,\* editor of the “*Trias Thaumaturga*,” and of the “*Acta Sanctorum Hiberniæ*,” Hugh Ward,\* author of the “*Acta Sancti Rumoldi*,” Patrick Fleming\* editor of the “*Collectanea Sacra*,” and Michael O'Clery\* as mentioned at page 5. Conry's tomb is still to be seen at Louvain. Among his various works, he published, in 1626, one entitled *Scathan an Chrabhuidh*, or, the “*Mirror of Repentance*,” for the use of his countrymen. Several distinguished natives of Ireland lie buried in the College of St. Antony of Padua; among them may be mentioned, Dominic Lynch, Lieutenant-Colonel of the regiment of Lally, and *Rois*, or Rose O'Docharty, daughter of the Prince of Inis Owen, and wife of the famous General Owen Roe O'Neill.—*Celtic Records*.

\* These were Clergymen.

to many ; for he was the head of the conference and counsel, of advice and consultation, of the greater number of the Gaels, as well in peace as in war. He was a mighty and bounteous lord, with the authority of a prince to enforce the law ; a lion in strength and force, with determination and force of character in deed and word, so that he durst not at all be disobeyed, for whatever he ordered to be done should be immediately executed, accordingly as he directed by his words ; a dove in meekness and gentleness towards the religious orders, the clergy, and the literati, and towards every one who had not incurred his displeasure, and who submitted to his authority ; a man who had impressed the dread and terror of himself upon all persons, far and near, and whom no man could terrify ; a lord, the expeller of rebels, the destroyer of robbers, the exalter of the sons of life, the executioner of the sons of death ; a man who never suffered any injury or injustice, contempt or insult, offered him, to remain unrevenged or unatoned for, but took vengeance without delay ; a determined, fierce, and bold invader of districts ; a warlike, predatory, and pugnacious plunderer of distant territories ; the vehement, vigorous, stern, and irresistible destroyer of his foreign and Gaelic opposers ; one who never in his life neglected to do whatever was desirable for a prince ; a sweet-sounding trumpet ; endowed with the gift of eloquence and address, of sense and counsel, and with the look of amiability in his countenance, which captivated every one who beheld him ; a promised and prophesied one, who had been truly predicted by prophets a long time before his birth, and particularly by the holy patron, *Columb Cille*, the son of *Felim*, who said of him :

“ A noble, pure, exalted man shall come,  
Who shall cause mournful weeping in every territory.

He will be the pious *Donn*,  
And will be ten years King.”

“Pitiable, indeed, was the state of the Gaels of Erin after the death of O'Donnell, for their characteristics and dispositions were changed; for they exchanged their bravery for cowardice, their magnanimity for weakness, their pride for servility; their success, valour, prowess, heroism, exultation, and military glory, vanished after his death. They despaired of relief, so that the most of them were obliged to seek aid and refuge from enemies and strangers, while others were scattered and dispersed, not only throughout Erin, but throughout foreign countries, as poor, indigent, helpless paupers; and others were offering themselves for hire as soldiers to foreigners; so that countless numbers of the free-born nobles of Erin were slain in distant foreign countries, and were buried in strange places and unhereditary churches, in consequence of the death of this one man who departed from them. In a word, it would be tedious and impossible to enumerate or describe the great evils which sprang and took permanent root at that time in Erin from the death of Red Hugh O'Donnell.”

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“As for O'Neill and the Gaels who remained in Erin after the defeat at Kinsale, what Red Hugh O'Donnell had instructed and commanded them to do, before he departed for Spain, was, to exert their bravery in defending their patrimony against the English until he should return with forces to their relief, and to remain in the camp in which they then were, because their loss was small, although they had been routed. He had observed to them, also, that it would not be easy for them to return safe to their country, if that were their wish, because their enemies and adversaries would pursue and attack them; and those who had been affectionate and kind towards them, on their coming to Munster, would be spiteful and malicious towards them on their return to their territories, and that they would attack and plunder them, and scoff at and mock them.

The Chiefs of the Gaels did not, however, take his advice, and did not attend to his request, because he himself was not among them ; but they resolved on returning to their territory. They afterwards set out in separate hosts, without ceding the leadership to any one lord ; but each lord and chieftain apart with his own friends and faithful people following him. Alas, how different were the spirit, courage, energy, hauteur, threatening, and defiance of the Gaels, on their return back at this time, from those they had when they first set out on this expedition. The surmises of the Prince O'Donnell, and everything which he predicted, were verified ; for, not only did their constant enemies rise up before and after them to give them battle, but their former friends, confederates, and allies rose up, and were attacking and shooting them on every narrow road through which they passed. It was not easy for the chiefs and gentlemen, for the soldiers and warriors, to protect and defend their people, on account of the length of the way that lay before them, the number of their enemies, and the severity and inclemency of the boisterous winter season, for it was then the end of winter precisely. Howbeit, they reached their territories after great dangers, without any remarkable loss ; and each lord of a territory began to defend his patrimony as well as well as he was able. Roderic O'Donnell,\* the son of Hugh, son of Manus, was he to whom O'Donnell had, on the night before his departure, left the government of his people and lands, and everything which was hereditary to him, until he should return back again ; and he commanded O'Neill and Roderic to be friendly to each other, as themselves both had been. They promised him this thing. The tribe of Conall then thronged around the representative of their Prince, though most of them deemed the separation from their former hero and leader as the separation of soul from body. O'Donnell's son, Roderic, proceeded to lead his people with resoluteness and

\* He was the brother of "*Red Hugh*," who died in Spain, aged 36 years.



constant bravery through every difficult and intricate passage, and through every danger and peril which they had to encounter since they left Kinsale until they arrived, in the very beginning of spring, in Lower Connacht, where the cows, farmers, property and cattle of the tribe of Conall were dispersed throughout the country, in Corran, in Leyney, and in Tireragh of the Moy. God was the herdsman and shepherd who had come to them thither; for although O'Donnell, at his departure, had left his people much of the cattle of the neighbouring territories, Roderic did not suffer them to be forcibly recovered from him by any territory from which they had been taken; for he distributed and stationed his soldiers and warriors upon the gaps of danger and the undefended passes of the country, so that none would attempt to come through them, to plunder or persecute any of his people.

#### THE O'SULLIVAN BERE.

“Donall O'Sullivan, Prince of Bantry, had delivered his castle on the island of Dunboy to the Spaniards, in 1601; and finding, that after the battle of Kinsale they had stipulated to deliver it to his enemies, he expelled the foreigners, and placed an Irish garrison of about one hundred and forty men in his insulated stronghold, who, for three weeks, maintained the castle against the entire land and sea force of England. And when the building crumbled before the perpetual discharge of the English ordnance, the intrepid garrison retreated to the dungeons, contesting every inch of ground, and death alone prevented them from burying themselves and their enemies in the ruins, by the ignition of the powder magazine. “So obstinate and resolved a defence,” says Sir George Carew, “hath not been seen within this kingdom.” O'Sullivan, after the ruin of his castle, “went with his cows, herds, and people, and all his moveables, behind his rugged-topped hills, into the wilds and recesses of his country.” After nine days' incessant march, in the depth of winter, through mountainous districts scarcely

passable even in the present day, he arrived on the brink of the Shannon. "During this period, he was not a day or a night without a battle, or being vehemently and vindictively pursued, all which he sustained and responded to with manliness and vigor. Not finding cots or boats in readiness, they killed their horses, in order to eat and carry with them their flesh, and to place their hides on frames of pliant and elastic osiers, to make *currachs* for conveying themselves across the green-streamed Shannon, which they crossed at the ford of the Red Wood." Hence he cut his way, opposed at every step by enemies, to Connacht, the number of the party having been diminished from one thousand to thirty-five. "It is scarcely credible," say the Annals, "that the like number of forces, fatigued from long marching, and coming into the very centre of their enemies, ever before achieved such a victory in defence of life and renown, as they achieved on that occasion." Donall O'Sullivan, then in his seventieth\* year, was accompanied by his wife, on this daring expedition; and after having thus traversed the entire length of the kingdom, they sailed for Spain; "making choice," as the Chieftain himself wrote to the Conde de Caracena, "rather to forsake his ancient inheritance, friends, followers and goods, than to trust to the most graceless pardon or promise of his merciless enemies."

O'Neill and a few of his faithful allies, at bay in the fastnesses of the north, still bravely maintained their independence. The English commanders, aided by their Irish allies, formed a junction, and hemmed in the desperate northerners. The means destined by Providence for the preservation of mankind were now converted into the most destructive weapons. "It seemed incredible," says the secretary of the merciless Mountjoy, "that by so barbarous inhabitants the ground should be so manured, the fields so orderly fenced, the towns so frequently inhabited, and the highways and paths so well beaten, as the Lord Deputy

\* This is wrong; he was only spending his 57th year, when he was assassinated at Madrid, by Bath. See note farther on—at Stanza 104.

found them. Our captains, and by their example (for it was otherwise painful) the common soldiers, did cut down with their swords all the rebels' corn, to the value of ten thousand pound and upwards, the only means by which they were to live, and to keep their Bonaghts or hired soldiers." The entire fruits of the earth were thus destroyed; and the result was a famine, nearly equal in scenes of horror to the terrible dearth which devastated France in the eleventh century. The coinage was debased, and no means left untried to reduce the country into a desert.—"Celtic Records."—Hodges & Smith.

D. 1607.

Four years after the departure of Don Martin de la Cerdá—  
 "Cuconnacht Maguire and Donogh, the son of Mahon, son of the Bishop O'Brien, brought a ship with them to Erin, and put in at the harbour of Swilly. They took with them from Erin the Earl Hugh O'Neill, and the Earl Roderic O'Donnell, with a great number of the chieftains of the province of Ulster. These were they who went with O'Neill, namely, the Countess Catherina, the daughter of Magennis, and her three sons, Hugh the Baron, Shane, and Brian; young Art, the son of Cormac, son of the Baron; Ferdorcha, son of Conn, son of O'Neill; young Hugh, the son of Brian, son of Art O'Neill; and many others of his faithful friends. These were they who went with the Earl O'Donnell: Caffar (Cathbar), his brother, and his sister Nuala; Hugh, the Earl's son,\* wanting three weeks of being one year old; Rose, the daughter of O'Docharty, and wife of Caffar, with her son Hugh, aged two years and three months; the son of his brother, young Donnell, the son of Donnell; Naghtan, the son Calvagh, the son of Donogh Cairbreach O'Donnell; together with many others of his faithful friends. They entered the ship on the festival of the Holy Cross, in autumn. This was a distinguished crew for one ship; for it is indeed certain that the sea had not supported, and the winds had not wafted from Erin, in modern times, a

\* That is, of Red Hugh.

party of one ship who would have been more illustrious or noble, in point of genealogy, or more renowned for deeds, valour, prowess, or high achievements, than they, if God had permitted them to remain in their patrimonies until their children should have reached the age of manhood. Woe to the heart that meditated, woe to the mind that conceived, woe to the council that decided on, the project of their setting out on this voyage, without knowing whether they should ever return to their native principalities or patrimonies to the end of the world."

"The causes which led to this event are wrapped in mystery. Whether the Earls were engaged in forming projects for the re-establishment of their ancient power—whether they had learned the dark designs of the State against them—or whether, as most probable, both of these causes actuated them to quit their native land, still remains undecided. "As for us that are here," wrote the Attorney-General of King James, "we are glad to see the day wherein the countenance and majestie of the law and civil government hath banisht Tirone out of Ireland, which the best army in Europe, and the expense of two millions of sterling pounds, did not bring to pass." In the succeeding year, the death of Sir Cahir O'Docharty,\* Prince of Innishowen, driven to take up arms by the savage conduct of the Governor of Derry, removed the last obstacle to the cherished project of the English "Plantation." "It was, indeed, from his death, and from the departure of the Earls we have mentioned, it came to pass that their principalities, their territories, their estates, their lands, their forts, their fortresses, their fruitful harbours, and their fishful bays, were taken from the Gaels of the province of Ulster, and given in their presence to foreign tribes; and they were expelled and banished into other countries, where most of them died."

The last entry in the "Annals of the Four Masters" records



the death of the Earl of Tir Owen, in 1616—a fitting epilogue for a history, many of whose brightest recollections are associated with the names of the great northern Princes :—“ *Celtic Records.*”

“ Hugh O'Neill, who had been Baron from the death of his father to the year (1585) when the celebrated Parliament was held in Dublin, and who was styled Earl of Tir Owen at that Parliament, and who was afterwards styled O'Neill, died at an advanced age, after having passed his life in prosperity and happiness, in valiant and illustrious achievements, in honor and nobleness. The place at which he died was Rome, on the twentieth of July, after exemplary penance for his sins, and gaining the victory over the world and the Devil. Although he died far from Armagh, the burial place of his ancestors, it was a token that God was pleased with his life that the Lord permitted him at no worse burial place, namely, Rome, the head city of the Christians. The person who died here was a powerful, mighty lord, endowed with wisdom, sublety, and profundity of mind and intellect ; a warlike, valorous, predatory, enterprising lord, in defending his religion and his patrimony against his enemies ; a pious and charitable lord, mild and gentle with his friends, fierce and stern towards his enemies, until he had brought them to submission and obedience to his authority ; a lord who had not coveted to possess himself of the illegal or excessive property of any other, except such as had been hereditary in his ancestors from a remote period ; a lord with the authority and praiseworthy characteristics of a Prince, who had not suffered theft or robbery, abduction or rape, spite or animosity, to prevail during his reign ; but had kept all under the authority of the law, as was meet for a Prince.”

Death of  
The O'Neill  
A.D. 1616.

*The O'Cane of White Steeds and rich robes* (or armour).—His territory, denominated Oireacht Eibhne (Ire-eeught Evny), or

Evny's country, was in Londonderry, between the Foyle and the Bann. He was inaugurated "The O'Cane," 1598. He ardently supported The O'Donnell, prince of Tyrconnell, and The O'Neill, prince of Tyrone, in defence of country and religion. The O'Canes and Mac Donnells of Antrim gave formidable opposition to the Cromwellians—Carte's Ormond, vol. 13, part 3, 482.

We are pained that a respected antiquarian, whom we respect much, could have polluted a work of his by the insertion of an infernal calumny against The O'Cane. He knew that the extract imputing a state of savage naked life to the chief and his daughters, was an English lie, concocted to extenuate their own murderous conduct towards Irish chieftains. And what makes the publication of the *lie* worse is, that the learned antiquarian did not shew in the very place, that it wore the face of calumny. It was done, we are sure, in the moment of thoughtlessness, for it could not have been printed to gain bigoted or English readers. Stelinger, in a letter to Henry VIII., describes the robes of "The O'Donnell" as gorgeous—that is, of the father of Hugh. He describes his magnificent bonnet, and says that his crimson mantle was most brilliant, and that he had on "them thirty pairs of golden aiglets." We ask, was it likely that The O'Cane, his neighbouring, federal chief, would not be comparatively grand in his wardrobe? Even the calumniator confessed that he had a rich cloak, and that he spoke Latin eloquently and purely. Falsehood, in any shape, is bad, but when retailed to cry "mad dog" at us, we brand it.

THE O'ROURKES, Lords of West Breffney, or Leitrim, with the Mac Rannall, or Reynolds, supported the O'Donnell in the dark days of Elizabeth, and resisted Cromwell. One of the latter, a chief of great powers of mind and body, like many others, was seduced for a time into the ranks of the enemy.

Both clans were proscribed ; they were a terrible scourge to the English freebooters. Alderman John Reynolds of Esker House, Dublin, and Thomas Reynolds, Esq., City Marshal of Dublin, are lineal descendants of the plundered clan Ranall. They have just cause to hate England's sway in this country. The Clan Ranall, of Minster Eolus in Leitrim, aided the O'Rourke to beat off the Governor, Sir Richard Bingham, whose camp was at that time at Cong, in Mayo, in opposition to the O'Donnell of that place, and the Bourkes. The O'Rourke and MacRanall were successful on that occasion.

THE ENGLISH MAGUIRE is *Cuchunacht* or *Conor*, son of the chivalrous Hugh, treacherously murdered within a mile of Cork by a gang of freebooters, who took him by surprise, as he left The O'Neill to go on some errand. However, he sold his life at a dear rate. He cut his way through hundreds, and after having gone a short distance from the murderers—he dismounted, died, which gave such a shock to the O'Neill that he returned to the north. Connor, his son, was for a time, in his foolish boyish days, inveigled into the enemies' ranks, but when his judgment became matured he joined The O'Donnell, and remained true up to his execution, or murder, in London by the Parliamentarians. He was hanged, and before dead his bowels were ript out before his eyes, and burned. His body was then cut down and quartered !! We have before us Sir William Temple's account of his trial and execution, and anything to surpass it in fiendish cruelty we have never read. He was tormented, goaded to coerce him to deny the Catholic faith, to betray the cause of his country, and that he would be pardoned. He braved everything. His confessor was in the crowd at his execution ; and from papers, containing prayers, found in his hands, after death, we infer that his confessor so watched him as that, in the distance, he would give him absolution.

IRISH MAGUIRE is Bryan, who never joined the enemy ; he too was a chieftain of great piety and bravery, whom O'Donnell

esteemed very highly. He was termed "IRISH MAGUIRE," as he remained always with the Irish. 'The former was pitted against him by Saxon policy, which was to put chief against chief, cousin against cousin, brother against brother—nay, son against father—that thus they might keep the country. English Deputies acted the part of *Dogfighters*, who *draw*, and *let* mastiffs at each other. What a pity that the *Irish mastiffs* did not combine, turn upon, and tear the *gamblers*. At this very moment we are penning these lines the same scene is being enacted; Irishmen are *being drawn* and *hunted* at Irishmen. May truth and purity triumph—falsehood and corruption be exposed and laid in the dust. Wherever venality and insincerity can be detected, may they be unmasked, and their vassels exposed to rottenness and decay.

THE O'KELLY, a northern chieftain, is here evidently meant, as the poet has arranged the chieftains according to topographical order. Though O'Kelly of Hy Maine, in Galway, was in the ranks of the Irish at that time, yet he cannot be here alluded to, as other northern chiefs are mentioned in the same line.

O'BOYLE, O'GALLAGHER, O'DOHERTY, were auxiliary chiefs of the O'Donnell, and had territories in Tyrconnell. The O'Doherty (Sir Cahir), owned Innishowen—between Swilly and Foyle, which, though called loughs or lakes, are inlets of the Atlantic. Though that district is termed "*Innis*," *island*, it is only a peninsula: hence can be seen, that places are denominated "*Innis*," though not islands. The same mode of naming peninsulas obtained in ancient Gaul. Innishowen got that appellation from Owen, son of "Niall of the nine Hostages."

THE O'REILLY\* was lord of Cavan or East Breffney; he also was faithful to Ireland, and we trust that Anthony

\* Though there was a "Queen's O'Reilly," who did good service for England.



O'Reilly, Esq., the present representative of that house, will prove himself worthy of his high descent, and that he will come into the bosom of the hoary-headed church, that could not err. However, we wish well to all true nationalists of any religion, as we believe, that toleration, in the absence of the universal adoption of Catholicity, is the only path to freedom.

The MACMAHON\* of Orielagh—the MAGENNISSES of the

\* MAC MAHON, MAC DONNELL, CAULFIELD, MAGUIRE, O'KELLY, O'MADDEN, O'NELAN, O'HANLON, MAC KENNA, MAC ADAM, MAC MANUS, O'BRENNAN and O'CONNOR of Connaught, O'CONNELL of Limerick and Clare—Pedigrees of the above families are as follows :—

Eochaidh Domhlain (Ayughee Dolan) son of King Carberry Liffeachair (A.D. 254) was the father of three Collas, whose posterity were Mac Vey, O'Crevin, Mac Dorney; the proper names of the Collas were Carroll, Murray, and Hugh; their mother was Oilean (Ellen) daughter of the king of Scotland. These Collas having been expelled Ireland, fled to Scotland where they remained for three years, thence they returned at the end of that period, and the eldest, by his bravery, succeeded in placing the Irish crown on his own head. Hence he got the name Uais (*noble* or *ambitious*). He reigned from A.D. 312 to 316. 1st. This king was the ancestor of the Mac Donnell. 2nd. COLLA, called "*Da chríoch*," was progenitor of Mac Mahon of Oriel, (Monaghan, &c.) This name is in Irish "*Mathghamhan*," (this word is translated in Connaught *Caulfield*); also he was ancestor of Maguire (Mac Dhuidhir=*O'Dwyer*), O'Kelly, (Cealaigh) princes of Maine in Connaught. O'Madden, Mac Egan, O'Nelan, O'Hanlon, Mac Kenna (Mac Anaigh), Mac Adam, Mac Manus. COLLA MEAN, the third Colla, had no issue.

EOCHAIDH (Aughee) TIREACH was son of Fiachadh Straiththinne (so called from a place in Connaught where he was educated), who reigned A.D. 282. From Eochaidh came Moighmeadhain (O'Meehan), *a quo*, king Bran, *a quo* O'Brennans or Mac Brannans of Connaught. To Moighmeadhan succeeded *Criomthan* (Mac Crohan or O'Crevin) of the race of Heber. He gave Leigh Mogha to Conall, *a quo*, the O'Connells of Munster. CONALL was named of the *Leamneigh* (Limerick), Criomthan was son of Eugene (Owen) Junior, son of Oilioll Ollum. CONALL was descended of Cormac Cas (*a quo* Dalcassians) the second who had issue; his father was Lughadh Meann.

From the LINE OF IR, came Feargus by Meadhbh, who ruled Connaught,

County of Down are here meant. They were chieftains in these districts, and their arms terrible against English power. They formed a separate column of their own before Kinsale, where, were it not for the unfortunate fact, that all the columns under the command of The O'Donnell, The O'Neill, The Tyrrell, and The Magennis, missed their way, owing to the darkness of the night, all Saxon *proud flesh* would have been utterly annihilated. NIALL GORV O'Donnell was cousin to Hugh. He too was for a time seduced, and set up by the Lord Deputy in opposition to the Prince of Tyrconnell; however, he returned to his allegiance to Ireland and God. He\* was confined in London Tower, as was MacManus O'Donnell—*Niall*, *Manus*, *Rory*, were usual names amongst the O'Donnell clan, so that MacRory, MacManus, MacNiall, were only as if Christian names, or, as we say, prenomina to O'Donnell; it was so with all other clans. viz: MacMahon, MacAongus, MacSweeney, MacDonough, MacMurrough—denoted *sons* of *Mahon*, of *Aongus*, of *Sweeney*, of *Donough*, of *Murrough*. Hence O'Mahon, O'Donnell, O'Neill, O'Boyle, &c., Murrough O'Brien, Murrough O'Flaherty, Aongus MacDonnell. In fact these were universal names amongst the distinguished

\* Died in it  
A.D. 1626.

A.M. 3956. She had three sons at a birth by Fergus, a great hero—their names are—1st. Ciar, *a quo* Kerry and O'Connor-Kerry, O'Moriartys, O'Brennans of Kerry. 2nd. Corc, *a quo*, O'Connor-Corcomoe in Clare, near Galway County, also O'Loughlen of Burren, O'Cahill of Clare, O'Casey, O'Tierney, Nestor, Marcham (Markey or Ryder), O'Tynne, O'Teoin (Tinnius) Brock (O'Bric). 3rd. From Conmhac are O'Farrell of Upper Conmac in Longford, Mac Rannall, of Lower Conmac in Leitrim, also the Dorsey (Darcy), O'Shanley, O'Duan (Devin or Devine), O'Roan, O'Ronayne, Mac Tighe, O'Maning, O'Gilmore, &c. The pedigrees herein enumerated are given, because Doctor O'Connell mentions in his poem some of their offspring who figured prominently for creed and native land. We could not, consistently with our subject, introduce names, not immediately connected with the poem.

Milesian families of Ireland—especially the royal branches of Connaught, Leinster, Munster and Ulster.

The reader is referred to page 143 for the three Murchas and The O'Murphys of Wexford, a county that has been remarkable for its patriotism. It is a historic name. Charles G. Duffy,\* the intrepid assertor of his country's rights, is one of its representatives; another is Thomas Devereux, Esq., (those of the name who became Protestants changed the surname, when they reneagued the creed, and took the cognomen, "*Bolton*"), one of the most generous of Irish Catholics. Patrick MacMahon, Esq., of the English bar, is a faithful representative of Wexford. He is a descendant of "Niall of the Nine Hostages," and in his veins circulate the mixed blood of the Oriel and Limerick tribes. His father's great grandfather, Con MacMahon, of Limerick, commanded a body of cavalry at the Boyne, where he received a wound in the knee. He assisted Sarsfield in blowing up William's artillery at the siege of Limerick. His wife was Ellen MacMahon, niece of Sarsfield.

#### STANZA LXXXVI

*The O'Connor-Don, The O'Connor-Sligo, and The O'Connor-Roe.*—A remark we had intended to make elsewhere will be made here lest we might overlook it. We are surprised that Charles O'Connor, Esq., the distinguished antiquarian, of Belanagare, left unnoticed old families, at least as ancient as his own in Connaught. We would not accuse so eminent a wri-

\* O'Duffy of Leinster descended of Fiachadh Baiceada, son of Cathaoir Mór king of Leinster, A.D. 122, whose eldest son, Rossa Failge, was the ancestor of the noble family of O'Connor Falie (O'Fally). From the latter sprung the famous families—O'Dunn, O'Dempsey, Lords of Clonmalier, O'Brennan, O'Regan in Leinster. Mac Colgan, Carberry, O'Mulcherran, O'Barry of Leaghagh, O'Harty, and one of the families of O'Flinns. From Daire Barrach, another son of Cathaoir Mór, came O'Gorman, O'Mooney, O'Mullin, or O'Malone; and from another son, sprang O'Feadhail (O'Fayle.)

ter of vanity or cupidity, for we feel that historians, who are actuated merely by vanity, or sordid gain, are a curse to society. Through ambition, the one perverts truth, and *money* makes the other write against his convictions. Such creatures have ever done much injury to Ireland. In order to contribute to the pure river of knowledge, of which posterity could safely drink, the writer, when taking up his stylus, should place conspicuously before his mind the motto—

“*Fiat justitia, ruat cælum,*”

At any risk let truth be told.

We cannot recognise the foolish attempt that ~~has~~ been made to ignore some of the descendants of Brian, son of Eocha Muidhmheadhain (*Augha Meeivin*), an elder brother of Niall “of the nine hostages.” From Duachghalach (*Dhooghyollogh*), the son of Brain, who, with his sons, reigned in Connaught, when Patrick came to Ireland as an Apostle, are descended the O’Connor-Roe, the O’Connor-Donn\* and the O’Connor-Sligo. Terlagh O’Connor, who died monarch of Ireland, 1146, had five sons, viz. Cataldus de Carpo Rubro (of the red wrist). Tradition has it that he was born with a blood-red wrist, owing it is said to the prayers of the queen, who was jealous of his mother, the king’s mistress, and, for a time, he fled to Leinster to escape her fury. He was ancestor of the O’Conchobhair-Ruadh and O’Conchobhair-Donn—O’Connor *the Red*, and O’Connor *the Brown*, so-called, we suppose, from the color of their ensigns, or battle flags, or it might have been from the color of their hair. It is a known fact, that in Connaught the children of one brother used to be distinguished from those of the other by the cognomen, *red, black, fair, yellow, brown, &c.* Such was the origin of some surnames, the chief ones having been first applied by Brian Boroivey. The second

\* We have heard old people interpret these words “Brown:” and “Roe,” or *Ruadh* (which is the same) red;—when young we never heard any other meaning for them, though “*Don*” is a Spanish title.



son was Brian Laighneagh, ancestor of O'Conchobair of Sligo. After him a place in Roscommon was ignorantly called "Mount Leinster." It should be "*Mount Leyney*," as the Barony of Leyney—once the patrimony of the O'Connor-Sligo—was called after the above king. Cromwell robbed the latter family of that inheritance; but, by industry, it has since acquired honour and property. The third son was Aodh (*Hugh*) Dal (*the blind*), from whom are the O'Gallways, the Keoghs, Mac Keoghs, and Mac Hughs, or Hughes. The fourth son was Manus, from whom Mac Manus. The fifth son was Conchobhair na Midhe (O'Connor of Meath), from whom are the Conniffes. We have found it an invariable rule in the conversion of Irish names into English, that when a consonant was immediately followed by an aspirated letter, that the aspirated or dotted one became the same as the unaspirated one. In other words, that the preceding one was doubled. Hence the two *n* in "O'Connor," which is, beyond dispute, the way to spell the name. The family tombstones in Kilkeevin churchyard, Castlerea, Co. Roscommon, will prove this fact. On that stone will be found O'Connor, not O'Conor. From what we have written it can be seen that all the O'Connors of Roscommon, as being of the same stock, are all related. We will not undertake to decide which branch is the O'Conor Donn.

This family, historically considered, we are bound to say, exhibited at all times a vacillating spirit. In the days of Elizabeth they manifested a hesitancy to oppose her rule.\* The glorious O'Donnell had more than once to coerce them into the ranks of the national Irish party. It was strange that so much property was left to them, whilst others were confiscated. It may be that they, like Virgil's Tityrus, were left in their snug corner, whilst all around them were plundered. It

\* It must be, however, admitted, that a religious scruple, arising from an erroneous conscience respecting allegiance to a foreign and an heretical monarch, was the cause of such hesitancy. Dermot, who was married to a Geraldine, joined the national party.

may be that their bland manners and generosity, for which they were conspicuous, as Bishop O'Connell writes, rendered their persons and properties sacred in those days of spoliation. Our nature inclines us to be partial to a family so thoroughly Catholic, and with which the O'Brennans were identified, and who possessed as largely as they, up to the time of James I.; but our motto is—

“Tros, Tyriusve mihi nullo discrimine agetur.”

Trojan or Tyrian shall be treated with no distinction.

Ireland was first lost through the *feminine amiability* of the last monarch of this name. Had he treated Strongbow as an able warrior would have done, and disregarded all intercession, come whence it did—had he annihilated him when he had him confined within the City of Dublin—as the *absolute necessity* of the crisis demanded, viz., to prevent the *merciless annihilation* of his own countrymen—he would not have had the mortification to see the Irish sceptre in the hand of an usurper, and *the crown on the brow of a stranger*. Alas! his ill-timed mercy to robbers was the cause of ruin and slaughter to the innocent Irish. Mercy to the criminal and ambitious has often turned out to be dire cruelty to the innocent. When\* some urged on Roderick the expediency of mercy to the sinful spawn, had he addressed them in the following words of Cato, he would have defended his own right and have saved the nation:—“*Hic mihi quisquam mansuetudinem et misericordiam nominat! Jam pridem equidem nos vera rerum vocabula amissimus; quia, bona aliena largiri, liberalitas; malarum rerum audacia, fortitudo vocatur: eò respublica in extremo sita est. Sint sanè, quoniam ita se mores habent, liberales ex sociorum fortunis; sint misericordes in furibus ærarii: ne illis sanguinem nostrum largiantur; et dum paucis sceleratis parcent, bonos omnes perditum eant.*”

What a pity that a wiser head, though possessing a less tender heart, had not the Irish crown on his head at that eventful time.

\* Here again an erroneous conscience was a terrible calamity to the nation.

If it graced the brow of one of the glorious O'Connors, the offspring of *Ir*, our poor old country would now be our own. Nor would we have to shed tears over seven centuries of misrule, worse than Egyptian bondage and Mahomedan persecutions. The O'Connors, now living, are lineally descended from Sir Hugh O'Connor, of Ballintubber Castle (once a great stronghold of the name, in Roscommon, of the early part of the last century), who had four sons, viz. : 1st. Calvach ; 2nd. Hugh Óg (young), ancestor of Dominick O'Connor Donn, of Clonalis, and Alexander O'Connor Donn—his brother—who was never married, whose sister was married to Daniel Eccles, Esq., of Castlerea : the legal representative of Sir Hugh is Alexander O'Connor Eccles ; 3rd. Charles O'Connor, of Belanagare, the historian. Upon the death, in 1820, of Sandy (Alexander) of Clonalis—grand uncle of O'Connor Eccles, of Roscommon—Owen, of Belanagare, adopted the title, " Don," and, after his death, Denis assumed it ; but, in right of blood it belonged to the son of Eccles. Alexander, being an eccentric man, left Clonalis, by will, to the issue of the third son, and, if he left no issue, to the children of Bryan, fourth son of Sir Hugh. With that arrangement we have nothing to do as writers. It was about 1790 the Belanagare family, to serve some whim, first spelled the name " O'Conor." The branches of that regal house, now living, are as follow :—the Minor O'Connor Don, whose father was a most accomplished character, of courtly address, cultivated mind, and refined taste. He was M. P., for Roscommon, and Lord of the Treasury. He had great weight in the House of Commons, because of his high royal origin as well as on account of his prudence. Denis O'Connor, Esq., D. L., Mount Druid ; Roderick O'Connor, Esq., J. P., Miltown, Tulsk ; Patrick O'Connor, Esq., J. P. Dundermod, Ex High Sheriff ; and \* Arthur O'Connor, Esq., J. P., Elphin ; also Roderick O'Connor,

\* He is married to Miss Moore, of Moore Hall, Mayo, and would, we are sure, make an excellent Member for Roscommon.

Esq., J.P., Clareview, County of Galway (who is brother of the above Patrick), are the living representatives of the Roscommon O'Connors. The late John O'Connor of Ballinlough and his son Thomas, also Alexander and Patrick of Tuam, were of the same family. There is, we think, a branch of the family in Willsbrook, near Castlereagh, to the south, whose ancestor was Denis, grandson of Colonel Roderick O'Connor, son of Bryan and of Miss O'Connor Roe of Castleruby.

To complete the note we will say, that the heir-at-law is *The Don*, but every member of that family is a *Don*, just as all the members of the Mac Dermott Roe family and the O'Connor Roe are designated *Roe*. The term *The Don*, simply implies at present, *the heir of the Clonalis estate*. In a former edition we gave it as our opinion\* that the term "*Don*,"† was not a Spanish title, but the perusal of the Annals of the Four Masters, edited by Dr. O'Donovan, has inclined us to change that opinion, and it affords us pleasure to have it in our power to do so. Historical evidence must ever have weight with an impartial author. As we would be the very last person to offer an intended wrong, so we would be among the first to make reparation. The following passage from the above learned work goes to shew that there was such a title as "*DON*," and, no doubt, it was introduced here by the Spaniards—

Ціфа Fearh an éiríá, ainn,  
Do béir a zol mairicc (—5) in zác tír,  
buó é ríh an Doñ d'iaóá,  
Ir bíad r m-blíadón an a ríá.

(*There*) will come a man, noble, exalted,  
He will bring mournful weeping into each country,  
He will be the Godly Don,  
And will be ten years in a king (a king).

Such was a prophecy regarding Red Hugh O'Donnell, and the language attests the fact, that there was such a title as

\* We mean as regards this family.

† We would be glad to inform the reader when, and how the title "*Don*" was conferred on the family of O'Connor, but we could not learn.



“*Don.*” However, the O’Connors of Clonalis have a higher claim ; for royal blood circulates in the veins of the heir, and if the present Emperor of the French was, a few years ago only, such a man as not to be recognized in the Court of England, which now owns his superior sway, we know not what is in the womb of time for the O’Connor Don. As for ourselves we would take, if we had the power of making a selection, any native Irishman as ruler before a foreigner. That revolutions are lawful, and not inconsistent with religion, is attested by the very fact, that a member of the house of Brunswick is on the British throne, which belonged to the Stuarts, and a Napoleon wears the crown of France, which was hereditary in the house of the Bourbons. These are facts.

STANZA LXXXVI.

*O’Connors noted for integrity.*—In our former edition we left the reader under the impression that the illustrious Teige O’Connor Kerry alone was alluded to in this line ; nor was that a matter of surprise, as so many of the royal name throughout Ireland took up arms, sacrificed liberty, life, and property in defence of this old green isle. To be able to distinguish any particular chieftain in the bloody strife of the “fifteen years war,” from 1578 to 1603, one would require to read closely the Four Masters, O’Sullivan Beare’s Catholic History, and other such works ; and the duty is interesting—though painful.

We feel it due to some of the O’Connors to give the annexed short notice, as we did an unintentional injustice to the O’Connor Roe family, which we now hereby repair ; but there is such a confusion of names in Irish records that a writer can scarcely avoid mistaking one chief for another. As our poet did not specify who was the O’Connor he had in view as being executed for his country, we were induced to infer, from the fact of himself being bishop of Kerry, that he alluded only to the

O'Connor Kerry, who was basely put to death in the days of Cromwell. However, we find at A.D. 1592, *Annals Four Masters*, that Teige Óg O'Connor Roe, whose family was a branch of the royal O'Connors of Connaught, though an aged feeble, blind old chieftain, was hanged at the sessions of Roscommon, because his sons were up in insurrection against England.

The British policy was so dexterously played in Ireland that some of the best intentioned men were seduced from their allegiance to national feelings, though not from their religion, and, under the influence of an erroneous conscience, gave their occasional adhesion to the enemy. One time the O'Connor Don was with England and another time against her. It was so with many other Irish princes; what a pity that they should, for a moment, forget their high and illustrious royal origin. How much wiser would it have been to yield to the power of one native king, who would be of their own blood and faith, than to yield to a foreign heretic, whose faith was a falsehood and whose throne was a robbery, as far as this country was concerned.

In 1595 The MacDonogh of Tierrell and Corran, The MacDermott of Moylurgh, in Roscommon, The O'Connor-Sligo and nearly all the Connaught native chiefs were up under O'Donnell; but Charles O'Connor, Esq., the eminent historian of Belanagare, says the O'Connors of Roscommon were then loyal to the English throne. See O'Donovan's *Annals Four Masters*, page 1973. How transient is the condition of human affairs! O'Connor Sligo, during five years after this event, joined the English, visited Elizabeth, and fought against his country, whilst Dermott O'Connor-Don supported the national cause under The O'Donnell. This Dermot had charge of a body of Irish soldiers under the great Earl of Desmond. We should have earlier remarked, that the Earl (Hugh) of Tyrone,

believed himself the king of Ulster, as he got a plume of feathers from the Pope. Tyrone was himself for a time with the English, until he was brought to a sense of his duty by \*Hugh Maguire (The Maguire), Prince of Fermanagh.

#### THE O'CONNOR-KERRY.

Besides the O'Connors of the royal Heremonian line, who, as stated above, were mercilessly struck down by Cromwell, another family, of the same name, but of a different race, suffered a like fate; and, with the entire confiscation of their possessions, lost, also, two of their chiefs by the *gallows*, at the close of this war. These were the O'Connors of Kerry, of the royal line of Ir. Their martyred chiefs were John O'Connor, of Carrigafoile Castle, and Teige O'Connor, of Aghalahanna, Lord of Tarbert, both in Iraght-i-Connor (O'Connor's inheritance or principality), the most northern barony in Kerry county. The fate of the latter chieftain is described in stanza cviii. of the poem; that of the former, which is unaccountably pretermitted by our author, is thus pithily detailed in Father Morrison's "Threnodia," a work of unquestionable authority. "The illustrious John O'Connor-Kerry, Lord of Kerry and Iraght, on account of his adhesion to the Catholic party, and his efforts to draw to it, not only his personal followers, but all with whom he had friendship, was, after having been by stratagem seized upon by the Protestants, brought to Tralee, in that county, and there half hanged and then beheaded, A.D. 1652."

To neither of these remarkable *executions* does Smyth, who wrote a hundred years ago, make the slightest allusion in his so-called "History of Kerry," nor in his statement of their forfeitures does he mention even the names of the O'Connors. Perhaps he did not deem it prudent to remind slaves of their rights in the midst of their oppression. Their estates were bestowed on Trinity College by the ungrateful Charles II.;

\* He was treacherously murdered before Kinsale.

and the learned Corporation, thus enriched, possesses, (including other grants), at least one hundred thousand acres of good profitable land in Kerry *alone*. "The largest gift of lands," says Smyth, p. 64, "under the said act ('Act of Settlement') was that, made to the Provost and Fellows of Trinity College, Dublin, who, by the letters patent of King Charles II., dated November 10th, 1666, had a very large estate settled on the said University for ever, with Courts Leet and Courts Baron, at Noghoval and *Carrigafoile*, together with fairs, markets, &c., and the king was pleased to reduce the crown-rents of the said estate in this county to the sum of £100 per annum." And thus, for ever did the last remnant of the once princely possessions of the O'Connors of Kerry, pass out of the strong hands that held them for sixteen hundred years and upwards. For, all our histories concur in stating, that the ancestor of this most ancient race was of Kiar, an Irian Prince, who conquered and gave name to Kerry (*Ciarriadhe*, "Kiar's Kingdom"), so early as the first century of our Era; and that the O'Connors continued in the undisturbed enjoyment of the northern half of the present county, until the arrival of the English invaders, when, in the course of time and war, they were gradually deprived of the greater portion of their princely territory by the Desmond Geraldines, who finally compelled them, by treaty (recorded at Bermingham Tower), to confine themselves in future to the single Barony of Iraght-i-Connor. Yet, even upon this diminished inheritance of their's, encroachments were made by the rapacious Elizabeth and her immediate successor, the virgin queen rewarding Fitzmaurice—Lord Kerry—with estates in Iraght for his services against the O'Connors; and "Scottish James" bestowing the Seignory of Tarbert upon the M'Crossans, alias Crosbies, for still worse acts of treachery and baseness. Nevertheless, they retained, down to the Protectorate, considerable estates both in Iraght and Truenachmy Baronies, as



appears by the following extract from Petty's "Book of Forfeitures and Distributions," an authentic record of Cromwell's ruthless spoliations, according to which :—

1st. The Carrigafoile family, the eldest branch, now extinct, but then represented by Connor Cam O'Connor Kerry, forfeited *Cahirnuil*, *Kiletine*, *Carrig Island*, and *Lislaghtin*, in Ahavallin parish, with Kilbrachach, in the parish of Murhur.

2nd. The Aghalahanna family, the next, and now *the representative* branch, whose then chieftain was Thomas M'Teige O'Connor, father of Teige, hanged, as above, forfeited *Aghalahanna* (Ahalanna), in Murhur, *Ballaghenespice* and *Larhoe*, in Ahavallin, *Reenturk*, in Kilbaughtin, and *Gallard*, in Liseltine parish.

3rd. The Knockanure family, who soon after became, and still are, peasants on their own lands, but were then represented by Donogh O'Connor, forfeited *Culleengurteen*, in Knockanure parish, and *Corventoine*.

4th. The Liselton family, descended from Dermot, son of Donagh, slain in 1405, whose representative, Thomas O'Connor, is marked in Cromwell's "List of Catholic Proprietors" as, by connexion, a Protestant, (his brother John, a pervert priest, being then a Protestant minister) forfeited *Kilgrevane*, now Kilgarvan, *Lachach* and *Farrenstackey*, all in Liselton parish. This family, like the preceding, continued to locate in Iraght, without, however, being reduced to the same state of obscurity. The *reformed* minister had a son and a grandson, the one *archdeacon*, the other *chanter* of the Cathedral of Artfert, who intermarried with the new Cromwellian proprietary, infusing a much boasted improvement into their Saxon blood; and, strange to say, their last known descendant, Mr. Ambrose O'Connor, became a convert to the Catholic Church, and, being an excellent classical scholar, kept a school at one time at Mill-street, and then at Listowell, in both of which some of

the existing priests of the diocese were educated. Of Thomas, *by connexion a Protestant*, the present representative is Mr. John O'Connor, of Glanmore, near Dundrum, in the County of Dublin, a native of Liselton, the old *locale* of his ancestors.

5th. The Ballyline, or Ahannagran family, descended from a younger son of Dermod Sugagh (the pleasant), who died in 1154, just seven hundred years ago, forfeited those two estates in the parish of Ahavallin, where they had been located for five centuries. The forfeiting chief was Murrogh O'Connor, who remained, as under tenant to the College middleman, on his own confiscated property, and was succeeded, as such, by his son, grandson, and great grandson. But this latter, another Murrogh, who was a good poet, having represented to the Board the oppressive conduct of the chief tenant, was himself put in his place by that body, who indeed have always maintained the character of good landlords.—See “Poems, Pastorals, and Dialogues, by Morrogh O'Connor, of Aughanagraun;” Dublin: E. Jones, Clarendon-street, 1739; in which volume Murrogh does justice to his benefactors. The book is alluded to by Smith (who was contemporary with Murrogh O'Connor), in a note to the “History of Kerry,” without any mention of the author’s name.

Two other families are recorded in Sir William Petty’s book, as having forfeited, at this period, in the Barony of Truhenachmy, whence they were never, until then, dislodged; having held uninterrupted possession since the middle of the eleventh century. Both were descended from Donal, second son of Cathal O’Connor-Kerry, slain in 1069, whose elder brother, Connor O’Connor-Kerry, was ancestor of the five families of Iraght, already enumerated. These descendants of Donal were :

6th. The Rahonane family, now untraceable, but represented in Cromwell’s time by Bryan O’Connor, who forfeited “*Rahonane, Cahirslee, and Lisleose*, in the borough of Tralee, and

*Carrigreague*, in the Parish of Annah," near that town: and lastly—

7th. The Nohoval family, who settled at Garrihees, in Corkaguinny, after their confiscation, having forfeited *Nohoval*, *Lisglissane*, *Cluantarriff*, and *Bally Egan*, near Castleisland, Its chief, in Petty's time, was Thomas M'Turlogh O'Connor. of Nohoval, ancestor of Thomas O'Connor, Esq., of Beal, and his brother, Maurice O'Connor of Rushy Park.

Among the distinguished chiefs of this family during the two centuries prior to Cromwell's war, were, 1st, John O'Connor-Kerry, Prince of Kerry, and Iraght (son of Connor ob 1345, son of Connor ob 1396, son of Connor ob 1366), who founded Lislaughtin Abbey in 1470, and, with his wife (Margaret Nagle), was buried therein A.D. 1485—Annals Four Masters; 2nd, their son, Connor O'Connor, styled *Glaucus*, whose name occurs in the *original*\* MS. of the Masters, as well as in Connellan's Translation, ad annum 1599, and in all the genuine pedigrees; 3rd, his son, Connor O'Connor, styled *Fion*, or "the fayre," slain in the battle of Lixnaw, A.D. 1568; 4th, *his* son, a third Connor O'Connor, styled Bacach or *the Lane*, slain shortly after Desmond's escape from Feltrim, near Dublin, which occurred at Martinmas (11th November) A.D. 1573; 5th, John O'Connor, styled Shane i Cathach, or "of the Battles," (a minor at his father's disease) who died s. p. in 1639. This John was succeeded by his elder nephew, another, (6th,) John, called Shane an phina—or of the wine, who, as stated before, was hanged at Tralee, in 1652, by the Cromwellians. Dying without issue male, he was succeeded in the chieftancy by his brother, Connor O'Connor, styled *Cam* or *the Crooked*, who forfeited under Charles the Second. Their father was Donogh

\* The name as written in the *original* is a contracted word. Doctor O'Donovan omits it, by mistake, both in his Irish copy and translation of the Four Masters.

Maol, whose death is thus recorded by the Four Masters, ad ann. 1699 :—“The son of O'Connor-Kerry, namely, Donogh Maol (son of Connor, son of Connor, son of Connor, son of John), was slain in the month of August by a party of the Earl of Desmond's soldiers (the M'Sheehys), and that slaying was considered a great loss by the Earl, for O'Connor himself, i.e., John” (of the Battles) “and *his brother the said Donogh, together with all those in their country*, were his allies.” Through his 2nd son, Conn, styled *Cam*, he was grandfather of Charles O'Connor-Kerry, the last inaugurated chief, who was outlawed at the Tholsel of Dublin on the 20th May, 1691 (D'Alton's MSS.), and whose pedigree, as certified *by his own hand* on the 18th August, 1688, we have scrupulously followed.

We cannot close this note without censuring the forged, false pedigree of this family that appeared some time ago in a Kerry magazine. We know the Rev. dignitary, and we would advise him to learn Irish before he touches our antiquities, and to *practise a little* impartiality.

The subjoined should have been placed in order sooner, but we wished to give all the O'Connor families in an unbroken account :—

#### MURTAGH NA D-TUAITH O'FLAHERTY.

*Murtough na d-tuaithe*, or Rory O'Flaherty, “*of the battle-axes, catle, and lawns*,” of Moycullen, hereditary prince of Iar (West) Connaught, was father of Hugh O'Flaherty, the father of Roderick, author of that master-work, the “Ogygia.” Rory committed frightful havoc, with his “Battleaxe men,” amongst the enemies of his creed and country. Now and again, he and other chiefs walked, *from a prudent necessity*, along with the English; but when occasion presented, they made the foes reel before the might of their arms. Rory held out against Clanricarde, who supported the Ormondists, in



opposition to the gallant policy of Rinuccini, the Irish bishops, and the *native Irish* Catholic Lords, who declined entering into terms with the notorious Murrough O'Brien—the *Church-burning* Inchiquin, whom they knew to be an inveterate apostate; the bard weeps over the recreancy of such a man who freed Ireland from Danish oppression, but not to be condemned for the acts of one man. Every family has had its bad men—William Smith O'Brien, Esq. is an honor to the name, lineage and to his native land,—Thomond was the predecessor of the O'Briens, and was, in 1576, united to Munster. Their castles were Clonrode, Bunratty, and Ibrakin, in Clare.

*The Iar Connaught O'Flahertys* were great patrons of learning and learned men. They were themselves distinguished for erudition, and the cultivation of the fine arts. They were great musicians, and were famed for hospitality. Their descendants owe no fealty to the English crown. When the present members of the family will have calmly considered the following lines from O'Flaherty's "History of Ireland," they will have learned how little devotion they owe England. The author, after having mentioned a famous battle between a merchant, named *Orsben*, (from whom Lough *Orsben* or *Corrib*), and *Ulinn*, (the grandson of the monarch, Nuadh (*Nhooa*), whence Maghulinn (*Moycullin*), thus writes: "This is my natal soil and patrimony, enjoyed by my ancestors, time immemorial. There was a manor exempted, by a patent, from all taxes. It likewise had the privilege of holding a market and fairs, and was honoured with a Seneschal's Court to settle litigations. But, having lost my father at the age of two years, I sheltered myself under the wings of royalty, and paid the usual sum for my wardship. Having come to the age of possessing my fortune, I was deprived of the patronage of my guardian by the detestable execution of my king. I was obliged (at the age of nineteen) to take refuge in a foreign clime. The Lord wonderfully restored the prince to his crown, but he has found

me unworthy to be reinstated in the possession of my own estate." This language was a cutting satire on the perfidy of the faithless Charles II., in whose services *Murtagh Roe*, and Hugh, the author's father, fought, bled, and forfeited. The words quoted were recorded in A.D. 1684, and we cannot learn what since happened to make any member of that ancient, plundered family, render any service to the *Saxon*. Roderick O'Flaherty, who was born in the town of Galway, was a half year older than Charles II.—See "*Ogygia*," part iii. page 27.

STANZA LXXXVIII.

Jaṛla reannuṛbe. This was the *great Earl of Desmond*, who fought his way so gallantly at Youghal. His greatest fortress was Shanat at Shanny Golden, in Limerick. Hence Shanat-aboo, "hurra for Shanat." He was afterwards treacherously murdered by a ruffian, named Koilly. His head was sent by Ormonde to Elizabeth, who had it placed on a spike at London-bridge.

The three *great* insurrections were those of the Earls of Desmond, (or, Munster Fitzgerald), O'Donnell, and O'Neill, in the days of Elizabeth, the Stuarts, and Cromwells.

Some of our readers are to be reminded, that the Shannon skirts a part of Kerry, and that the Earl had a stronghold on its bank. In the days of Desmond, Hugh O'Neill, and O'Donnell, and other chieftains, fought many a hard battle with the Saxons at the close of Elizabeth's reign. The young *O'Moore* of Leix, "*who set the wisp a-going*," as our poet has it, all the way towards Fermanagh; in other words, "who lighted the blaze of nationality," acted a chivalrous part in the struggle. There was a migration of this sept into Connaught in the days of the English Neroes. How honourably does G. H. O'Moore, Esq.\* M.P. for Mayo—a lineal descen-

\* Since the issue of our first edition Ireland has been deprived of the important parliamentary services of this faithful son of the Catholic Church. England's parliament would have bought his exclusion from St. Stephen's

dant of Rory O'Moore of *Uathne*—represent that ancient family in his ardent co-operation with the present band of *true men* to uphold the rights of Ireland. The state papers, to be seen in the Castle, present a frightful instance of the turpitude of recreant Irishmen, both in old and modern times. The examination of them would bring the reader to the irresistible conclusion, that *the independent opposition* of our representatives to *any* government—*no matter what may be their promises*, that will not concede protection to our industry and perfect religious equality to Catholics—is the only sure path to vindicate what is due to Irishmen, and to resist insult, to redress wrongs, to maintain the dignity of our old land, and to command

at any price. She strained every point, devised every means to effect that end. She has succeeded for the time, but it is to be hoped that the country, whose prosperity he would promote, at any risk, and whose religion he would die to defend, will, ere long, have the benefit of his brilliant talents. In the parliament of James II. which met in Dublin in 1689, sat (as history tells us), Garrett O'Moore, Esq. of Balla, Mayo, as the representative for that county. Twelve years previous to the above period Jane O'Moore, daughter of the aforesaid Garrett, was married to Sir Lucas Dillon (ancestor of the present Lord Dillon) of Lough Glinn, Co. Roscommon. This fact shews us two things, first, that it was no new thing in the O'Moores to represent Mayo—and that there was an early tie of friendship between the house of Balla, Moore Hall, and that of Lough Glinn. The influence of these two houses, if properly cemented, in our days, would be able to uphold honor in Mayo. Old manuscript records in the Four Courts, Dublin, will shew the reader that, in troubled times, Dillon, though a Protestant, did what he could to save from plunder the monasteries and some families of the Jordans of Mayo. But it must be remembered that Jane O'Moore was his wife—and as blood like water streams down through the channel of time, there must be in the veins of the present Lord Dillon some of the blood of the O'Moores. The very ancient and respectable families of Mayo, descendants of the De Burgo, who, in the worst of times denied not their faith, we would like to see always identified with the people's only true guides—the Catholic clergy. There was a time when the Irish clans had temporal leaders, but since the Reformation the priests have been their chief guides on all matters.

respect. But to return. Were it not for the unhappy differences that occurred in 1602, between O'Neill and O'Donnell before Kinsale, British rule and tyranny had been ended for that time in Ireland. And may we not say with shame and sorrow, that even at this day (such is England's prostration, and her contemptible figure before Europe, when her soldiers in the Crimea are obliged to *beg old* clothes and *bread* from Frenchmen) were it not for our representatives, we should and would obtain good terms for this country. The English treasury has debauched most of our public men, and scattered the seeds of division. They have *well* played the game: "*Divide et impera*;" yet *dum scribo, spero*. "Every dog has his day." The days of venality must end, and purity and honor will, in due time, be recognized. Men will find, at last, that no English ministry has ever kept their word, nor monarch his or her oath with us. History presents this sad picture of human depravity. Elsewhere we have written on this painful topic.

In the reign of James I., son of Mary, Queen of Scots, the diabolical treatment of the Irish is to be found in the case of the O'Byrnes of "The Ranelaghs."—See Matthew O'Connor's "History of the Catholics," appendix ii.; also "History of Confiscations in Birmingham Tower, in the Dublin Castle." The aforesaid James had the following words as a maxim: "*Plant Ireland with Puritans, and root out Papists, and secure it.*" Was not such language an unmistakeable royal mandate to extirpate—*quovis modo*—Catholics? Could words be *plainer* or *stronger*? The Scotchman did not confine himself to the expression of Chief Baron Wild, who said—"*Popery is not to be endured in that kingdom.*" This phrase might be rightly interpreted, "Uproot Popery,\* but do not

\* The ways of Providence are wonderful! The Indians are now inflicting signal chastisement on the robbers of their native land. The Irish are their offspring, and our wrongs are being practically vindicated by our Eastern relatives.



*injure Papists.*" No, no ! That would not satiate the sanguinary appetite of the king who, thirsting for blood, trampled upon every law, human, natural, and divine, and raised the cry of "To Hell or Connaught" *with Papists*, who, as Matthew O'Connor writes, "*were cooped up together in a barren corner to perish.*"

Catholic prelates and priests were hunted down like wolves. In fact, the total extirpation by butchery, starvation, and transportation of God's anointed clergy\* was the favourite system. It was thought that by the removal of the faithful shepherds, the sheep would become an easy prey to the wolf.

\* When the agents of the alien government, had, like the young Tarquin of olden days, in Gabii,\* hunted from their princely hereditary domains, or cut down by fraud and treachery,—not in open or fair war,—the natural temporal leaders,—then the people, having clung to their priests, even when many of the recreant and profligate scions of the chieftains deserted them for England's bauble honors and accursed gold, seeing the Milesian princes lost to them, had to look up to the priesthood for guidance as well in temporal matters as in the affairs regarding their eternal salvation. The priests and people have ever since held together, braving death and danger, supporting and consoling mutually. It has been this mutuality of confidence and dependance, this exchange of services that has rendered them formidable to, and not to be annihilated by the common enemy—England. If the latter can ever succeed in destroying the Gordian knot, then indeed will the church have reason to apprehend terrible results. But as we sincerely believe, that Providence, when it is meet, vindicates its ways, so do we feel assured that, through the intercession of our glorious Apostle St. Patrick, heaven will keep the people and clergy always united. In no secular pursuit of any kind should the ministers of religion engage, but all their time, their talents, zeal and labors should be solely and wholly devoted to their spiritual duties. However, when the thorough, faithful, and necessary discharge of the latter involves the former, as is unquestionably the case in Ireland, Poland, and Prussia in their present condition, it is not only expedient for, but it is clearly, and imperatively incumbent on all who are able, and especially on the Pastors, to direct the people how best they can get rid of their grievances, and improve their hitherto anomalous mode of life.

\* Livy, 1 b., 54 c.

It is no wonder that the impious, the profligate, and the debauched should have an implacable hatred to an order of men eminent for sanctity, ornaments to religion, and a check on the turpitude and depravity of the demons of those awful times. As a palliation for the butchery and plunder of the old Irish, and the English Lords and Catholics of the Pale, it was alleged, (though without a shadow of proof), that a massacre of Protestants was committed by Catholics on the 23rd of October, 1641. If such a thing had occurred the despatches of the Lords Justices of Dublin, dated 25th October, 27th November, and 23rd December, of same year, and directed to the House of Commons, would give an account of so important a fact, but in them there was not a word on that point, though they specified that ten of the garrison of Lord Moore's house, at Melifont, were killed by a party of *rebels*, as they called patriots. There is not a word in the "Journals of the House of Commons" relative to a general massacre. The absence of a governmental record of the alleged fact is a clear proof that the assertion was a pure fabrication, a barefaced falsehood. Milton states, that 600,000 Protestants were massacred !!! Though, according to Sir William Petty, a most accurate statist, there were in all Ireland, at the time, only 220,000, that is 380,000 less than Milton said were killed ! The Rev. Dr. Warner, F.T.C.D., reduces the number to 4080 ; he adds, "it is easy to demonstrate the utter falsehood of every Protestant historian of the rebellion." Milton, Barton, Temple, Frankland, Rapin, Wormius, Clarendon, and Hume—the last of whom makes the number but 40,000—stand convicted of a wilful and satanic lie, by parliamentary evidence as well as by Warner.

The cause of Sir Phelim O'Neill's insurrection, which was as follows, may not be known to some of our readers. Having seen the estates of the old owners in the possession of robbers—

the minions of *Bess*, Mary, Harry, James—and having found Charles faithless, deaf to all entreaties for justice, and allowing his infamous minister, Strafford, to get up “a commission to enquire into defective titles,” and thus intending to rob such Connaught gentlemen, as were not plundered—Ulster having been already confiscated—and having seen *might* thus triumphing over *right*, Sir Phelim had recourse to the promptings of nature, and the principles of equity—self-defence and self-preservation. He sought to win back Ireland for the Irish, and to secure freedom for Irishmen. The injustice began with England and its monarchs, in favor of any one of whom, as having acted justly to their silly *creature* supporters, no exception can be found in the bloody pages of their history. On the contrary, the spoilers were confirmed in their plunder. Were Irishmen but vigorous and united at the time, such villany could have been successfully resisted. Rinuccini, aided by God, would have righted the ancient land, would have restored the churches, and have put an end to foreign domination.

## STANZA XC.

“When they drove away the Holy Nuncio,  
Plague and famine overran the land.”

These two lines, if proof were wanted, mark Dr. O’Connell’s estimation of the most illustrious, uncompromising, and dauntless Rinuccini, Archbishop of Fermo, in Italy. He came to Ireland to uphold Catholicity, to protect the native Irish, *at all hazards*, and *against all enemies*, and, according to his own words before the Council of the Confederation of Kilkenny—Mountgarrett presiding—“*to uphold King Charles against the Cromwellians.*” Richard Beeling, alluded to in the next verse, who was secretary to the Confederation, went to Rome to implore the aid of His Holiness in the distressed state of the Catholics of Ireland. The patriot Franciscan friar, Father

Wadding, went with him, as did the Most Rev. Heber Mac Mahon, of Clogher. Father Luke Wadding's powerful and feeling addresses, delivered publicly in Rome to the people, had such an effect on Rinuccini, that he volunteered his services, if he got leave from the Pope. This being obtained he came away, *Beeling promising*—that the direction in all matters would be left to the Nuncio. How unstable are human affairs! This same Beeling became faithless to Rinuccini. He became the scycophant of the infamous Ormond, and deserted the Archbishop of Fermo. Let us see who this Beeling was in whom Catholics confided. It would strike us that he sought the post of secretary to betray and to create division. But he was a cunning man. O'Flaherty, author of the "*Ogygia*," thought him a true man, when he asked his approbation of his work in 1684. We have read Beeling's short note of approbation, and it appears strange that Harris places his death in 1677, anterior to the introduction to the "*Ogygia*" whose dates are brought down to 1684. Beeling did what he could, in his writings after the Restoration, to blacken the character of Rinuccini. He, in this matter, acted only the part of every man, who, to make himself secure in his property, or to acquire wealth, writes to support the powers that be. In vindication of the Nuncio's conduct, we insert a beautiful letter of his, against holding any terms with the *apostate* Catholic Inchiquin. We have translated it from a work well-known—"Hibernia Dominicana." Before we present our readers with this interesting document, let us see, as we find in Harris' "*Writers*," what was Beeling's parentage, which, we have no doubt, will shew that little confidence should be reposed in him.

We find in Harris' "*Irish Writers of the Seventeenth Century*," that Beeling was "the father of Sir Richard Beeling, Knight, who was secretary to Catharine, Queen of Charles II." and that "he was married to a lady named Arundel, heiress to



a large estate. His children were obliged to adopt the mother's family name."—Harris' "Ware's Writers of Ireland," book i. p. 165. From the fact of this *plunge* into another name, sight was lost of the Beeling family. The father stood by Ormond, who gambled away Ireland to Colonel Jones, and fled, leaving Dublin to the mercy of that ruthless, manslaying, city-dismantling, church-desecrating, infant-mangling, woman-torturing faction. How keenly our poet cuts up Ormond, in his allusion to Tankardstown Battle. We refer to stanza xciii. We find in Carte's "Ormond," vol. i. part 3, p. 494, that Ormond "gave money and relief to the *Covenanters*," in Ireland, to enable them to massacre the loyal Catholics. This was the "miller's dog," whom Beeling would support, and whose advice he would adopt in preference to the Nuncio, who came to Ireland resting on his promise. It was this treachery on the part of Beeling, as well as the Prestons of Gormanstown, of those days, that made Rinuccini retire in disgust from a people for whom he was ready to lay down his life. How different from Bishop Dease is the present venerated and patriotic Most Rev. Dr. Cantwell, who is an ornament to religion, an ornament to society, and an honor to his country.

How dexterously does our poet refer, in stanza xci., to the writings of Beeling against Beeling himself. He quotes Beeling *v.* Beeling. A letter, purporting to be from the Council of the Catholic Confederation, was sent to Rinuccini, relative to the cessation or making terms with Inchiquin. The document was not signed by even a respectable, or an honest fraction of the Council. It had Beeling's name to it. Such was the document that was sought to be foisted on the Nuncio, as a genuine minute of the Supreme Council. Here is a masterly argument and eloquent reply. We select this from many of his lucid letters in our possession, translated by us from De Burgo's *Hibernia Dominicana*.

THE LETTER OF THE MOST ILLUSTRIOUS NUNCIO, DISSUADING THEM  
FROM A TRUCE.

"A consideration, as well for our own duty, as a respect for your illustrious Lordships, always requires, that, in all the deliberations of the Supreme Council, we be most particularly anxious, that both the advancement of the Catholic religion, and the glory and the fame of country, as well as the joy of our Most Holy Lord, should be manifested, especially at the present moment, when a deputation from this kingdom to Rome has, as it is hoped, arrived safely with his Holiness. Wherefore, unless these three conditions meet in the truce, which is being just now treated of, with the Lord Baron de Inchiquin, it is very much to be doubted, but that a quite contrary effect to what is expected may follow, and that the way to a more extensive and a heavier injury to the country may be paved. For whereas the tendency of the present truce is to leave the state of affairs as it now is, and that no change of parties is made—all see the existing wretched condition of religion in Munster, since the cruelties and plunder that have been perpetrated therein, during the autumn and winter by the Baron himself, besides the fines imposed upon, and the transportation of so many priests, and the demolition of churches, all of which might continue to the destruction of so many souls, particularly at a time when, because of the weakness of the opposing army, and the impaired strength of even the Parliamentarians, it was to be hoped, that the Catholics would recover whatever they had lost in Munster, and would commence a year remarkable for, and favourable to religion. And hence proceeds the respect due to fame and glory by the Confederated Catholics; for it is now public throughout the entire of Europe, that the Lord Baron has laid in ruins the city of Cashel, and has, within its Temple, dedicated to St. Patrick, by a horrible sacrilege butchered many priests and women at the very altar, and afterwards imposed a tribute on many counties, and lastly at the very walls of Kilkenny insulted its chief Magistrate. Consequently let no one imagine, that the strength of the Catholics has been so exhausted, as that they would offer a truce to so deadly an enemy, having received so many calamities at his hands. Nay, even it will be the general opinion, that no greater glory could accrue to the Supreme Council, than, if upon an army being mustered, they should order them to enter the enemies' quarters, and effect both the exemption from the contributions (that is, the tribute imposed), and the safety of the people. For who can bear, that the money and other means, which should be to support Catholic soldiers, are, by an unfortunate exchange, in the hands of the enemy, and make them our stronger and more implacable foes. Certainly all the counties, to be freed from such tendency,

ought, and will, give us, more cheerfully, than the enemy (from whom many always expect greater wrongs), resources. But as regards our Most Holy Lord, I confess, illustrious nobles, that I know not how I can offer this message to him, to obtain for the enemy a truce after such rapine and losses. Because His Holiness is already aware, that from past cessations have proceeded all the evils to which the kingdom has been subjected, and he is conscious nothing can be more pernicious than by delays to serve the enemy. For what will there be in this case in which it will not be unknown to His Holiness, that the enemy have a weak army, and that, through hunger and want, they have been making repeated excursions: moreover, that relief from England cannot be expected—that it has been gravely prejudicial to the Catholic religion, and that they, however, will have been persecuted. How, I ask, will this embassy obstruct the Delegates, appointed by your most illustrious Lordships, whom His Holiness will upbraid with this fear of the Confederation, and will justly think, that he is deservedly released from giving any further aid. On the contrary, if for the sake of restoring our holy religion in Munster, an army be raised, with spirit, and some maritime stronghold be recovered, it is needless to tell your Lordships what will be the joy of His Holiness, or what will be his disposition towards the confederation, whereas themselves will be able to understand satisfactorily from Denis\* the Deacon how much money and what honors His Holiness had in store for them if Dublin should come into their hands, as he most ardently wished and even yet wishes. I certainly now wish, and all along these two years have wished for nothing more than to be once able to announce to His Holiness, something to incline his mind to greater benevolence towards your Lordships—and I know what can be expected from him.—In this case, I am of opinion, the secret judgment of God is, that hitherto I could write only adverse, and inauspicious matters, nevertheless, I would judge it wonderful if the Confederation would not, for once, strive to do that; as they will experience in the result (otherwise useful to themselves), if what I have so often endeavoured to impress on them be true; and I have done so for no other reason than for the greatest happiness of your Lordships, and the due promotion of the Catholic religion. On this account I thought it my duty to write thus before my arrival.

I remain, as usual, illustrious lords,

✠ JOHN BAPTIST RINUCCINI,

*“ Archbishop, Fermo.”*

\* He was the Deacon of Fermo in Italy, and we are to suppose that as Rinuccini's Secretary he resided at this time at Rome.

To the above brilliant document a lengthy, shuffling rejoinder was sent by a clique of the Supreme Council, amongst whom was the Bishop of Limerick, Beeling, and Lord Athenry. Thos. Dease, Bishop of Meath, figured in another anti-national letter, replete with arrogance and self-sufficiency. In fact, at the time, the Council consisted mainly of Lord Mountgarret, Beeling, Bishop Dease of Meath, Bishop of Ossory and Limerick, whilst all the other Prelates and the native Peers were with the Nuncio. The annexed is the intrepid Nuncio's bold, straightforward, and brilliant reply :—

“ Having seen the response of your illustrious Lordships, and having heard what, in their name, your Lordships Commissary Generals have laid before me, relative to the negociation of a truce, it appears to me that the difficulty on this head still remains, unless we come to certain conditions, subject to which the discussion can be concluded, on which result will hang a true judgment to be formed with regard to same.

“ For, although it be most true as your illustrious Lordships state, that truces have been, at all places, entered into, even with infidels, and that even the mightiest monarchs have, at all times, ratified them, it is still not less certain that these alone are approved of, which have been formed from necessity but to advantage ; and on the other hand, these are censured which want either of the aforesaid conditions.

“ But necessity in our case is confined to this alone, namely, whether the Confederates be unequal to both wars, in Leinster and Munster, in which circumstance I would suppose it worth while to convoke all the Generals, and hear their opinions, that a judgment may not be formed without the greatest experimental proof of affairs. For it is their province to state, if the Catholic army be unequal to both expeditions, and after having weighed the present state of the enemies, to inquire diligently by what means they can be attacked or intercepted, and with how many legions. and within what limits the affair can be accomplished, otherwise, these, who are not in actual service, can easily pronounce as to the other point, to wit, that both enemies have been reduced to straits, as is everywhere heard, and that, therefore, their forces are not to be dreaded : most particularly, and, above all, in a war undertaken in defence of religion, in which something is to be intrusted to God ; or, on the contrary, that the enemies forces may not be so impaired, that aid may be expected from England, and that, therefore, it may be safer to come on terms with one of the enemies ; which contrariety of opinions a Council of War alone can settle.



"But, seeing that there was not necessity, let us try if there be utility in the cessation. And, in the first place, it is necessary that I should remove the erroneous impression which I find has been made on your Lordships' minds by my former letter, as not being explicit enough. For in the letter, which, it is asserted, I wrote on the first of March, I think I did not at all approve of a truce with the Scots. Now, granting that such an expression be read in it, it was surely beside my intention, as I have advised a treaty neither with the Scots nor with Inchiquin himself, or others of either religion; but my meaning had reference only to some accommodation, confederation, or some such adjustment. And the reason of the difference is this, which I have touched upon in my first writing, namely, that during the cessation, things are to continue as they now are, without advancing the object for which the war is undertaken. But an adjustment or accommodation cannot be concluded unless something advantageous accrue to the contracting parties respectively; and when I considered that we could not possibly arrive at that with the Scots unless some increase to our religion had been permitted in these places, so also I not only always recommended, but even wished, that a like alliance, with the same increase, would be contracted with the Lord Baron, as most of the Lords of the Supreme Council will be able to testify. But wherever no such advantage can be had, I had no notion of approving of any truce, or the like interstice.

"Having laid down these premises, let us see what advantage to our religion, or to the king, can be discovered in this armistice. Now, as regards religion, if we do not come to particulars, nothing is hitherto heard that can advance it; and, therefore, what was considered in my first letter still holds true, to wit, that the state of religion has been no where more deplorable and reduced to greater straits than in Munster, and that these who have inflicted the injury, will, to our greatest disgrace bear away the prize, and reap the advantages; whereas spirits, truly Catholic, had the opportunity of rising up against the sacrilegious enemy, and, by an united effort, either subdue or repel them.

"But with respect to the King, concerning whom your illustrious Lordships seem to suppose, that our Most Holy Father ought to be pleased that the confederation was devoted and friendly to His Majesty, and on this account acted well in having embraced with, and having moved to a truce, Lord Inchiquin, who declared for the king. I indeed signify to your illustrious Lordships, that His Holiness was of opinion, it was always a thousand times a better plan for the sovereign, if the citadels and strongholds of Munster continued in the hands of the Catholics, than in the Lord Baron's, though he declared for the King, nay even that neither a more faithful guarding of them could be afforded, nor a more implicit

obedience yielded to His Majesty than by Catholics, who can observe their allegiance to God. For why has His Holiness, during the past years, interposed so many acts of kindness, and admonitions through the Most Reverend Scarampiors, and subsequently through me, that the confederation would attack Dublin, which was in the possession of the Marquis of Ormond, who, not only declared for the King, but was even a Viceroy ; perhaps forsooth that its obedience might be withdrawn from His Majesty ; nay, but that the King would be served better by Catholics than by Protestants ; and wherefore if His Holiness were persuaded, that a truce with Inchiquin were entered into without evident necessity, and that, too, when the recovery of his Quarters might be expected, they may believe for a certainty, that he will take it very much to heart, that this had been done under such pretext, forsooth, of a declaration for the King ; on the contrary, His Holiness would be found to think, that neither the interest of religion, nor that of His Majesty was consulted.

“ But, indeed, my most illustrious Lords, what ! if this declaration, as having been made by a man (hitherto most hostile to the king), fickle, and naturally most cunning, be considered trifling by foreign princes, and in the eyes of persons who profoundly enquire into all matters, and not to be attended to, unless it be first proved by the surest and safest experiments ? What ! if Her Most Serene Majesty, the Queen, and the Prince, also consider it trifling, and believe it would be safer for them that the Catholic Confederation, rather than the Lord Baron, should hold those quarters ? What ! if, finally, Lord de Inchiquin, who has been united during the past months with Jones to intercept the confederates between them, having now previously sent the above-mentioned declaration, nevertheless, should secretly coalesce with him, and as the confederate army would be approaching Dublin, even Jones declares himself a royalist, and together they should exclude from all acquisition the confederates ? Will there then be observed towards Jones a law different from that with Inchiquin, and in what state will religion then be which is now almost lost in Munster, and without any advance in Leinster ? For, that these things may happen, it sufficeth to give as example the Lord Marquis of Ormonde, who, when he was bound to the king, nevertheless, having no regard to His Majesty, made over Dublin to the Parliamentarians, and now again, as though this tergiversation were attended with no inconvenience, he returned to the king.

“ Those are what our Most Holy Father deplores ; he sees those uncertainties, he foresees those dangers, and he bewails the injury to religion, particularly if it happen through a pretext of obedience to the king or other advantages or quiet, which are to be hoped for in vain, without any progress in religion, and which generally turn out false, as has been often remarked.

"Wherefore I said to your Lordship's commissaries, that all these things could be managed with great honour and prudence, nay, even with the apparent sanction of foreign princes, and particularly of His Holiness, if, whilst the truce is being arranged, some army also would be sent into Munster against the Lord Baron, which would effect this, that he being now reduced to difficulties, and being irreconcilably opposed to the Parliament, would either come on terms, advantageous to your Lordships, and the whole Confederation, or would be stripped of some portion of his power. I thought it my duty to propose that the more on this account, when after the Lord Baron's retirement from Kilkenny, I had written to His Holiness a long letter, detailing whatever was made known to me generally by public report, but especially by Lord (Bishop) of Limerick, namely, that the confederates being provoked by his hostile domineering, formed a closer union, and resolved, having laid aside their dissensions and jealousies, to send at once an united army against the Baron, and shew him how they value both their religion and their country. But it is now to be deplored, and to be looked upon as the greatest misfortune, that we are compelled not only to write, that all these expectations vanished in smoke, but that the baron, for a mere parole declaration for the king, had altered the whole face of things, and that the confederates had come down to his entire satisfaction which, as I have fully explained in my first letter, I strongly suspect, may change the mind of His Holiness, particularly at a time when the delegates of your illustrious Lordships are most earnestly, and at this very moment imploring him, and I, as I have also written to you, can see that I am placed in a most unpleasant situation, in which now, after so many months, I cannot, by any joyous tidings, more and more conciliate His Holiness to this country.

"However, all this has been said rather to throw light on the matter, shortly to be concluded from the Conventions intimated by your illustrious Lordships, and from the particular conditions of the cessation, many things can be considered which will more fully disclose, and more happily end the affair. In the mean time we have given directions, that prayers be poured out by all the religious and priests during fifteen successive days, to which we exhort your most illustrious Lordships and all the laity, beseeching God, if this treaty be to His glory, and for the good of the country, that he vouchsafe to promote it by an unanimous consent, but if not, to prevent it; this humility of souls will obtain from God what we ask, and will inspire your most illustrious Lordships, whose hands we officially kiss.

✠ JOHN BAPTIST RINUCCINI.

"20th April, 1646."

We are convinced that any impartial reader, who would carefully peruse the documents that passed between the Nuncio, and the Ormondist clique of the Confederation, will decide that Rinuccini, as a man of truth, principle, and honor, had no other course to adopt but what he did. Wherever Ormond found the Protestant party,—though openly anti-royal—likely to be unequal to the loyal Catholics, he was sure to aid either directly—as elsewhere shown—by supplying funds, or indirectly, by betraying the cause of his king—as his having deserted Dublin to be occupied by the regicide Jones.

Ormond marched into the Counties of Wicklow, Wexford, Carlow, Queen's, King's, Kilkenny, and Kildare was present at, and aided in the atrocities, murders, burnings, and other depredations perpetrated by Sir Charles Coote, Colonel Armstrong, Sir Thomas Lucas, and Sir Patrick Wymes. He fought against the Lord Mountgarrett, Lord Viscount Ikerin, Baron Lughmoe, Lord Dunboyne, the O'Dempsys, the O'Byrnes, and O'Cavanaghs, and other well-known friends of the king, though he ought to understand that the leaders of his own party were secretly disloyal.—See Rushworth's "Historical Collections," part iii. pp. 510, 11, 12. This last battle was at Tankardstown, in the Queen's County, on the Barrow, near the castle of Grange Melon, within four miles of Athy. Might this be the battle alluded to by Dr. O'Connell in the ninety-third stanza, wherein he hints that James—that is Ormond (some think "James, Duke of York," is hinted at)—and the *clique*, played "fast and loose." As we find the account in a most bigoted work, we must be sure we have a false account—we mean false as to the details of the battle, not as regards Ormond's treachery. As no volume, much less such a book as this, could give a detailed account of the injustices, from time to time, exercised by England on Ireland, we will here give a very short summary of a few of them.



The Irish were excluded from all places of honor and emolument. Their language, manners, dress, even the mode of wearing the hair, fell under the severity of England's penal laws. Leland bears ample testimony to the truth of this statement. Marriage with the Irish, fosterage, gossipred, was, by law, strictly prohibited under pain of forfeiture of property. Submission to Brehon jurisdiction, adoption of Irish names, presentation of any Irishman to ecclesiastical livings; the reception of the Irish into nunneries and monasteries, and the entertainment of their bards, fell under the English penal code, in the time of the Edwards, and that when England was Catholic—thus confirming the fact, that religion has never been the question between the natives of the two islands, that England Catholic, as well as England-Protestant treated us with equal inhuman cruelty—(See Baron Finglas' "Breviat of Harris' Hibernia," p. 84, also Leland, vol. i. p. 320.) These unnatural laws had an effect quite the opposite of what they were intended to produce. For the De Burgos and the Geraldines of Desmond renounced the English manners, habits, and dress, having conformed to those of Ireland.—See Finglas, p. 89; also Leland, vol. ii. p. 9. This disposition of the settlers continued to progress until even the humblest of them forgot their own country's language for the sweet, euphonious Celtic. Henry VII. revived the penal statutes, but it was all to no purpose. From this tendency on the part of the English nobility, resident in Ireland, and that of their dependants, the author of IRELAND'S DIRGE inferred that, generally speaking, they were kindly inclined towards the Irish. But a few schemers, who invariably had the government of affairs, exerted their nefarious influence to mar such a happy fusion of the races; nay, they did what in them lay to keep them divided; and effectively to rule this country with a rod of iron, they ever devised means to create jealousy

amongst the native chieftains. Such is the cursed machinery they have always used, in regard to every country that has had the misfortune to allow them a footing amongst them. The rapacious disposition of their foreign officers, and their underlings, pushed them forward to such aggression on the rights of the mild inhabitants of the East Indies, that outraged humanity, long writhing beneath the galling yoke, has been at last forced to use the oppressor's own arms in vindicating their manhood.

In the reign of Henry VII. the Geraldines of Desmond were pitted against the Mac Carthy and the O'Carroll, O'Neill was drawn against an O'Neill, O'Donnell against O'Donnell, Maguire against Maguire, Mac Mahon against Mac Mahon, Bourke against Bourke, O'Brien against O'Brien, Mac Carthy against Mac Carthy, O'Sullivan against O'Sullivan, Fitzgerald against Fitzgerald, for the chieftainship of the respective localities. The *divide et impera* was never more effectively put in requisition. The Earl of Kildare burned the Church of Cashel with the Archbishop in it, and assigned as his reason for the Act, that "*the Archbishop was in it.*" The good Catholic, Henry, only laughed at the *piece of fun* of burning a prelate and a church !!! The O'Briens and their Munster clansmen, backed De Burgo, at Connaught, against his father-in-law, Kildare, who was supported by O'Neill and his dependants. The Kildare having gained a victory over De Burgo at Cnoc-toa, near Galway, Lord Gormanstown recommended to "*cut the throats of the Irish* who supported them, *in order to complete the victory.*" The only motive that influenced Kildare not to act on the suggestion was, "*that they might be yet wanted.*"

Next came Harry the Eighth, of infamous memory, who never spared *woman in his lust*, nor man, woman, or child *in his anger*. He hanged Lord Thomas Fitzgerald and his five

uncles at Tyburn. His reign was one continued scene of blood, with which all our readers are acquainted. However, his conduct towards Ireland was not worse than that of some of his predecessors. They excluded Irishmen, and murdered Irishmen *for being Irishmen*, he did the same because *they were Catholics*. Where is the difference? We see scarcely any.

In the reign of the *virtuous* boy, King Edward VI., the O'Moore and O'Connor, of Leinster, were entrapped to go to London, under the promise of being treated kindly. The former was put to death, and the latter lingered for some time in prison. For the atrocities committed in this vicious lad's reign, see Taaffe, O'Halloran, &c.

As regards the justice that was done to natives in Mary's reign, little can be said in favour of her. She treated with contempt all appeals made to her by those who were robbed in the former reigns because of their firm adhesion, under all privations, to the Catholic faith. She refused redress to her Irish Catholic subjects. Hence we assert that English monarchs, whether Catholic or Protestant, treated us alike. We can then safely state, that the question at all times, between the two nations, was one of cash, not of religion; and if we would at all aspire to national independence, there ought to be perfect religious toleration amongst Irishmen; in respect to the exercise of their religious worship. Mutual toleration is the basis of true happiness, and the great bond of mutual good will and charity. Every man to be at liberty to adore God as his conscience tells him. Any convulsive attempt to revolutionize religion has been always attended with the most terrible results. The soul shrinks back from the bare recollection of the scenes of blood consequent on intolerance.

We have next the *virgin* Queen Elizabeth on the throne. As she was the child of a wicked father—whose crimes are too foul to be narrated—and of a sinful mother, she might, in

truth, be called the *offspring of sin*. Hence we are not to be astonished at anything, however bloody, that might have occurred in her reign of terror. In this reign Sussex, whilst entertaining the O'Neill, murdered him at Clanaboy, and the Earl of Essex did the same, under similar circumstances, to the next O'Neill.—See previous note.

#### THE MASSACRE OF MULLAGHMAST (A.D. 1577.)

The reader is already aware, that the above place is in the parish of Narraghmore, within five miles of Athy in the County of Kildare. We have to regret that, as a solemn duty we owe to our country and the Catholic faith, we feel bound to animadvert on a note of our valued and learned friend, Doctor O'Donovan, which he gives under the above in "THE ANNALS OF THE FOUR MASTERS," under A.D. 1577. We had much rather have it in our power to add our meed of praise for the services he has rendered to native literature; but when he thought proper to distort a fact, never before attempted to be denied, as regards who enacted the atrocity, we would consider ourselves culpable did we not meet his false reasoning. What could tempt him to publish such a note we cannot guess; however, as he has done so we must refute it, not in anger but in vindication of truth and national honor. The following entry is to be found in page 1695 at A.D. 1577. "Annals of the Four Masters." "A horrible and abominable act of treachery was committed by the English of Leinster and Meath, upon that part of the people of Offally and Leix that remained in confederacy with them, and under their protection. It was effected thus:—They were all summoned to shew themselves, with the greatest number they could be able to bring with them, at the great Rath of Mullach Maiston, and on their arrival at that place they were surrounded on every side by four lines of soldiers and cavalry, who proceeded



to shoot and slaughter them without mercy, so that not a single individual escaped by flight or force." This is very plain language, and Doctor O'Donovan's own version of the Irish. It would seem that the learned Editor was so angry with Taaffe for having confirmed the above that he calls him "*the eccentric Irish historian,*" *entirely unworthy of serious notice.*

Now as to the exception Doctor O'Donovan makes to the statement of the eloquent and eminent writer, Taaffe, we have to say, that the latter gives seemingly solid proofs for having attributed the slaughter to the reign of Queen Mary, and that it was perpetrated by the command of Sussex,—whilst the Doctor has given no evidence to the contrary, just as if his word was sufficient. Taaffe supports his assertion by facts; he refers to acts of parliament, wherein the territories of Leix and Offally are expressly mentioned as having been taken from the ancient chiefs: the preamble goes on to shew that Mary and Philip confirmed the confiscation of the lands of O'Moore, O'Connor, O'Dempsey and others, "*because they have, by force, traitorously entered the said countries, and did hold them against the king's and queen's Majesty;*" and the bill denounces the *rebels* for having resisted the tyranny of *her most worthy brother* prince Edward VI. The bill went on then to say, that the Earl of Sussex had reduced the country. It would be tedious, and, at the same time, not, perhaps, interesting to follow up Taaffe's reasoning. He clearly shows that the very shire names of "*King's County,*" "*Queen's County,*" which Leix and Offally had, in the time of Mary, are confirmatory evidence that the places were confiscated by Mary, and O'Donovan admits that they were so called in September 10th, 1558. At the same time we might not be astray if we said that the native chiefs, by bravery and courage, regained their lands, and held them by force long after; and that, in

the interim, another slaughter of their people took place, as the Annals state at 1577. Whether Taafe was right as to the exact date matters very little. In the great O'Connell's "Native and Saxon," are these words—"The next instance I shall mention, occurred in the year 1577; it is thus introduced by Morrison, the historian (folio edition, p. 3. 'In the same year (1577) a horrible massacre was made by the English at Mullagh Maston on some hundreds of the most peaceable of the Irish gentry, invited thither on the public faith and under the protection of government.'" The LIBERATOR then inserts the proclamation, on the strength of which the O'Moores and the other gentry came, and how they were cut to pieces. He then quotes a note from a quarto edition of Leland's history; the words of the note are substantially the same as the language of THE MASTERS. This edition of Leland's work was printed in Dublin by Marchbank & Moncrief, 1773. To mark his horror of so atrocious an act of English villany, O'Connell in 1843 held a monster meeting at Rathmore, Mullaghmaisten, at which we attended. Oh! that we had the great Tribune now to summon us to that spot, whilst England is in her difficulty, a monster meeting would *tell* unmistakably on the nerves of the oppressor—ever coward—unless the victim is disunited and powerless. We fancy we hear his thundering voice—"Fellow countrymen, I have often told you, 'England's difficulty, Ireland's opportunity,' now or never—rally with me—let us, in a defiant tone, demand back our native parliament." Alas! Alas! we are disjointed just at the time, when the enemy is in such a position as that she durst not withhold our rights, if the nation unanimously insisted on them.

Doctor O'Donovan writes—"The exact nature of this massacre has been disguised by modern writers." He, after that, pens a libel, on the strength of an old manuscript *said* to have been found in the papers of Rev. John Whelan, P.P., Port-

arlington, who died in 1775. On the authority of this paper, said to be copied by one Byrne a calumny is based ; if the document were genuine, its truth would still be doubtful, as the possessor, the Rev. M. Dowling, was called a "*Chancellor*." This *state* term, at a time when the titles of Catholic ecclesiastics were ignored, leaves the impression, that such Chancellor was a Protestant, and wished to place the odium on Catholics. Whether the document be the genuine writing of Byrne or not, matters not. In whose possession was the paper found ? Was it in the hands of a faithful Irishman who would not *cook* it to blacken the faith and the country ? The Doctor does not tell us the name of the party who gave it to him, though he was so bound. That might not be prudent, as the very name might reveal the motive that searched it out, whether *real* or *false*. We are entitled to know who gave the Editor the manuscript, which attempts to place on the O'Dempseys and the Catholics of Leix and Offally the calumny of having butchered their co-religionists.

The Doctor writes from the manuscript—"The five last of them (meaning ~~of~~ the heads of the Sept) were Catholics, by whom the *poor* people, murdered at Mullaghmast, were chiefly invited." Whoever *coined* the paper was very ingenious. "*The poor people*." This phrase is used to make the public believe that none of the gentry were butchered. It announces an O'Lalor as having given the alarm to prevent others going to the field of slaughter. The learned author, from himself, then states, "it is not to be doubted that a massacre took place." He tells us,—contrary to the evidence of acts of parliament,—"that the O'Dempseys had not forfeited, and that in all probability they were on good terms with the English." The State papers attest the contrary. The Doctor should give us more than his own words ; when the character of an ancient, distinguished family, when the honor of creed

and country, is in question, no one man's word, however pure, will be taken in sustainment of an assertion. It is not to be tolerated that one writer shall oppose his own opinion, however respectable, to the concurrent testimonies of a chain of accredited authors. To give a mere unauthenticated tradition (it could not be called a tradition, as it is not believed in Leix) to contradict one of the most prominent facts on the records of Irish history is a thing not to be quietly passed over; the nation will not submit to such a practice. Nor does the *State paper* inserted by Doctor O'Donovan serve his purpose. For it does not follow, that because one "*Edmund O'Dempsey*" is set down as having been of the Earl of Sussex and Cosby's party, at one time, when there was a confederacy between the Irish and English, that he was always with them; and even though he were, it does not follow that all the tribe were. Again the name "*Edmund O'Dempsey*," without "*Gent.*" or "*Esq.*" not being affixed, as is, in the same paper, after "*Cosby*," will make any common sense man see that he was not THE O'DEMPSEY, but an humble member of the tribe.

And here let us remark that the *State paper* introduced by the Doctor would uphold Taaffe's view, that the massacre occurred in the reign of Queen Mary. The Government document is dated September 10th, 1558; Elizabeth succeeded November, 1558, two months after Cosby's appointment, which was in Mary's time, fully 19 years before the affair of Mullaghmast, according to Morrison, the Masters, Mac Geoghegan, and other writers. There is another fact, that tells in favor of Taaffe's opinion. Sydney, not Sussex, was Lord Deputy in 1577, that is at the time the occurrence took place. The massacre was perpetrated by Cosby\* who was

\* This Francis Cosby, an Englishman (and at first, it is presumed, a Catholic) was sent over to Ireland in the time of Queen Mary, as we find by patent, dated 10th Sept. 1558, that he was appointed general of the



made local governor over the Septs. Again, these words are given by O'Donovan when talking of Leix and Offally, "recently made into shire grounds under the names of Queen's Co., &c." This note is in p. 1738, A.D. 1580, but alluding to A.D. 1558, the word "recently" refers to 1558. Therefore so far all these things tell for Taaffe; and we have to say for ourselves, that the fact of Mary being a Catholic was no safeguard to Irish Catholics when English interest was in question. We have seen too much to convince us of that fact. Even though Mary were kind, just and pious, she was just the person in whose time atrocious deeds would be per-

*kerne* of Leix (Annals of Four Masters, p. 1738, O'Donovan) by the Earl of Sussex. Cosby was slain as he was on a plundering excursion towards Sleeveroe and Glenmalier; he was then 70 years old. This was A.D. 1580, just 22 years after his arrival in Ireland, and 21 years after Mullaghmast. The old villain, apostate from the creed he professed in Mary's time, met a death which some would think honorable, but he died the death of a robber, as he with Lord Gray and Peter Carew were plundering the property of others, namely, of the O'Cavanaghs and other clans of Offaly and Leix. We find our warm friend, Doctor O'Donovan, in page 1744, dealing out a severe chastisement to Moore, the poet, for having palliated the cold-blooded murder of the Italians, on Dun-a-nór hill in Kerry, by Lord Gray in Sept. 1580, and in the page O'Donovan charges Moore for having altogether passed over the murder of Mullaghmaston. To close this note we would say, that no one will pretend that the five names alluded to in the *discovered* MS. of Rev. Chancellor Dowling, could be Catholic, as the members of that creed were not entrusted with any place until they had first professed the new creed. It is true that the chief murderers were the Cosbies, Hartfields, &c. (all English,) but the facts and acts (*patents*) place beyond all doubt that they were Protestants. There is not one particle of historical evidence to prove that the O'Dempsey was one of the murderers. But though he were, he was only the *forced* engine of Cosby an Englishman, in such case he would be a mere machine, exercising no voluntary act. O'Sullivan, at the reign of Queen Mary, states that wicked deeds were perpetrated in Ireland by the Queen's officers, and that the O'Moores and others were proscribed for no other cause than, "*that there were family disputes!*"

petrated by knaves, who, in her presence, wore the mask of piety, as did Elizabeth herself, but in her absence, and in her name, but without her knowledge, committed deeds the bloodiest, and barbarities unequalled. It is therefore not at all improbable that Cosby, invested with the Queen's authority, enacted the tragic scene; and thus gave an early proof to Elizabeth of how useful a tool for deeds of blood he would be to her to enforce the Reformation.

We have seen it given in some works that Sussex was, *in person*, present at the butchery, and that it took place whilst the chieftains, with the native gentry, were at dinner in the camp with Sussex, by the unexpected rush of armed soldiers from a place in which they were concealed for the purpose; that a harper gave the alarm, which saved some of them. There were clearly *two* butcheries in Mullagh. Mac Geoghegan, writing of this massacre, tells us, that so great a monster was Cosby in delighting to put Catholics to the torture, that he hanged men, women, and children *by the dozen*, from a large tree, that grew before his door at Stradbally where he resided, which was a plundered monastery. O'Sullivan\* gives similar testimony.

Doctor Curry, in his Review of the Civil Wars of Ireland, is equally clear on the massacre of Mullaghmast, as the previous authorities. Fortunately for us, history—the evidence of Protestant writers, is too plain to admit of cavil on the fact.

When these villain dastards were not able to meet the Irish chieftains in the field, they dishonored the right of hospitality, which should protect, and not murder the unsuspecting guest. But no crime, however diabolical, was too red for the agent of English power in this country. No language can paint, or mind conceive the inhuman conduct, pursued at this time

\* Catholic History.

towards the Irish. The utmost ferocity and cruelty prevailed. A succession of massacres, diversified with the demolition of houses, the burning of churches, and the wasting of substance, took place in all parts of the south by the government. Morrison, in his account of Lord Mountjoy's conduct, in the O'Moore's country, when he murdered Owen Mac Rory O'Moore; and of Calvagh Mac Walter, says, "the captains and soldiers did cut down and destroy £10,000 worth of the rebel's corn." He adds, he was surprised to find such a knowledge of agriculture amongst such *barbarous inhabitants*, and the reason whereof was, that the Queen's forces, during these wars, never till then came amongst them.—See "Annals of the Four Masters," at this period.

Let us hear Spencer on the humane policy he suggested to extirpate the Irish race—"The end of them will be very short, and although there should none of them fall by the sword—their being kept from manurance, and their cattle from running abroad, by this hard restraint they would quickly *consume themselves and devour one another!* The proof whereof has been seen in the late Warres of Mounster—'ere one year and a-half (by Spencer's system) they were brought to such wretchedness *as any stout heart would have rued the same*—they were creeping forth (from the woods) upon their hands, their legges would not bear them, they spake like ghosts crying out of their graves, . . . . *the very carcasses they spared not to scrape out of their graves* . . . . in a short time a *most populous and plentiful country* suddainely left voide of man and beaste; in all that Warre there perished not many by the sword but by the *extremities of famine*."—"View of the State of Ireland," pp. 165 and 167, Dublin edition, 1800.

Ben Johnson, in a letter to Drummond of Hawthornden, says, "that Spencer, himself, died *for lack of bread*, in London." What a righteous and appropriate judgment.

## STANZA XCVII.

BOURKE EIGHTER. BOURKE OUGHTER. CLANRICARDE AND  
MAYO.

As Ulic Bourke, or Clanricarde, the lineal descendant of *Nora na g-ceann* (Honor of the heads), or as the Annals of the Masters have it, Ulioc na g-ceann, is thrown prominently forward as playing the *Knave Card* at the battle of Stamkard in the Queen's County wherein Ireland's cause was betrayed, we think it due to the family of the Earl, as well as just to the Earl of Mayo and the other Bourkes, to place before our readers the pedigree of the name. We will rest mainly on Lodge's Peerage. With this pedigree are identified many cherished friends;—the old English aristocracy were turned out by the Protestants.

De Burgo, or Bourke, the first of the above families alluded to by our poet, was the offspring of William de Burgo, who came to Ireland A.D. 1172, according to Bishop de Burgo in Hibernia Dominicana. This William was Lord of Connaught, and was married to a daughter of Hugh de Lacy, earl of Ulster. He had large territories in Tipperary, and, at that time, what is now called Limerick, was contained in the district termed Tipperary. Hence these territories constituted chiefly the countries denominated West Clan-William and East Clan-William. The aforesaid William lived near Cashel. His son Rickard or Riccard was the offspring of Isabel who was an illegitimate daughter of Richard I. (*a quo* the name *Clan Riccard*), and the widow of Lewellen, prince of Wales. Rickard left issue by Una O'Connor, grand-daughter of Charles Croo derg (red wrist); Walter or Gualter, William, Margella, or Margery, and Agnes. Walter (*a quo* "Mac Walter") was lord of Connaught, first Earl of Ulster in right of his wife Maud, daughter of Hugh de Lacy, and the inheritor of large possessions in Munster—His son William is ancestor



of the earl of Mayo. Margery was married to Theobald Butler, ancestor of the Marquis of Ormond; and Agnes was married to Henry Netherville, *a quo*, the Viscount Netherville. William de Burgo, the sixth from the first William who came to Ireland, was he, who was called William Oge (the young), Uliag, Anglicé Ulic, being contracted from Uilliam Oge. As his father and grandfather were William, he got the above name for the sake of distinction. The confusion consequent on the death of the Earl (William de Burgo) of Ulster, grandfather of William Oge, all the clans were up in arms, some for, and others against England. It was then began Mac William Eighter and Mac William Oughter (the *nearer*, and the *farther*). The Bourkes of Galway were "the Eighter," these of Mayo "the Oughter." The first Mac William (Sir William) is the ancestor to the Earl of Clanricarde. His brother, Sir Edmund, is ancestor to the Earl of Mayo, Sir Redmond is ancestor of the Bourkes of Headford and to the former owners of Castlehackett, within five miles of Tuam, County Galway; Sir Thomas, another brother, was Treasurer of Ireland in 1331, and John was ancestor to John Archbishop of Tuam, who died in 1450. Henry was the seventh son. The mother of these was the daughter of Mac Jordan of Connaught—"Lodge's Peerage of Ireland." The following names are from the same source:—Mac David, Mac Walter, Mac Hubert, Mac Hugos (or Mac Hughs), Mac Redmonds, Mac Johnin (*alias* Jennings, Owenson, Johnson), Mac Philbin, Mac Gibbon, Mac Moylar, Mac Tibbets (*alias* Hibbetts), Mac Davocks. All these families derive their origin from Charlemagne, who was crowned Emperor of the West by Leo III., A.D. 800. His fifth son Charles was grandfather of Baldwin II. of the house of Blois in France and progenitor of Bourke and Vesey. His son John was Governor of his father's towns, and was thence styled de Bourg

(*Latin*, de Burgo), signifying of "a town or fort." Such of the family as continued in Normandy wrote du Bourg, the Clanricarde family, at one time, spelt the name Burke, whilst the Earl of Mayo had the term Bourke, and so to this day. O, ua, de, du, are synonymous, and mean "of."

#### BUTLER, EARL OF ORMOND.

Theobald Butler, 7th Earl of Cahir (Tipperary) sat in the Parliament of James II. in 1691. Because of his adherence to that king he was outlawed—hence the Kerry bard places him amongst the faithful sons of the Catholic faith. This incident proves that the Dirge was written after 1691 but before 1693, as Butler was in this year restored to his property. His abjuration of his faith was clearly the condition of his pardon; consequently, had the poem been written after that year, his name would not appear in it. James, the second earl after him, was a Roman Catholic. He was the only Catholic lord who was proscribed. This family is derived, according to Lodge, from Herveius, who accompanied Charles I. in his expedition to England. His grandson Theobald was the first who got the name le Boutiller in Ireland. Henry II. conferred on him the BUTLERSHIP of Ireland, which was simply to present the king of England with a cup of wine on the day of coronation.

#### BROWNES OF HOSPITAL AND KENMARE.

Sir Valentine Browne was first Baron of Hospital in the County of Limerick, and having got married into the Torc family, Killarney, was created the first Earl of Kenmare. His wife was Elleanor Fitzgerald, daughter of the great Earl of Desmond, who was murdered in 1582 at Clanakilty, and was buried in Kill-ua-managh in Kerry. His sister-in-law, Margaret Fitzgerald, was married to Dermod O'Connor Don of Roscommon. Too much cannot be said in praise of the

Kenmare family. We regret we could not procure a satisfactory pedigree of it.\*

\* THE EARL OF KENMARE.

The first ancestor of the above nobleman whom we find in any of the Histories of Ireland, was Sir Valentine Browne, Knight of Crofts, in Lincoln, was Auditor General of Ireland, and died A.D. 1567. He was succeeded by his son, Sir Valentine, who purchased large tracts of land in Cork and Kerry from Donald, Earl of Clancarty, and from Rory O'Donohoe Mor, (Burke's Peerage). The first Baronet was Sir Valentine, son of the foregoing; he was created 16th February, 1622. The first Viscount was the same Valentine in 1689; he was outlawed, and his estates forfeited in consequence of his adhesion to James II., in whose cause he commanded a cavalry regiment at Aughrim (see a previous note at p. 159). His son Nicholas (2nd Viscount) was attainted for the same reason. His own estates, and the large ones he got with Helen, daughter of Thomas Brown, of Hospital, County Limerick, (this is the Brown of Feilé, alluded to in the Dirge by Bishop O'Connell when he says "Brown of Turc and Brown of Feilé"). His son Valentine was likewise outlawed in virtue of the father's and grandfather's outlawry—simply because they were Catholics. This noble family has ever been true to the Catholic faith, also liberal and charitable, as we stated in a former note. Lord Castlerosse, M.P. for Kerry, who is Colonial Secretary, is the heir to the Earldom of Kenmare. The dates of these attainders place beyond all doubt that the Dirge was composed after 1691, as the bishop mourns over the fate of these noble Catholics.

The Books of Peerage are very deficient in some particulars, in as much as they don't set forth the origin of some families. They don't tell us, for instance, whence came to England the first member of the Kenmare family, but we assume that he came with William the Conqueror.

There are several Brownes in Ireland, but as the Most Rev. Bard, on whose poem we are commenting, notices only the two families, we don't feel bound to follow them. However, we cannot close without remarking that we cannot find any authority on which was grounded Mr. Burke's assertion in his "Peerage," that all the Brownes of Mayo are offshoots of Browne of the Neale. It would appear, according to Mr. Burke, that the latter were unknown in Ireland until the days of Elizabeth. We have ever thought that the Brownes of Westport and their spreading branches only were Cromwellians, and tradition in Mayo is very accurate and faithful. Sir John Browne of the Neale, father of the present Lord Kilmaine, we have been made believe, was the first Protestant member of his family. The families of Brownstown, Ballinrobe, and Glencorrib, remained Catho-

## THE GERALDINES.

The ancient and illustrious family of the Fitzgeralds, according to Lodge's Peerage, is descended from OTHO, or OTHER—a rich and powerful lord in the time of king Alfred, who derived his origin from the Dukes of Tuscany. The family migrated from Florence to Normandy, thence to England and Wales, wherein they remained, until Maurice, *son of Gerald*, or Fitz-Gerald, accompanied his relative Strongbow to Ireland. Sir William Dugdale tells us that Otho was a Baron of England in the sixteenth year of Edward the Confessor, A.D. 1053. Walter was the son of Otho, father of Gerald and grandfather of Maurice above-mentioned, whose mother was Gladys, daughter of Rywall of Conyn, Prince of Wales, From this Maurice is lineally descended the Clan Fitzmaurice, all over Ireland. This Maurice Fitzgerald was the chief ancestor of the distinguished Fitzgeralds of Kildare, of whom is the adage—“*Hiberniores ipsis Hibernis.*” The present noble Duke assisted in the cause of obtaining Catholic Emancipation, and his son the Most Noble the Marquis of Kildare is a nobleman of most amiable qualities of heart; he is possessed of a highly cultivated mind, a great store of Irish literature, and a great adept in the delightful art and science of music. The first Earl of Kildare was John Fitzgerald. This John was the son of Thomas, Lord Offaley, and was himself the eighth Lord of Offaley. His father was called Thomas *an appagh* or *Siniacus*, that is, “*of the ape.*” The origin of the soubriquet is this :—Thomas “*the Great,*” Lord of Offaley in A.D. 1260, married into some families in Desmond, and having thereby got large possessions, he thought to rule

lic. Of these families, the only surviving descendant of whom we are aware is George Browne, Esq., Brownstown, just approaching his majority. His grandfather, in the days of intolerance in Mayo, was a great support to the persecuted priesthood; may we hope that the grandchild will emulate his ancestor by being ever with the clergy and the people.



the Mac Carthy clan. His castle of Callan was set fire to, and Thomas, the only child he had by his first wife Margery, daughter of Sir Thomas Fitz-Anthony, having been forgotten in the castle, was rescued by a favorite ape. Hence the Kildare family have ever since preserved the ape on their coat of arms. Kildare and Croom Geraldines were one and the same branch. Maurice, son of a brother of the aforesaid Thomas, and brother of John, was created the first Earl of Desmond on the 27th August, 1329, A.D. Thomas "*the Great*," had, by his second wife, Honora, daughter of Hugh O'Connor, four sons:—1st. Gibbert, alias *Gibbon*, from whom Fitzgeralds Fitzgibbon—called the WHITE KNIGHT. This family was termed Clan Gibbon. 2nd. John, ancestor to the Knights of the Glyn and Valley.\* 3rd. Maurice, first knight of Kerry, alias—the "Black Knight," from whom descended several families in Leinster and Munster. 4th. Thomas, progenitor of families in Kerry and Limerick.

#### STANZA CIV.

#### O'SULLIVAN, PRINCE OF DUNBOY AND THE OTHER MEMBERS OF THAT ILLUSTRIOUS SEPT.

Before the English invasion the O'Sullivan, descended of Olioll Ollum of the line of Heber, son of king Milesius, occupied rich lands in the South-East of Tipperary, but like most of the Irish families of Munster, having been expelled thence by the invaders, they went westward, and seized on the western parts of Cork and Kerry. The tracts so occupied by them, were mountainous and wild, lying around Bantry Bay, and may be said to be of equal extent with the present Barony of Beare and Bantry. These territories the O'Sullivan Beare held to the end of Elizabeth's reign. At the extreme point of the promontory of an island formerly called Baoi-

\* This family is descended from a bastard son of John of Callan—"Tribes of Ireland by O'Donovan," p. 74.

Beara, but now Dorsay, lying between the bays of Kenmare and Bantry, was born Don Philip O'Sullivan Beare, author of the Catholic History of Ireland.

His grandfather, Dermot O'Sullivan, was accidentally killed by an explosion of gunpowder in his castle of Dunboy, A.D. 1549, and was succeeded by his brother Aulliffe, who fell by the sword as did his son Donald. But how or on what occasion history does not tell. After them Owen O'Sullivan became the O'Sullivan and Chieftain of the Principality which he held until A.D. 1593. The English then deposed him, and transferred Dunboy to Donald his nephew. It must be said, that during Owen's government of the Princedom, he sided openly neither with Fitzmaurice and the insurgent Catholics, nor with the English.\* At the same time we find that he was once seized by the Earl of Ormond (A.D. 1580), and that afterwards his name appears as being present at the Parliament in

\*The subjoined note ought to have been inserted at the close of note on "Mullaghmast massacre," p. 324.

It would be a very convenient thing if, through the help of an Irish writer, this brand of infamy could be placed on Ireland. We will guard against the effect of that attempt. In closing this article, which a stern sense of duty has caused us to draw up, it may not be out of place here to notice the legends—the calumnious legends—that were written against the glorious O'Hanlon, who is set down as the head of a gang of robbers. He was a noble chieftain, prince of Orier, whose splendid mansion and rich lands were in Armagh, near Newry, from which he was turned out, *because he was a Catholic*. All our native chiefs and princes were audaciously termed robbers, because they resisted the common robbers—the common demoralizers of the Irish nation and of every country that has been cursed by their iniquitous power. Had space permitted we would shew that Bagnall, who got from the English crown O'Hanlon's property, was in reality the robber. Some nine years ago we wrote a long paper on O'Hanlon and his faithful dependants who sought to reinstate him in his castle. If Irishmen would study the history of their country and of their progenitors they would be different men. They would learn that this country must remain a degraded nation as long as she is under the rule of a government and a parliament resident in another island.

1585. His nephew, Donald, observed allegiance to the English notwithstanding the triumphs of Hugh O'Neill. From his after-life it is clear that such conduct was the result of prudence, and that he wished only "to bide his time." That time had now arrived (as he thought), A.D. 1600, when the Spanish fleet landed at Kinsale. Now that he thought an effective and final blow could be struck for creed and country, he resigned his castles to the Spaniards, and transferred his allegiance to the king of Spain. The only member of the O'Sullivans whom we find illuminating the pages of the Catholic History was Dermot, Philip's father. From 1569, when Elizabeth was excommunicated by Pope Pius V. to the death of the Earl of Desmond, the aforesaid Dermot was ever in the field, leading on his chosen Beare infantry against the heretics and their numerous Catholic slave-auxiliaries. Donald O'Sullivan, Prince of Beare, was amongst the first who, under the leadership of the chivalrous Fitzmaurice, in 1569, hoisted his standard to defend the Catholic faith. He was supported by Owen, Edmund, and Murcha Mac Sweeney, three uncles of Don Philip, author of the "Catholic History." This effort of Fitzmaurice not having succeeded he withdrew to the continent, whence he returned in 1579. At this time Dermot, father of Philip and cousin of the O'Sullivan, with the Mac Sweeneys, joined John Fitzgerald, brother to the Earl of Desmond, and continued in the struggle to its close. Two of the Mac Sweeneys, namely, Giollaiosa and Bernard, were seized and put to death by the English, whilst their brother Rory, and the *débris* of Desmond's army, fled for shelter to the chieftains of North Connaught and Ulster. It is to be supposed that Dermot O'Sullivan took refuge in the impregnable island of Dorsay whereon he had built his castle. It is probable that it was at this time his son Philip O'Sullivan was born of Johanna Mac Sweeney; she had besides him sixteen children, thirteen of whom had the good fortune to die before the Ex-

cidium Hiberniæ. The mother, and the four sons were involved in the fate of the father who supported The O'Sullivan when he declared for the Spaniards (A.D. 1601). It has been already stated that Donald, The O'Sullivan, received a Spanish garrison into his castle of Dunboy. After the failure of the Irish Chiefs at Kinsale, one of the conditions of capitulation made by the Spaniards with Carew was the surrender to the English of all the castles, held by the Spaniards for their king. Donald, of course, not thinking himself bound by a treaty entered into by strangers, and which involved the surrender of his castles, no way dismayed by the gloomy aspect of the Catholic cause, made a daring effort to regain his territory. During the night he succeeded in effecting an entrance into his castle of Dunboy, and having deprived the Spaniards of their arms, their artillery and stores, sent to the king of Spain bitterly complaining of Don Jon de Aquila for having without any authority consented to surrender to "cruel, cursed, and infidel enemies" his castle. In this letter he notified to his Majesty that, with the help of his people and some few tried friends, he had determined to keep the castle until such time as the king might be able to send auxiliaries to repair the disgrace which the cowardice and incapacity of de Aquila had produced. To attest his sincerity to the king, he sent him Daniel\* his son and heir, who had now attained his fifth year,

\* Young Dermot, son of The O'Sullivan Beare, was five years old in the February of 1602, when he and other youths, with Don Philip, had sailed from Castlehaven for Spain. They landed at Corunna, the point to which all noble Irishmen steered their course when bound for Spain. Because, as Don Philip says, there was Brogan's Tower, in which the Milesians took counsel, and adopted measures for the invasion of Ireland, 1080. A. Flood. 2736, A.M. 1268, A.C. As the young O'Sullivan was only five years old in 1602, he was only 21 at his father's death in 1618. Don Philip had not been long in Spain until he was joined by his whole surviving family, his father, mother, brother, and two sisters, with the



and with him Don Philip (about the same age) and several other noble youths. They set sail from Castlehaven in the February of 1602, just ten months after the departure from the same port of The O'Donnell (Hugh) and Archbishop Conry of Tuam, chaplain to the latter. The place at which they landed in Spain was Corunna, where they were generously received by the Marquis de Caracena, who engaged Father Patrick Synnott,\* an Irish priest, to take charge of the education of Don Philip. When these noble youths had been removed from the scene of danger, the O'Sullivan resolved to make a noble stand. O'Sullivan's history gives us the names of the chieftains who rallied round the O'Sullivan. Their names are—Daniel Mac Carthy, son of the Mac Carthy (Florence at the time in London Tower), Daniel O'Sullivan, son of O'Sullivan Mór, Cornelius and Dermot, sons of O'Driscoll Mór, Dermot O'Sullivan, father of Don Philip, author of the Catholic History, Dermot Mac Carthy, the two Donaghs (Mac Carthy), Florence Fineen (Mac Carthy Riavagh), *Fuseus*, the three Mac Sweeneys, knights, Donagh O'Driscoll and his brothers, O'Connor-Kerry, Fitzmaurice (Mac Morris or Maurice Fitzgerald) baron of Lixnaw, the Golden Knight of Kerry,†

O'Sullivan Beare himself. Don Philip's father died at the age of 100, and was buried at Corunna. His mother was buried at the same place. His sister Helen was drowned on her passage to Ireland. Another sister, Leonora, became a nun at a very early age.

\* *Patrick Synnott was a priest.* The Rev. Mr. Kelly calls O'Sullivan Beare the *nephew* of Don Philip instead of "*cousin-germain*," the Latin being *patrueilis*.

† O'Sullivan's history does not give his name, but "*Hibernia Dominicana*" names three knights, viz. the Black Knight, the White Knight, and the Knight of the Glyn and Valley. In 1602 "*The O'Donoghue was the Knight of Glyn*, and Daniel Mac Carthy was the *Knight of Kerry*. *The White Knight was Fitzgibbon*"—"Mac Geoghegan" at A.D. 1602. De Burgo, p. 284, writes—"There were also three Knights of the Geraldines," &c. According to the same authority the White Knight was a Fitzgibbon.—See note, page 338.

the Golden Knight of the Glyn,\* John Fitzgerald, brother of Earl (James) of Desmond, James Butler, brother of the baron of Cahir, William Burke and Richard Tyrrell O'Malley of Mayo, and others not given; but a subsequent fact makes it appear that O'Donovan, Donagh and Fineen Mac Carthy, brothers, deserted the prince of Bere and went over to the English. Besides these three last mentioned, there assisted the English Donagh O'Brien, the Earl of Thomond, Mac Carthy Reagh of Carbery, Charles Mac Carthy, chief of Muskerry, Barry Mór, the Viscount Buttevant, the Golden White Knight (Fitzgibbon), Owen O'Sullivan.

"Fitzgerald" as Gilbert, the great grand uncle of the first Earl of Desmond, was called in Irish "Gibbon." Hence "Clan Gibbon," vulgarized Fitzgibbon. This family in Kerry was originally the offspring of "John of Callan."

\* THE O'DONOGHUE, M.P. for Tipperary, is lineally descended from Cas, son of Corc, who is the sixth from Oilioll Ollum (both included) king of Munster in the second century of our Redemption. Ollum was married to Sadhbh (*Sawv*) (or Isabella) daughter of "*Con of the Hundred Battles*," monarch of Ireland, A.D. 125 to 145. Though Oilioll had 18 sons, yet three only had offspring, viz.—1st. Owen Mór—*a quo*, The O'Donoghue, The O'Sullivans, Mac Carthy, O'Briens of Tipperary with their branches. 2nd. Cormac Cas—*a quo*, O'Brien of Clare, Mac Mahon, Mac Namara, O'Brennan, and O'Grady, with O'Donnell also of Clare. 3rd. Cian—*a quo*, O'Carrolls, kings of Ely for a long period; O'MEAGHER, O'Hara, O'Gara (of the latter name some are Firbolgs), O'Connor of Ciannachta in Meath and Ulster. Ollum was the first king of the line of Heber Fionn that ruled Munster—(See Keating). From what has been written it can be seen that the above illustrious families are of double royal blood—being descended of the daughter of Con and of Oilioll Ollum.

THE O'DONOGHUES were Lords of the territories, called of Lough Leane, at a very early period—See Annals of the Four Masters at A.D. 1039, p. 767. There were kings of the O'Donoghues in Cashel between the years 1016, 1078 and after.—A. F. Masters. What an honor to Tipperary to have a faithful royal scion of the name to assert its rights in the British parliament.

In a note under the Irish we said that the Very Rev. P. O'Gara, P.P. of

It may be interesting to mention here that six\* noble Irish young men fell in a naval engagement, fighting in the service of Spain against the Turks, who were wasting one of the Fortunate Islands. Their names are Daniel O'Sullivan, brother of Don Philip, author of the Catholic history of Ireland; Philip his cousin; Daniel Mac Carthy, grandson of Mac Carthy Reevagh; Cornelius O'Driscoll, grandson of O'Driscoll Mór; Cornelius O'Reilly and William Fitzgerald. This occurred on the 2nd of July, 1618, in which year the great O'Cane died in the Tower of London, (a spot ever to be execrated by every lover of mankind, but especially by Irishmen). On the 16th of the same month and year the glorious Daniel O'Sullivan, Prince of Bere, who made such a stand—a stand unequalled

Drumcliffe, a faithful pastor, and as genuine an Irishman as breathes, was of Firbolgic descent. We were not then aware that another sept was in Connaught, but of a different and royal descent. The formation of the head, the large intellect, and the varied learning of the above clergyman, are unmistakeable characteristics of his Milesian origin. The Firbolgs' skulls are small and flat—a fact shewing the possession of small intellect. We could mention a family of that character near Ballyhaunis, Mayo, but as a member of the family pursues a political path different from ours we will not give the name.

It is a very difficult matter for a writer to keep before his mind all the facts he may have read whilst preparing to compose a work, or not to “forget what he may have written.” Thus in a note already referred to, we forgot the fact, that Ferral O'Gara, Lord of Magh O'Gara, and M.P. for Sligo, of the parliament held in Dublin, A.D. 1634, who was the patron of the Four Masters whilst they were writing their learned work, was from Cian, son of Oilioll Ollum of the line of Heber, as Brother Michael O'Clery, one of the Masters shewed in the pedigree of O'Gara which he drew up. In that document we find that O'Brennan was the ninth ancestor before Gadhra (*a quo* O'Gara). Though we thought it our duty to present the above explanation, yet we must confess that any of the Firbolg race now living may feel justly proud of their ancient lineage, as their ancestors were here long before the Milesians.

\* Don Philip's only-surviving brother was amongst the six whom I set down as killed at the Fortunate Islands.

in the pages of history—in Dunboy, and his native mountains, was assassinated by John Bath, an Anglo-Irishman. Bath was an obscure, poor dependant of the O'Sullivan, and from time to time, borrowed sums of money from his princely patron; but the latter happening, on the day mentioned above, to be talking to Bath concerning the loan, was grossly insulted by this pauper follower; Don Philip, the historian, and cousin-germain of the Lord of Bere, having overheard the insult, remonstrated with Bath; the result was, that with naked swords they fought a duel in Madrid. Bath, having become terrified, and crying out for mercy, was withdrawing from the ground, Philip wounded him in several parts of the face, and would have killed him had not the O'Sullivan protected him, who made Edmund O'Moore, Gerald Fitzmaurice, and two Spanish knights interfere. Don Philip was arrested by a constable, who, however, was unable to keep him in custody. Thereupon a crowd having collected around them, Bath, taking advantage of Daniel O'Sullivan, who, apprehending no danger, and therefore, off his guard, having his rosary in his left hand and his gloves in his right, treacherously stabbed the man to whom he owed his life. Thus fell one of Ireland's purest, best and bravest sons. The Don escaped into the house of the Marquis of Senecia the French ambassador. John Bath, his cousin Francis, his second, and O'Driscoll the second and cousin of Don Philip, were put into prison. The nobles of Spain performed, with great pomp and solemnity, the funeral obsequies of the Prince of Bere, whose remote ancestors were from that old land, as may be seen from O'Sullivan's history, and which fact he says, is confirmed by the concurring testimony of the Spanish Records—(see O'Sullivan, tom. i., p. 3). Such testimony in behalf of the almost universally received opinion of our Spanish origin, ought to be sufficient to have taught Doctor O'Donovan better than to hazard a theory of a Gaulic source,



in opposition to a host of foreign writers and all native authorities, with the exception of O'Flaherty and De Burgo. These two are not to be credited, inasmuch as they present but conjecture. Here is their assertion:—"Providence so arranged the islands that one can be seen from the other. It is therefore reasonable to suppose that people went from island to island, as each was nearest to another, and because Britain was nearer to Gaul than Ireland, therefore Britain was first inhabited before Ireland." This is only the theory of two writers, but opposed by the concurrent testimonies of all other learned men, Iord Ross, Parsons, Camden, Bede, Huntingdon, &c., especially by the native records which are the only reliable evidences, as our ancestors from the earliest period have carried down the fact to us by an unbroken chain of oral and written tradition, and they could have no object in telling a falsehood.—See preface to second volume of this work, and "O'Brennan's Essay."

We find in a letter of Philip's (the historian) dated Cadiz, April, 1619, and addressed to Dermot O'Sullivan, Earl of Dunboy, and son of the late Donald, that the father had not completed his 57th year when he was assassinated.—See page 269 of Catholic history. In page 261 are these words—"Obiens annum 57 agebat," "at his death he was in his 57th year." It is strange, therefore, that in *The Celtic Records*, published by Messrs. Hodges and Smith, page 97, that he is said to be 70 years old at his death. Clearly the latter statement must be wrong, as O'Sullivan is a better authority. Rarely has there been found a more polished letter than the one quoted. It is full of wisdom, Catholic piety, Scripture knowledge, and classical lore. In it he sought, by striking examples from the Greek and Roman authors, as from Holy Writ, to console and strengthen the young Dermot O'Sullivan on the untimely fate of his illustrious father. It is a master piece of composition

as regards language and style; the Latin is pure, and the words breathe the most perfect resignation to the Will of Providence in the heavy blow that had fallen on Ireland. It is to be regretted that the learned and accomplished Rev. M. Kelly, of Maynooth, omitted it and others from his new edition of the work. Confidence in his handsome volume was thus destroyed. In the pretermitted parts are deeply interesting passages, as every thing connected with the time and the man is dear to all true Irishmen. It may be the eloquent editor, seeing that the letters did not form a part of Irish history, thought their insertion not necessary. However, in them are incidents necessary to the research of the historian. It is a great pity that such an oversight occurred, as otherwise the edition brought out by the Rev. Mr. Kelly is a very handsome book, and a great desideratum to the student of Irish history. Had not Mr. Connolly of Ormond-quay kindly lent us an original copy of the work, we would have felt very unpleasant for want of a few facts. From the new edition is omitted from p. 264 to p. 283, except two short letters and an extract from a third. In connection with the death of O'Sullivan and O'Cane, it may be the place to state, that on the 20th of July, 1616, died, at Rome, Hugh O'Neill, Prince of Tyrone, the hero of the Yellow Ford—and on the 16th of August, 1617, Bernard O'Neill, the son of Hugh, was strangled in Brussels by some unknown persons where he was at College. His death created great alarm and wide-spread sorrow. He was a child of great promise, and was a great favorite of the Royal family, both on account of his illustrious origin as his great talents, and divine appearance and serene countenance.

#### STANZA CI.

The O'Briens were kings of Thomond (*Tuath, Thooa*), Múnhuain (*Mooiin*), *North Munster*—comprising part of

Limerick, all Clare and Tipperary as far as Cashel. In the time of Donogh O'Brien, who stole the Irish crown to Rome, O'Donagan was chief of Lower Ormond, or East Munster. It occurs to us that Mumhain, in olden times, comprised only Cork, Kerry, Waterford, and a part of Limerick.—See O'Brien's "Dictionary."

Some writers confound Leagh Modha (Lha Moa) with Munster, but erroneously, as part of Leinster was included in Eoghan's (Owen's) southern half of Ireland. Clare was originally in Connaught. Thomond meant—not merely North Munster, but *North part of Munster*—*Oir Múmhain*, "Ormond," *East part of Munster*, *Iar Múmhain*, *West part of Munster*, and that called *Deas Múmhain*, "Desmond," *South part of Munster*. At one time the Mac Carthys ruled South Munster—that is, all places south of a line, drawn from Dungarvan to Brandon's (O'Brennan's) hill, in Kerry; and the O'Briens possessed all parts north of the same line. This bipartite division, belonging to the descendants of Eoghan Mór and Cormac Cas, was, in truth, Desmond and Thomond.

#### STANZA CIX.

*Dun Ross*, or *Ross Castle*, on the Lake of Killarney.—In the awful and troubled times of Charles, this Donogh Mac Carthy, who was the second Lord Viscount Muskerry, the fifth Lord Muskerry, the first Earl, and the fifth in descent from *Cormac Ladir* (Lhadhir), was, as we find in the appendix to the translation of Keating's "Ireland," the last who, in behalf of the *Stuarts*, laid down his arms. He was the General of the royal forces in Munster. He sided with the English at the close of Elizabeth's reign against the glorious O'Sullivan Bére and the Catholic Confederate army. We shall shew, before we close, that it had been fortunate for Ireland and her religion, had he never taken a prominent part in the luckless wars of the faithless and perfidious *Stuarts*.

The Castle of Ross is situated in the lower lake of Killarney, anciently Lough Lane, whence the river Lane flows into the Atlantic, at Killorglin, or Castlemaine harbour. In the time of *pious* Bess, this place and the surrounding lands, were taken from the old Catholic proprietors, and given to an apostate, named Conway. After this family, it was sometimes called "Castle Conway." If we are not mistaken, it came by a female heir to the Blennerhasset family. It is in the diocese of Ardfert, County of Kerry, four and a quarter miles south-west from Milltown. The fortress of Mac Carthy was on an island in the lake, which was embosomed in lofty mountains, and could be approached, at that time, only by rugged paths. Hence, it might be deemed impregnable, or, at least, not to be taken, unless by a protracted siege. After the unsuccessful battle of Cnock-na-glosa, Lord Muskerry, with about 1500 of the Catholic Confederate army, betook himself to this mountain fastness, and thought to secure himself therein, until succour would have come to him from Charles II., who was then in France. But nothing could secure him. For, as the author of our poem has graphically sung, plague and ruin overspread the land, because of Muskerry's contempt of the holy Rinuccini, who sought, as himself stated in eloquent language, in the presence of the insolent Mountgarrett, President of the Kilkenny Confederation,\* to assert the rights

\* The Confederation of Kilkenny is not to be confounded with that of 1601 in which "THE O'SULLIVAN," Red Hugh O'Donnell, Red Hugh O'Neill, Thomas Bourke, O'Malley of Mayo, Lord Maguire, The O'Donoghue, The O'Connor-Kerry, and other native chieftains acted so chivalrous a part—See from pages 230 to 320. The O'Connor-Kerry accompanied the O'Sullivan Beare to the north, as can be seen in O'Sullivan's Catholic history, in which is given an address of O'Connor to his feet, entreating of them to carry him a little farther after the good service they had hitherto done for him, in having enabled him to have escaped his relentless enemies.



of the king, but at every risk, to vindicate and uphold the privileges and dignity of the Catholic Church. Such, said the glorious Nuncio, was the commission he had from Holy Innocent. He further added, "that he was instructed not to quit the island until he had seen the churches and lands, of which violence and fraud had deprived them (the Catholics) restored." Heber Mac Mahon, Bishop of Clogher, to whom Rinuccini was confided, supported the eloquent appeal.

Smith, in his "History of Kerry," p. 316, writes that the people believed,—owing to a prophecy—that Castle Ross "could never be taken until a ship should swim on the lake." In the "*Gesta Hibernorum*," which are annexed to Sir J. Ware's "*Annals*" (p. 183, Dublin, 1705), we read this passage—"A.D., 1652. Rosse, in the County of Kerry, a castle in an island, is yielded up to Ludlow, after he had caused a small ship to be carried over the mountains and set afloat on the lough, which terrified the enemy." The hold the supposed prophecy had on public opinion, it would seem, from the words quoted, had also its effect on Protestant superstition. However, the facts themselves will shew that Ludlow did not make so light of the difficulty of capturing the castle, as hostile writers have asserted. Let us hear Ludlow himself, who gave his memoirs to the world years later than the annals attributed to Ware. Though his own narration of his mode of besieging the castle is but very obscure, yet the reader will see that he had a considerable force.

"Whilst Ludlow was thus engaged in watching the place of Mac Carthy's retreat, we find by a letter of the Rev. Mr. Jones, whose brother was the general to the regicide Cromwellian army, and who was himself afterwards made Bishop of Meath, under the very monarch whom they sought to keep from the throne, that an expedition was in readiness to sail from Kinsale to Castle Conway, on the next day. This letter

was forwarded on the 14th of June, 1652 : it requested that a force would be sent down to protect them as they were landing. This Jones was Scout Master to the rebellious parliamentary insurgents, whose objects were the subversion of monarchical power, the extirpation of Popery and Papists, plunder, and personal aggrandizement. His plan, as proposed by his dispatch to the commander-in-chief, was to prepare the materials for twenty boats, capable of carrying, each, sixty men, two of them pinnaces with two pieces of ordnance in their bows. These we would now designate "Gunboats."

It is here to be observed that a branch of the Mac Carthys took the name of Mac-Donogh. They lived in Mallow in Cork. See note on stanza ciii.

#### STANZA CXX.

St. Fursa was the son of Fintain, of the tribe of Heber, king of south Munster, and of Gilgesia, of the royal Heremonian tribe of *Ui-Bruin*, in south-east Connaught, bordering along the Shannon. He was baptized and educated by his uncle St. Brennan. His father, because of his marriage with Gilgesia, was persecuted by his father. The saint built a house for them near his monastery at Clonfert. Here it was that St. Fursa was reared, and imbibed the early lessons of piety, which fired his soul with a burning zeal for the salvation of man. When he was of age (with the consent of his uncle) he founded a monastery in Lough Orsben (Lough Corrib). At this time, Ware and Hanmer write, that he, wishing to withdraw from the tumult of war, which was then raging between the wicked Saxons and the Britons, and the influence of which was felt here, withdrew to France, and founded several monasteries, which were filled with thousands of holy monks; he *rested in the Lord*, according to the Annals of Boyle (a place which has ever been surrounded with the clan "O'Brennan,"

for years a farmer class, through English plunder), A.D. 653, in Peronne in Picardy. It should have been mentioned, that he and one of his brothers were consecrated bishops at Rome by the Pope. He was a great patron of the arts and sciences, and walked in the footsteps of his illustrious uncle. The monastery built by him in the above mentioned lake, though allowed for a long time to be in a state of dilapidation, was repaired with great splendor, and endowed with rich presents by a king of the East Saxons, or, we are apt to think, by a queen. It was situated in the deanery of Eanuichduin (Annadown), County of Galway, Archdiocese of Tuam. Near the monastery of Clonfert (in ancient times a bishop usually resided in each monastery) several thousand monks were edified by his instructions and sanctified example. The holy saint travelled for seven years as a pilgrim, spreading the light of the Gospel wherever he went, founding monasteries, attracting, by the magnetic influence of his piety, thousands of pious anchorites, establishing rules for their guidance, whilst he was, in his person, an example of self-denial and mortification; all the monks of his institution lived by the sweat of their brow; he also visited foreign parts, Ware, vol. ii. p. 34; Hanmer, pp. 107, 117: also the life of St. Ruadanus (Ruane). Doctor O'Donovan, in a note in the Annals of the "Four Masters," guards his readers against confounding him with another. A manuscript, lately discovered in the Burgundian library, it is said, asserts that he visited and taught not only the Icelanders, but even many parts of North America, and that he celebrated seven Easters on sea, and then returned home by France, having thus paid homage to the birth-place of Ireland's great Apostle, as well as to hear about and see his nephews, Fursa and Ultan. The fact of his having, at his own private expense, built his church and monastery, the nunnery and monastery of his niece and nephew, and having supported Fiontan and his

wife, as became members of royal families, is an evidence of his royal descent, wealth, and influence.

We regret that our available space will not allow us to give more of the history of the saints, mentioned in the poem, than will be found in the notes under it. Whoever would read more of them must have recourse to Doctor Lanigan's Ecclesiastical History, and to our History of St. Patrick in this work.

We had intended to place before our readers, a sketch of the origin of the Anglo-Norman Catholic families, who forfeited in consequence of their adhesion to the faith; but we were unable to get a work on the subject. Lodge and Burke, on even the Irish Peerage, are very unsatisfactory. They give us the men, but not their origin, if we except that of a few. They had no difficulty in tracing the pedigrees of the Milesian peers, owing to the accurate manner in which the records of their illustrious royal ancestors were kept; whereas, the English noblemen had, in reality, no pedigrees, unless ones of which they should be ashamed, with the exception of a very few.



## ROUND TOWERS.

It is universally admitted, that no nation possesses, so pre-eminently as does Ireland, those fine feelings of the heart, which, if wisely directed, would so raise men above the ordinary standard of humanity, that they might be considered of another class of beings. The ardent zeal and enterprising spirit, exhibited by them, in many eventful periods of their history, when national glory or individual honor was supposed to be invaded, furnish the clearest proofs to establish what has been said of Irishmen. As regards their zeal in sustainment of fame in a literary point of view, our annals afford abundant evidence, and, in a military view, Irishmen have ever been distinguished for chivalrous deeds, both at home and abroad. Not to go farther back than the days of the English Elizabeth, whose reign, whilst it was one of heresy, was also one of blood, we have glorious Roger O'Moore of Leix, defending the landmarks of the old Catholic faith, and the outposts of national independence throughout the length of the land, from his own princely domain to that of Lord Maguire of Lough Erne in Fermanagh. After his fall in his onward career then sprang up the O'Neills and Red Hugh O'Donnell, who were the terror of heretics and the faithful defenders of creed and country, and before whose valorous arms the Saxon quailed and had been crushed for ever, if English treachery stepped not in to effect what could not be won in the open field by martial deeds. The O'Sullivan Beare's peerless courage, at the head of his 170 Spartans in Dunboy, has no parallel in history, if we except Leonidas at Thermopylæ. Other brilliant characters of that epoch—full of events—crowd on our memory, numerous as twinkling stars appear of a frosty night. The pages of Grecian story furnish no superior warriors. Need I direct attention to their unexampled, but blind zeal, manifested in their endeavour to uphold the rickety and tottering throne of

the imbecile faithless Stuart dynasty in the days of Charles and James II.; but in these struggles their promptings were the offspring of a thirst for national honor, and a holy Catholic zeal—of honor, because in yielding an undying allegiance to the Stuarts they thought they were defending the throne of men in whose veins was circulating Milesian blood—of zeal for Catholics,—because James II., though a thorough Englishman, was still a Catholic, and was in favor of what his church has ever recognised—religious liberty. It is not necessary to allude to the gallant Irish Brigade, who were the pride—the boast—the flower of every army, which they joined on the continent after they had left their native land in despair of vindicating her wrongs, or of asserting back her lost rights. Their descendants in Austria, France, and Spain are this very day men of renown. Their Milesian names are plainly discernible in the modern names they, according to our age, have assumed; yet there is one noble exception as to the change of names—and that is “THE O’DONNELL,” of Spain, who not only retains his Irish name but speaks the Irish language, and has his children taught it. However, whilst the possession of these ennobling feelings, and the capability of such feelings being refined and sublimated to the highest degree of cultivation is to be prized, yet it might be questioned whether their possession alone be a blessing, whereas the quick perceptive power of wrongs and pains does not outweigh their keen enjoyment of delights. It is to be feared that this nice sense of persecution and injustice sent into voluntary exile thousands of our purest patriots, who, had they given time to their reasoning faculties to form a matured judgment, would have been convinced, that their wisest policy would be to remain in Ireland—“to bide their time”—to cheer their suffering countrymen as Alfred did, until the fitting opportunity came when he made a successful blow for native land against the wicked Danes. This fact is given as a mere matter of history,

and history is the great teacher. To exhaust by exile, famine, or death the Celtic population, has ever been the policy of English statesmen. That they have failed in such attempt is assuredly the interposition of Providence. There can be no doubt but that of all the virtues which are freely accorded to be possessed by Irishmen, the "*amor patriæ*" or patriotism, is his grand characteristic. This sheds a halo around his solitude, and gives him hope by opening up the vista of past ages, so that he can enjoy a proud retrospect of former glory. This grand sentiment could never be wholly subdued by the most hopeless wants, the most galling miseries, the most unparalleled tortures.

This spirit, it is, that has so rooted the people in this holy soil, that all the advantages of emigration and all the efforts made to outroot the peasantry have proved abortive. They cling to the land with the same tenacity as does a man, in a wreck, to the plank of a sinking vessel.

The peasant is so riveted to the home of his ancestors, that any attempt to dissolve such sacred fetters would be as a disruption of all the ties of nature, and of blood. It may be urged that all this is but a dream, an inherited vanity, claiming an antiquity, and a renown that never belonged to Erin—an insignificant isle—that these are mere assertions—that there is no proof to sustain them ; the answer is, "*Tolle, lege*," "take up our works, read them," and then say, if there are wanted testimonies, indisputable, in favor of such pretensions.—"Circumspice," "look around," and, whether your eyes rest on hill or dale, on mountain or glade, you will behold imperishable landmarks of Ireland's antiquity ; of her renown in arts and sciences. From the Giant's Causeway to Bantry Bay—from Mohir cliffs to Wicklow spray-laved rock—from Eadir's hill of shelving crags, to Connemara, from Urris head to Carnsore point, are to be seen culminating edifices, shooting their conical tops towards the vaulted, blue ethereal sky. The eye of the philosopher and the antiquarian sets with admiration on these mysterious towers,

which stand in the centre of our valleys, whilst with wondering gaze he looks upon stupendous, awful erections of another character. These latter are to be found as well in the viscera of the earth as on the summits of mountains. His curiosity is excited, and his wonderment heightened ! He asks himself what are these ? what are those ? what the uses of the latter ? what of the former ? What are they but the everlasting monuments of high antiquity—of early civilization, of former splendor ! They are indestructible records of the early possession of enlightenment by Ireland more than 3000 years ago. They have defied the ravages of time and vandalism ; they have mocked the power of the creedless spoilers, and they still “ lift their heads ” to attest the skill of their pagan artificers, and to give the lie to the theorist of the present day, who, either actuated by sordid gain, or by an overweening vanity, having allowed his judgment to be clouded, has presumed to falsify the authenticity of our records, and to throw a doubt on the fact—that Irin had an enlightenment at least 1300 years before England—the idol of this *patriotic* Irishman—was known to Rome. What he cannot claim for the Saxon he would deny to the land of the Shamrock. But who will unravel the mystery of these buildings to the antiquarian ? He sees that they are “ Round Towers,” and “ Cromleachs,” and “ Mithratic Caves.” He asks his guide—were these made for religious purposes ? But one antiquarian, as Sinon, who deceived Priam about the wooden horse, would mislead the inquirer’s mind ? Who then shall essay to explain the difficulty ? The answer is simple ; history will explain the matter. As the inquirer is a scholar and a philologist, there will be placed before his physical and mental vision records, facts and circumstances, whence he can learn the uses of these reliques, the surviving chronicles of pristine greatness and primeval civilization.

It is admitted that these are only the monuments of druidical idolatry and unenlightened paganism, but when it will be



remembered, that, at the date of their erection, paganism and idolatry were coextensive with the earth, save only a few to whom the deposit of faith had remained, it cannot be a source of reproach to us, that our ancestors raised temples to the worship of the Great Unknown; and that their system excluded objects of clay, timber, or stone, and recognized but the splendid luminaries of that vaulted canopy which was penciled by the fingers of the Supreme Painter, and whose surface was illuminated with ever-burning lamps. Before the close of this essay it will be clearly seen that the intent, aim, and object of the Round Towers, or Budhist Temples, appertained to a purified idolatry, such as was alluded to above. Some learned writers maintain that our early ancestors had a worship the same as that of Moses, but this we pass over.

The sun, moon, and stars, all, unite to give vigor to the entire of nature. Hence, in the absence of the knowledge of the True God, the system which inculcated the worship of them, to the exclusion of terrene things, was a purified paganism. The Round Towers, as was stated in our Essay on Ireland, were instituted for various purposes. Thus their object in Egypt was to guard the ports, like our Irish Martello towers of the present day—as light-houses for mariners—as observatories for astronomical observations, and for the worship of the sun, moon, and stars; and considered under each of these views they were appositely denominated “*Pharoahs*,” i.e. “*Faoi airé*” “*for watch*,” “*underwatch*” or “*look out*.” Thus in Irish we say “*Tóg faoi airé*,” *consider, or take under consideration, take notice*.

In Iran (Holy Land), or Persia, which primitively comprised all from Thibet to the Caspian, and Arabia to the Levant, they were designed for all the above purposes, excepting “*Beacons*.” For this use they evidently could not have been intended in Ireland, because, according to the accounts of the most faithful travellers, they were in the interior of the country, and invariably in plains and valleys. If constructed for *beacons*

they would have been raised on hills. The first tower of which we have any record is Babel, which was built on Magh Seanair, (*plain of the old land*), on which was Paradise, and whence all civilization issued.

The uses of them in *Irin*, (*Holy Island*), or Ireland, were the same as in *Iran*, (whence their founders came.) The parent country, Persia, which at an early epoch, included Scythia, was called *Iran*, *sacred land*. The radices of the term are these *Ir* or *Er*, (like the Greek *iērē*), *sacred*, and *an*, *land*, *Tan*, *stan*, in the Irish language is also the name of land; *Irin* or *Erin* is thus derived, *Ir* or *Er*, *sacred*, and *in*, *island*, that is, *Insula sacra*, *sacred isle*. It would be a waste of time, and no way profitable, to refute other derivations, which, though plausible, are not founded on facts. The land, in which was the earthly Paradise,\* was pre-eminently entitled to the appellation, *Iran*, *sacred land*, and the emigrants from it to Ireland having established their own system of worship here, gave it the name *Irin*, *sacred isle*.

Subsequent passages will, it is hoped, convince the enlightened reader of the truth of this statement. In this essay, which must be necessarily short, there will be no vagaries, no mere theories, as they are fragile wares in which truth does not love to deal.

Theorists, who write for money, or from sinister motives, have recourse to such shifts to endeavour to build up false theories, or to prop up tottering ones. It is, indeed, astonishing with what effrontery some men rush into an unknown country without a faithful guide and chart—and to collect into massive tomes heaps of trash to delude the reader. Now the guide to the origin of our Irish Round Towers is the Irish

\* A most learned and interesting history of the world (London, A.D. 1614) places Paradise in the north-east part of Shinar, that is, in Babylonia, a territory, which is watered by the Tigris, Euphrates and Gehon. The above work would be useful in the revision of the Bible.

language. As well might a mariner commit his frail vessel to the waves of the Atlantic without the needle, compass, and chart, as an antiquarian, (if such he can be called,) without a thorough knowledge of our language, nay, without an extensive acquaintance with other tongues, which are its offspring, aim at the development of Round Towers—which is, however, a facile task to the general linguist.

Quale per incertam lunam sub luce maligna

Est iter in sylvis ubi cœlum condidit umbra

Jupiter, et nox abstulit atra colorem.

Doctor Johnson, and all eminent writers, are agreed that to be an antiquarian, a man must *know* the origin of languages—and justly, for philosophical philology, supported by facts, circumstances and analogy are the key whereby entrance is effected into the history of any nation. With this prefatory remark let modern theories be investigated, and it will be seen that the *reductio ad absurdum*, will be as cogent as in the case of a proposition in Euclid. One theory is, that *Round Towers* were “purgatorial columns,” or “penitential eminences”—to remove culprits or sinners from converse with the good, and to place them near to heaven!!! This opinion is too contemptible to be dwelt upon. The idea of elevating criminals above virtuous citizens, who lived in timber and clay huts with wicker frames, is an outrage on common sense. Nay, at the time that it is impudently asserted that penitents were thus elevated, the Christians of Ireland had only mud walls, or, at best, timber ones, for their chapels; it was so in England up to the 17th century. The inventor of such a theory, therefore, deserves a man’s pity.

That they were beacons, as far as they regard Ireland and Persia, is equally as absurd. Because, if that were even one of the uses for which they were built, the designers would have placed them on lofty places, not in valleys; but the contrary is the fact. Hence follows the nonsense of such a theory. The supposition that they were erected for belfries, though

not entirely as ridiculous as the other notions, is equally as untenable. A valley is the best position for a belfry. It is a physical fact, founded on the science of Acoustics, that the sound of bells, hung up in plains and valleys, is heard at a greater distance than is that of those which are hung up on hills. The higher the air—which is the medium of sound—the more rarified, and therefore the worst conductor of sound. This is the reason why in churches with low roofs, the pulpits must be low also, the better to convey the voice of the preacher. It is a known fact that a speaker raised too near the ceiling, becomes exhausted and hoarse in a very short time.

So far therefore as this phase of the belfry goes it is not unintelligible, though untenable.

In some parts of the country two of these splendid monuments of early artistic knowledge are to be seen in one spot. Now if their use were for belfries or beacons such would be an insane extravagance—a monstrous waste of money to erect two such costly towers in the same position. What makes the theory less tenable is the very assertion of the theorists themselves, who allege, that these gorgeous bell towers were raised by Grecian missionaries, and that at a time when the natives, as well kings, nobles, and humble classes, were all Pagans. Imagine poor, strange missionaries, daring to erect such edifices in a Pagan country, not only without the co-operation of the princes, but, clearly, against their will. Whence got they the money? whence the materials? whence the laborers, who, if such could be at all had, were the clients of the chieftains? They durst not work for foreign ecclesiastics who were themselves and their religion, at first, hated by the natives.

The object of the theory about Greek missionaries is to deny to Rome the merit of having converted our Pagan ancestors to the Catholic faith.\* In the history of St. Patrick,

\* See Doctor Milner's *Antiquities of Ireland* (p. 122-23) on this subject.



contained in "O'Brennan's Ancient Ireland," it was proven by the clearest, most reliable, incontrovertible authorities, that St. Patrick brought the light of the Gospel to illumine this island, whose horizon was muffled up in a thick cloud of druidical and necromantic superstition. Here, consequently, to enter into a disquisition of that subject would be irrelevant. The cost of the erection of Nelson's Pillar was £6856; that of the unsightly and imperfect one in the Phoenix Park was about £20,000. Let the reader then fancy, if he can, the criminal waste of money in erecting two Round Towers in one spot, if they were for the purpose of belfries or beacons. We are thoroughly convinced that the money necessary for the construction of some of our Round Towers was larger—as we are equally certain that there were subterranean places attached to them. The discoveries lately made by tourists, in the East, in connection with buildings of a similar character, lead to this irresistible conclusion. But, to keep to the point, let the reader hear the account Herodotus gives of an inscription on one of the Pyramids of Egypt which, in design and aim were, (if we be allowed the expression) sympathetic with our towers, and the form of some of them not very unlike that of the latter. The purport of the inscription is this. About £400,000 of our money, or 1600 talents of silver, were expended on garlic, onions, radishes for 300,000 men who were engaged during the space of 20 years in bringing that wonder of the earth to a completion. That pyramid was erected for religious and scientific purposes. Considering the early period of the construction of the Round Towers of Ireland, the reader will have easily conceived that the cost of their erection must have been, comparatively speaking, not much less. For such an enormous outlay there must be a correspondent important motive. Surely the receptacles for bells were not of such moment. In former days, as well as

now-a-days, the building of the place of worship was, and is, the paramount—the first consideration.

The belfry is of the last importance, the temple of the first. It is, for these reasons, a mad theory to call them belfries, especially whilst the temples were of clay, or sticks, stuck together, as was also the case in England long after. Such is the case as regards the chapels of the first missionaries in the far west of America, in which there is religious toleration.

The pretext for this baseless theory is this—Round Towers are found contiguous to Christian temples, therefore they were belfries!!! Mighty fine logic! Lucid enthymeme!

The Pantheon, and other Churches in Rome, are Christian temples—therefore they were always such!! One argument is just as cogent, as valid as the other. The very wise, conciliatory motives that induced the Popes to worship near, nay in, Pagan temples, prompted St. Patrick and the first Irish Apostles. There can be no doubt but that what St. Patrick saw done by the popes, from whom he got his mission, he did himself in Ireland. He looked to Rome as his model in every respect. Hence he got his small churches built near Round Towers to gain over souls by every means to God. He said to the Pagan princes what the Popes said to the Roman nobles—“ We can have no objection to worship near your Buddhist temples, (which are of stone);—they can do us no harm—neither can our small insignificant ones injure you—let us be good neighbours. If you allow us, we will even worship our Triune Deity in your temples—perhaps, in time you may join us. Our system of worship is very simple—very inexpensive—very harmless; this you will learn, even in your own estimation. It means no harm to man, beast, nor any created thing. The difference between your system and ours is this—you worship many objects—we adore only one God in three persons. You many Gods, and even a Trinity of Persons in one of your Gods. Let us reason with each other. As you

believe in a Trinity of persons in one of your Gods, as you have it from your ancestors, you can have no difficulty in yielding a belief to our Triune Divinity."

Let us here add, that though the tradition about St. Patrick having converted Leoghaire by the trefoil shamrock is universal and old, yet it was the emblem of the Emerald isle many ages before Christianity. The shamrock is as old a native of this green isle as the island itself. It was a matter-of-fact emblem, and just at hand on the hill of Slane, for Patrick to typify the Trinity. However, the Budhists of Ireland, as well as those of Hindoostan and other nations of the earth, believed in a Trinity; but, of course, not in the same way as we do. Their system of faith in that respect will be explained—from a work entitled, "The Jesuit in India," by the Rev. William Strickland, S.J.,\*—before this chapter will have been closed.

To use a sacred phrase, Patrick had the cunning of the serpent, and the innocence of the dove in his efforts to convert this island. He kept in view the language of St. Paul, who said that, "*he made himself all to all, that all might be saved.*" He felt that stones had no paganism in them, and he therefore appropriated to Christian uses any Pagan temples that might be granted to him. However, we have no *positive* record that "Round Towers" were diverted from Pagan to Catholic worship. Wherefore, in the absence of such, and supported by the most undeniable records to the contrary, the reader must reject the modern theory respecting the Christian aim of our Round Towers.

Again, Cromleachs and Mithratic caves are found near Catholic places of worship, and yet it is strange that the theorists don't connect them with Christianity! But that would not subserve their purpose. There was no great art required to erect them. These, the Irish themselves, *savages*

\* See also Caunter, St. John, Kelly, and Jonathon on this subject.

though they were, could erect ; but *savages* could not devise, nor build the noble Round Towers—and the Irish, up to the eighth or ninth century of Christianity, *were savages*. They could not, consequently, be the architects of such imperishable monuments of architectural grandeur. No, no, Greek missionaries, without money, without influence, in a strange country, were the artificers!!!!

Before this chapter will have ended, the insolent, anti-national phantom will be forced to withdraw, as hobgoblins do when the clock chimes the twelfth hour.

It is a solemn duty of an Irish Catholic to run any risk to annihilate a theory that is so inconsistent with truth, so opposed to Catholicity, and so intentionally adverse to national honor. Argument, without acerbity—reasoning without rudeness—the enunciation of facts without finedrawing—the narration of circumstances without over-colouring, and the use of strong language, but without coarseness of invective, shall be exercised. Though, when a man has learned that such a dishonorable theory did, for a time, receive some attention, he finds it hard to moderate his terms. What prompted this chapter at all was, that the few lines on the same subject, inserted in “Ancient Ireland,” seemed to win the kind opinion of some journals, recognised for the ability of their reviews. The lines alluded to were printed as a mere incident, never for a moment thinking that Irishmen—that is these, who are educated as Catholics, and who know the language of the country—ever dreamed of any other use for Round Towers, save these enumerated by us. These were the uses the simplest peasants in Connaught have ever thought of—though few of such buildings are in that province. The father of the writer of this article was a Seana-chee and an Irish scholar known to be such. He taught us the traditions of his ancestors, back to the time of the first



settlers in this island. He never once mentioned any Christian use to which "*Tur Teine*," were applied. To presume to build up a theory, with sneers at local traditions (if they don't chime in with one's views) is the height of folly—to give it no worse name.

If, indeed, antiquarians had devoted some small portion of their time, looking after the true faith, the result would be to themselves most profitable in reference to the hereafter and highly edifying to others; as there is no doubt, but that Catholicity would be embraced, and that, instead of coercing even the consciences of those over whom they may have assumed control—so far as to make them put on the garb of a heterodox creed—they would on the contrary be now kneeling at the same Catholic altar with them. The continuous study of profane literature—uninterrupted by the reading of practical religious works, including the sacred volume—leads to indifference or to infidelity. If the mind only be cultivated, whilst the garden of the soul is allowed to be overgrown with weeds, and the heart left to be the prey of lawless and uncurbed passions, irreligion, or theoretic, if not actual, atheism must be the awful consequence. Hence it is that schools and colleges, which exclude religious instruction, have been, are, and ever will be most dangerous to faith and morals.

Such training being, once, neglected in the teaching of youth, the channels of grace are shut up—the light is put out—the flood-gate of vice is opened, and spiritual darkness overspreads the soul. The writer gives this as his settled opinion after having examined the subject practically and largely, and with no narrow-minded reasoning. Religion must be the first, the middle, the end of a Christian education—and experience has proven that the greatest Christian scholars have been practical Catholics. It is idle to enumerate them; their names

crowd on the mind of the reader—Saint Paul, Iræneus, Basil, Gregory of Nazianzen, Gregory the Great; and the horizon of Irish history was illuminated with countless saints, distinguished as much for learning as for sanctity. Even the mangled, butchered martyr, Archbishop Plunkett of Armagh, was a brilliant poet, and wrote poetry on several subjects, amongst them on Tara, the residence of the monarchs of Ireland. The poem begins thus—“*Ἀ Τηεῖναι ἡ πῖος δο β'ἄναι λεατ.*” “O Tara of the kings, it was rare with you.” See p. 19 “O'Reilly's Irish Writers.”

This digression forced itself into the current of thought, but it cannot be indulged, however pleasing. The belfry theory shall be dispatched in a few more pages. There can be no doubt on the mind of any enquirer into Oriental customs, that bells were used in the religious ceremonies of the Pagans. They are extensively, still, used by the Pagan priests.

Let me here observe that the use of bells was the invention of an era, which cannot be pointed out, so ancient is it. In eastern tales, which resemble those of Ireland, nothing is more common than the expression “*steed of bells.*” Bells were an essential part of Pagan worship—as will be seen farther on.

Doctor Milner writes, “none of these towers are large enough for a single bell of moderate size to swing around in it; they are rather calculated to stifle, than to transmit to a distance any sound that is made in them. We constantly find other contrivances for hanging bells in the churches adjoining them”—p. 136. So far as his opinion may be valued (and, here, it cannot be denied) he opposes the belfry theory. But Rev. Dr. Milner was himself in the dark as to the use of them, whereas he says, they were for recluses,—“because St. Bernard relates that St. Malachi, afterwards Archbishop, got religious instruction from an anchorite who was shut up in a cell”—p. 140. It would be no trifle to erect such a cell! It would

be a vicious vanity to incur such enormous expense in building a cell. Nonsense !!!

More space cannot be given to this absurd theory, nor, it is to be hoped, is it necessary to waste more time on it.

Others say, that Round Towers were places of security in time of invasion. Their dimensions, *prima facie*, subvert such an idea. Retreats on such occasions should possess, on top, an area, large enough for many men to defend themselves; this cannot be said of Round Towers. It would be a mark of insanity for men in time of danger to shut themselves up in such confined places. "The towers," writes Milner, "are, as their shape imports, perfectly round, both on the outside and in the inside. They are carried up, in this shape, to the height of from 50 to 150 feet (Kilkenny tower is estimated at 152), and they terminate at the top in a tapering sugar-loaf covering, which is concave in the inside, and convex on the outside. They are, in general, about 14 feet in the diameter at the bottom, comprehending the thickness of the walls, and about 8 feet in the diameter at the cavity. They decrease insensibly up to the top, where they measure about 6 feet in the interior. There is a door into them, at the height of from 8 to 16 or 20 feet from the ground. Near the top there are 4 loop-holes corresponding to the 4 cardinal points"—pp. 131, 32. Clearly such places could not be places of refuge for the inhabitants of a town, much less of a soldiery.

Granting that those edifices could not be battered, erections could be made by an enemy so as to get to the top, and pour such materials down as would kill or smother the occupants. Vineæ, or *pent houses*, such as were used by the Romans, having, in each, a great many men, could be rolled about the Round Towers so as to overpower the few tenants. The notion of being used as retreats, excites the risible propensity of any one, having the slightest knowledge of strategy.

Stanihurst talks of "watches on top of a castle." Whence some fancied that the castle was a Round Tower. The former class of buildings have nearly vanished, whilst the latter remain to attest to our very remote civilization.

It is objected that the bards make no mention of the Towers. Now it happens that Amherghin (Avereen), the son of Milesius, expressly names them in these words—

Aonach n<sup>o</sup> 15h Teamnac,  
Teamor Tu<sup>o</sup> Tuat<sup>o</sup>ach  
Tuat mac M<sup>o</sup>leð,  
M<sup>o</sup>leð lon<sup>o</sup> L<sup>o</sup>bea<sup>o</sup>ne.\*

From this quotation it will be gathered how unfit any man, not well acquainted with the native language, is to write on Irish subjects which refer to olden times. There can be no doubt that at other bardic allusions to the Round Towers will be

• Noble is the king of Teamor,  
Teamor the Tuatha Tower,  
Tuatha were the sons of Miledh,  
Miledh of the Libern vessels.

\* Here the *Tower* and *Teamor* are convertible terms, plainly shewing that the Tower was Teamor,—that it was the great attraction for the provincials.

There is no passage in all our old records, as far as antiquarian research requires, of more value than these lines. Because from them, the reader will have inferred that Teamor's (Tara's) eminence was not attributed to any magnificent palaces, but that its renown arose from the fact, that at, and before the Milesian invasion, all the provincials annually, after the celebration of Telton games, flocked thither to solemnize their religious rites, around their *Tower*, and then proceeded to their legislative deliberations which were held in an amphitheatre, encircled with trees and in the open air, like the Cretan sages so brilliantly delineated by Fenelon in *Telemachus*. The Tower on Tara was assuredly a Buddhist one, erected by the Tuatha De Danaans. An exploration was made to see if the foundations of stone palaces could be come at. However, it is certain that the attempt was a failure, no vestiges having been discovered except those of a Round Tower. That palaces were there, no one could have the hardihood to deny,



yet discovered by some explorer into the hidden treasures of this old land.

How many passages of like value could be added, had St. Patrick not consigned to the flames so many hundred volumes of druidical compositions. The only thing to be regretted is that standard literary works were not spared ; but the saint, in his anxiety to destroy the filthy rituals and abominable works on pagan doctrine, overlooked everything in order to get rid of the abominations. How differently did the Popes of Rome act, who as soon as they got influence, and could have destroyed all Pagan writings, wisely, and to their everlasting honor, preserved the Roman Classics as we have them at this day. No doubt, gross and abominable works and obscene rituals were burned. However, in the Classics that remain we have the means of concluding how the Pagan Romans worshipped. In fact mythology remains intact to this day. The same can be said of Greece, over which the Popes had all control until the ninth century. From these two sources we are acquainted with the religious rites of Asia Minor, Persia, and Egypt—

but they were, perhaps, of timber or some material other than stone, as were the English buildings of England up to the time of Charles.

It is said that the Scythians were not apt to raise edifices of stone. The Miledh alluded to in the quatrains cited was a Fomorian, whose sons by a queen of the Tuatha De Danaan race, were Brian, Inchordha, and Inchor' according to the Book of Lecan. "Their father was of the race of the Fomorians and the mother a Tuatha De Danaan." Besides this the Miledh here alluded to could not be Gollamh, the father of Heber and Heremon, as he was never in Ireland, much less was its "noble king,"—such is the language of the poem.

The ascription of the erection of the Irish Round Towers to the Danaans cannot be doubted. Language could not be plainer—" *Teamor, the Tuatha Tower,*" or Buddhist Temple. It is here worthy of remark, that games, exactly similar to the Telton ones, and almost similarly named, are to this day celebrated in India—See "Jesuit in India," by *Rev. Mr. Strickland, S. J.*

and, as our ancestors migrated from *Iran*, which comprehended Scythia, it is only common sense to conclude that the ancient worship in *Irin*, or Erin, was the same as in the parent country. However, it is just to observe, that when Cyrus and Mandané, his mother, visited Astyages, king of the Medes, the Persians were a very modest people, if we can credit Xenophon. There could be no purer people—their habits were such as to do honor to Christians. No Christian nation of which we have read had stricter modest habits. It was an offence to spit out in presence of another. To do so a person should retire. Xenophon's narrative would amply repay a perusal.

That the Irish were equally exact in early days, can be sufficiently ascertained by having recourse to the laws which regulated society in the days of Ollamh Fodhla. It may be that when other countries adopted obscene ceremonies they were introduced here by the Phœnician merchants, who traded with us, as well as by the Carthaginians. The first inhabitants of Phœnicia\* were the offspring of Chna, son of Ham or Cham. They were called Canaanites, and fell shortly after the deluge into idolatry, and, according to faithful records, idolatry of the grossest nature. From them it made its way into Egypt, as it did south-eastward. Hence, because of such a corrupting torrent, the primitive purity, practised by the *Iranians* or *Irish*, whether in the east or in this "*Sacred Isle*,"

\* In a map of the dispersed tribes, after the Flood, and the confusion of tongues, to be seen in a most learned, and extremely rare, large history of the World, published in London, 1614, by Burre, we find the word "Phœnia," in the end of Phœnicia—how near the name "Phœnius," who was father of Niul. Obviously the father gave name to the former as did the son to the latter. By this same map we have learned that Paradise lay on the north-east part of the valley of Senair, and where is the ruin of Babel. This work is of vast importance to the historian, especially to the sacred writer, as it may assist him in correcting some geographical errors of the Old Testament.

was subverted, and all the abominations of the Lupercalia of Livy—the Bacchanalian Orgies and the like demon rites, were celebrated. Bishop O'Connell, in "The Dirge of Ireland," has said, that such was the case. It is not pertinent to dwell longer on this point.

It is urged, that Diodorus Siculus, Strabo, Solinus, Pomponius, and other ancient writers, represented Ireland and its people as barbarous in their days, and that therefore the natives were not, could not be the architects of Pillar Towers. The answer to this objection was given already, yet it may be well repeated; it was this:—The Towers were erected centuries anterior to the days of these authors—who knew nothing of our island, unless what they had heard from others, and these others had never themselves penetrated into the interior of the country. They could, therefore, have known nothing for certain of the natives; no man could at that time know anything positive of a country unless he was in it and spoke with the people. Again, the term "Barbarous" does not necessarily imply *uncivilized*. The usage of the ancients was, that the *conqueror* called the *conquered*, barbarous, no matter how enlightened the latter might be. The classical scholar has no trouble in admitting this fact. Indeed the word—philologically considered—imports nothing more than "*dissonant voice*," or *different language*.

Besides, when the Tuatha De Danaans raised these sublime structures, Greece and the site of Rome were in darkness. They were lonely and obscure, and sat in the midst of surrounding savagery. At that time the commerce of the east was all attracted to our shores. The polished courts of the universe were acquainted with this country. So write Lord Ross\* and Doctor Parsons.†

\* Defence of Ireland.

† "Remains of Japhet."

Avienus calls this island "Sacred," and an inhabitant of it "Hibernian." It could not be idly so called. The author must have had a reason for the term "sacred." Its high careering fame, which was a synonyme with "civilization," reached all parts in which there was a human being. The enterprising spirit of the Hibernians themselves made them launch their vessels and put to sea, and bringing back what ornamented their houses, making them like so many museums.\*

It is, moreover, argued that our Round Towers could not have been temples to worship Baal, "because there is a temple sacred to Baal at Baal-Heremon in India in which they could meet—and as only a few could fit in any Irish Round Tower, therefore it was not for the worship of Baal." Now every nation had a peculiar view of its own after which it built a temple to its God. Though Baal had various surnames yet, under the veil of all, the sun and moon were indicated.

The Irish Baal was called Baal *Phearagh* or *Farragh*.† It was on this account the temples to him in this country got their form. This form was allegorical or symbolic, and the idea that suggested it was a purely religious one, expressive of unbounded gratitude to the Great God for His merciful promise to our first parents. To the pureminded everything is pure. In holy writ are recorded terms which the sensualist and coarse-minded laugh at, whilst the ideas typified exalt the thoughts of the clean of heart.

The limits marked out for this theme will not allow us to expend more time on this symbolic case (however sublimated) of the Round Towers. It would, yet, be an abrupt close, unless it was stated that the votaries of Baal Phearagh, in all countries, made their temples in the same form as the Irish Towers. In primitive days, when *Sol* and *Luna* were wor-

\* Mac Curtin, O'Flaherty, Keating.

† Baal Farragh can mean also "Baal's Watching Tower."



shipped, it is indeed the most reasonable thought, that their votaries worshipped under the canopy of heaven. Thus we find in Priam's court-yard—the *altar* was “*sub nudo axe ætheris,*” under the *naked axle of heaven*—that there was a wide-spreading tree—and the *Gods*, whose feet Hecuba and her daughters grasped. Here a thought favorably presents itself. The Capitol of Troy was a temple in which was deposited the *Palladium*, or “*Minerva's statue.*” It is called an *arx*—which we would call a *castle*—and it was plainly for the use of holding *Idols* and the *Vestal Fire* which certainly had no *smoke*. Just so did our Pagan Vestals preserve fire, without smoke, ever burning in Mithratic caves. Poor unenlightened beings! how faithful to the purity of the body! and yet must it not be admitted that the pure Vestal Fire which they kept ever lighted in the caves, was symbolic of the *divine spark* which they fancied should one day return pure into the hands of their Unknown God. The idea—the *fire itself* and its pure material ought to stimulate the Christian to increased devotion and purity of mind and thought.\*

The many absurdities of Montmorency are unworthy of more notice. Such composition on antiquarian subjects could not be found anywhere. It is what might be expected from a man who, clearly, was not a linguist. He made comparisons between the towers he saw in the East, which were square, and the Round Towers. He would have them places of protection for property and church utensils, and erected for that purpose—as would indeed a certain Dublin antiquarian in his “*Round Towers.*” Where could St. Patrick and his brother missionaries make out funds to such an extent, especially at a time when the princes were opposed to his faith, and when his chapels were *mere barns made of clay*. His piety

\* That pure fire of the above character might have been kept in the Towers could be easily admitted, just as the Vestals of the east burn Settin wood, though it was not a primary aim in the erection of the Towers.

would have urged the saint to raise a place of worship worthy of God and fit to hold an altar for the Unspotted Lamb, before he would have thought of a place in which to hang a bell, and which, at that early period, would have been useless, as his followers were, at first, so few.

And, as to these towers being built for security against attack, Patrick's only towers of defence were *his faith*—his prayers—and though he were inclined to raise towers of defence, think you that the natives would have allowed *insolent strangers* to do so? It is probable that some readers have been forced to give credence to such trash—but trash which was designed to rob Ireland of her early civilization.

As regards the assertions of Professor Heeren and Sir John Malcolm, they are too childish to occupy the attention of a serious person. Forsooth, the terms *Iranians, fixed inhabitants,* and *Turanians, wandering tribes,* are typified by *Iron* and *Tower*—the former denoting the *durability of residence*, and the latter, representing something like what the Irish Tenant League call *insecurity of tenure*, or a want of fixed residence for the oppressed peasantry of Ireland. Wonderful!!! Before one sentence of the taskmaster's language was fabricated, Persia and Ireland, the parent and child, were shedding an effulgence, which finally illuminated all the countries that lay between them.

A small omission as regards the term "*Irin*," or "*Erin*," in a previous passage, may be supplied here lest it might be forgotten farther on. If its first or aboriginal inhabitants had other islands like it, on the east, west, north, and south, the reader could understand the reason of calling the western one "*Iar-in*," "*western island*," but that not being so "*Irin*," "*Erin*," "*sacred isle*," must be the name—and was so called for the reason already assigned, as, because, like the parent country "*Iran*" or "*Persia*," (including Scythia) it was noted for the purest gentile worship, and distinguished for the cultivation of the arts and sciences.

Gildas Brittanicus, the Wise, of the sixth century, called this island *Iran* (cap. 6). Ordericus Vitalis (110) calls the inhabitants *Irenses*, equal to Iranians, inhabitants of *Iran* or *Irin*, or Eirin—Eiran. The latter was the court term in Persia, wherein the dialect, used at court, has the appellation of *Pelahvi*, synonymous with our Irish word “*Pelahver*,” which means, *sweet, flattering talk*.

The *Erin* could not, on any account, be borrowed from ‘*Iarin*,’ “*iron*,” which is a mere English word, and authors could be adduced in which “*Irin*” was mentioned centuries long before the *leopard, mongrel* English tongue was forged. Before iron, as a metal for use, was known, the island was denominated *Irin*. That metal was, according to our Brehon laws, the last that was made profitable. In fact its existence was unknown to the ancients of Ireland, and was an *exotic* until a recent period of antiquity, so to speak. The Greek name of Ireland, “*Iērnē*,” is intelligible, and is the same as *Irin*. Its component parts are “*h-Iērē*,” “*sacred*,” “*nesos*,” “*isle*.” The greatest blunder is that of Gibbon, author of “*The Decline and Fall of the Roman Empire*,” who says the name is to be found in the word *Green*. “*Ireland has preserved the name Erin from the epithet Green*.” How dangerous a thing it is for a man to venture into a field with which he is not acquainted. Gibbon knew nothing of our venerable language, and without that knowledge,—however distinguished in other matters—he was only a quack when he touched on Irish antiquity, as has been, and will be the case of every such man. One cannot restrain his laughter at such ignorance of philology. It may be truly said, that though he knew much of Rome, “*he was green*” on Ireland. The higher a monkey climbs the more he exposes his nudity. How painful is this palpable ignorance on the part of so great a writer as Gibbon, and that on matters purely historical. Greek and Roman hagiologists

of early days made mention of Ierné and Hibernia, &c., before the English language existed, yet according to Gibbon this land was termed *Erin* from "*Green*;" beautiful!!!

Moreover, if this isle were called Erin or Irin from "*Iar*" (west), Persia, the early name of which was "*Iran*," should have the same roots, but the eastern position of the latter is opposed to that derivation. Let it be noted that as the idea of *isle* necessarily implies *land*, our country may be termed *Irin* (sacred island) or *Iran* (holy land), but the same cannot be predicated of Persia, as it is not an island. It is a proposition in *necessary matter*, wherein the subject and attribute are convertible terms,—that is, each, in its widest extent, is predicated of the other. Thus, "*Erin is a sacred isle*," "*A sacred island is Erin*," "*Erin is a sacred land*," "*A sacred land is Erin*." But you cannot say Iran (Persia) is a sacred island, but only a sacred land.

Dionysius Siculus uses *Irin* in his fifth book, and though he applies *Iris* as the nominative in another place, that does not affect our position. For every Greek scholar knows, that Greek authors coined, or altered words, as sound, verse, or caprice suggested. They often strangled words, as in the case of *Irin*. The fact stands,—Dionysius called Ireland *Irin*, long before St. Patrick converted this country—before the days of Christ.

Having elsewhere alluded to the term, *Hibernia*, a passage from Avienus, a Latin poet of the fourth century, may very pertinently be given here.

"At hinc duobus, in sacram insulam,  
Dixere prisci solibus cursus rati est,  
Hæc inter undas multum cespitem jacet.  
Eamque late gens Hibernorum colit,  
Propinqua rursus insula Albinorum patet."

These lines may be loosely rendered:—"Hence is a course of two days to a place the ancients called 'the Sacred Island.'



The Hibernians cultivated it. Not far distant opens to the view the island of the Albions (Scotland)."

Clearly the poet uses "Hibernorum," (*metri causa*,) to make out his hexameter, having prefixed "*h*" and inserted "*ô*." Take away these letters and the word will be *Iernorum*; in which form "*I*" would be long, contrary to Prosody. In the first line, he introduced "*Sacram insulam*," to complement his verse of six feet, otherwise he would have inserted *Irin*.\* Here the inhabitants of the "sacred isle," are denominated "Hibernians," and therefore the isle itself can fairly be called *Hibernia*, as *Britannia* from the *Britons*. Avienus tells us he got his information from Hamilco, who flourished 600 years before Christ, and who says, that what he learned of Ireland he had from the remote Phœnician annals, handed down from antiquity and copied by him. We are not then to be surprised at what Tacitus says of Ireland, when he states "that Ireland was more remarkable for commerce, and her ports and harbours better suited to it, than England." Notwithstanding this account of Ireland, from another part of the same passage it appears how little that annalist knew of our actual geographical position; he says, "that this island lay between Spain and England." This, his ignorance, strengthens the position, that we were early known to fame as a commercial nation. Tacitus must have got his account from merchants, else he could not have committed such a blunder in geography. He adds that Rome threatened to invade *Irin*, but only as a *threat*, not with *the hope of success*. His words are, "*plus in metum quam in spem*," that is, "more for the purpose of infusing fear, than with any hope."

A host of blunders of etymological theorists is passed over as mere drivilling nonsense, nay, worse than nonsense. Vallancey,

\* Era—a period of time, held sacred; Eric—a fine—being the same as Deodand, a religious penalty or recompense—are derived from the Irish *Ir* or *Er*—*sacred*.

Betham, did *great*, I might add, irreparable damage to our history and beautiful language by drawing too largely on the information to be gained from the use of derivations. However, it must be confessed that Vallancey was a clever man, a profound scholar, a narrow investigator, and an unprejudiced writer. Would that the same could be said of certain parties, who have sought to win the esteem of some of the clergy of the old faith, though these bigots detest, as well the faith as the clergy of Ireland.

It is painful to be forced to repeat, that the flame, in which St. Patrick consumed the works of ages, created a woful loss to Irish literature—a loss that fifteen centuries could not remedy. It can never be remedied. The history of the literature civil, moral, scientific, and military was so mixed up with the account of Pagan rites that the efforts to destroy the latter, to a great extent, deprived posterity of the brilliant advantages of the former. What a pity! What a mass of manuscripts, harmless in themselves,—as far as they regarded Catholicity,—was thus annihilated. If the Roman Pontiffs had destroyed Roman literature without reference to the distinction to be made, we would not now have in our hands Juvenal, Ovid and other refined authors of that class. Had Constantine so acted we were deprived of the sweet poetry of Sappho. There is no good in regret.\* We must only see and make use of what remains of Iran's early dazzling lamp, whose glare, had it existed in its entirety, would sink into instantaneous obscurity the literature of all the nations of the globe. But, thank heaven, notwithstanding the extreme zeal of the first great Irish Apostle, exhibited with a holy aim—despite the vandalism of the Saxons of the 7th century, the demolition of the wicked Danes, in spite of seven centuries of dire and unheard of-persecution on the part of the English Government, we still possess ample and reliable materials for a body of history such as no nation can

\* The Rev. M. Kelly, of Maynooth, joins in this regret, as can be seen in his *Cambrensis*

boast of. This is not the assertion of an ardent Irishman only ; it is borne out by a stranger—John Toland, a writer of the 17th century, who thus says “ Notwithstanding the long state of barbarity in which that nation hath lain, and after all the rebellions and wars with which the kingdom has been harassed, they (*we*) have incomparably more ancient materials of that kind for their history, (to which even their mythology is not un-serviceable,) than either England, or the French, or any other European nation, with whose ancient manuscripts I have any acquaintance.”

This digression the kind reader will be good enough to excuse as the topic had charms not to be resisted.

It is wonderful how enamoured some Protestant antiquarians have become with the monks. They affect this love for the purpose of dissociating this country from Central Asia, to prop up their own tottering hypothesis about the Round Towers.\*

\* Sir Walter Scott says, “ The Round Towers could not be belfries, because there is no aperture for suffering the sound of the bells to be heard.” He means, of course, that the apertures in the Round Towers were not adapted to that purpose. Minarets, he adds, they might have been, if we had authority for believing that the Christians, like the Mahomedans, were summoned to prayer by the voice of criers (not the sound of bells). Doctor Hibert Ware, an accomplished and learned English antiquary, says they were used for “ Beacon lights” to guide votaries to the place of worship. This is a plausible theory ; but to be of use they should be built on eminences, not in valleys, as they generally were. Moreover, the missionaries could not command money to raise such costly buildings. When writing on this subject, the searching Doctor Petrie deplores the absence of distinct notices of buildings in the lives of the Irish Saints ; he knew well that we could not possess a full body of Irish hagiography. He should have told his readers that the English vandals, as well Catholic as Protestant, did all they could to leave us without the materials of a history. Heresy annihilated, he could inform the public, the most valuable records of Ireland. He should have fixed the blame on the persecutors of Irish Catholics. A Dublin Archaeologist places great stress on the word “ cloc-

A brazen idol about six inches long was dug up from under a tree in Roscommon. He has a covering from the waist below the knees about the size of a Scotch kilt or Philabeg

theach, "which he found in the life of Charlemagne in the Book of Lismore in *leabhar breac* (Speckled Book), in the Annals of the Four Masters, and other works. Herein he fancied he discovered "a mare's nest." For, though in Irish as in Greek *c* and *ç* were used, one for the other, as old writers wished, yet when the recognised usage was to write "*cloç*," a stone, "*cloç*," a bell, the very passages and the word itself tell against the cherished theory of the learned Doctor. Unfortunately for him that he did not know the vernacular sufficiently to guard him against a blunder, which is most fatal to his aim of covertly yielding to England the honor of the improved system of stone erections in Ireland. He laboured hard and diligently to effect his end by the numerous passages he linked together from Irish authors. But his assiduity and zeal for an un-Irish purpose outstept his prudence. We wonder his learned compeers did not warn him of the pitfall. We will not say they led him into it. "*Cloc*" might be translated "*a bell*," but it is not vernacularly so taken, whereas *cloç* has ever been the name applied to a bell. When we take into account that in the Four Masters and old Irish manuscripts, many letters are left unaccented, which in the sounding of them are accented, it will be at once seen that "*clochtheach*" is the same as "*cloçtēac*," or *clochtheach*, that is, *stonehouse*, but as two aspirated letters in that word would produce a disagreeable sound, as well as an awkward appearance, the letter *c* in *cloc* was left unaccented. But if the word were even *cloçtheach*, which would be a sweeter sound, yet the theory of "Bellhouse" would not stand philological enquiry, much less historical investigation. Because, assuredly, our early writers, so fond of melody and music, it should be admitted, applied the term for that sole purpose. But *cloçtēac* (sounded *clukugh*) was a most appropriate name to apply to a Round Tower, it being of stone, and such a building was a great rarity, as almost all the houses of Europe at and up to the 16th and 17th century\* were of clay or timber, though a few public buildings of stone were erected in England, A.D. 674, and the first stone church was built in London, 1087. There were many such edifices raised in Ireland before Christ as well as from the time of St. Patrick up to the English invasion.

The great fire in London A.D. 1666, which lasted for four days and consumed 13,000 houses and 409 streets, made the government see the neces-

\* Tegg's Historian's Companion, and Burns' Remembrancer.



(little covering), such as the Scythians never used. "There is," says the author of "The Rites and Ceremonies of all Nations," "in the province of Matambo an idol whose priests

sity of stone buildings—as timber ones were so apt to take fire. At that period the rural houses of England had no chimneys such as at present, the smoke escaping through a hole in the roof of the mud or timber house. In a very interesting pamphlet, being a lecture on Beverly by an eminent Irish antiquary resident there, J. J. Sheahan, Esq., is found the following passage:—"The first church of Beverly, erected by the early Anglo-Saxon converts to Christianity, was, doubtless, a very humble edifice, built *entirely of wood and wattle, and thatched with reeds*. Of the style or character of the edifice after it was rebuilt or enlarged by Archbishop John, we are entirely ignorant, but we may suppose it to have resembled the primitive churches of the Saxons, which were usually oblong buildings without the *elevation of any one part to a greater altitude than the rest*. In the year 1050, Archbishop Kinsius erected a tower at the west end of this church, and placed two great bells in it. Archbishop Aldred, the last Saxon prelate that filled the See of York, built a new choir from its foundation, and decorated the whole church in 1061. The late Rev. Joseph Coltman, (Protestant) who wrote as you are aware, a *Short History of Beverly Minster*, supposed that at the time of the Norman conquest this church was an oblong stone building of two stories, having a low tower at the west end, probably without any transepts, divided into two parts by a nave and choir, each having side aisles supported by massive columns of a moderate height, surmounted by circular arches, with thick walls pierced by small circular topped windows, adorned with all the usual Saxon ornaments."

"In 1037 Archbishop John was solemnly canonised at Rome with great pomp and ceremony; and in the same year his remains were disinterred by Archbishop Alfric, and placed within a splendid and costly shrine erected for their reception in the church."

"In 1188 nearly the whole of Beverly, as well as the Collegiate Church, was burnt to the ground. Accidents of this kind were then very frequent, the houses being built of wood and thatched with reeds or straw. A house of stone in the days of Henry II, was rarely seen even in London. A law was passed in 1190 to enforce the construction of stone buildings, which afforded a more certain security against the ravages of fire. About that time stone mansions were built in Beverly, and occupied by families of note and consequence, though, as before intimated, the common people continued to reside in huts of mud and thatch.

are sorcerers or magicians, and this image stands upright directly over against the temple dedicated to his peculiar service, in a basket made in the form of a beehive." This idol is brought out a-hunting or fishing. Mirambu (the idol) always marches at the head of their armies; he is served with the first morsel of meat and first glass of wine at the table of the king of Matambo. Major Archer (vol. I., p. 383, 384, London, 1833, *Travels in Upper India*) says, "The Brahmin villagers pay no rent, but are obliged to keep the temples in

Another extract from the same pamphlet may not be uninteresting to the lover of antiquity, as it affords a specimen of the barbarity of the English language about 200 years ago. Well indeed might Ellis have said—'There is no parallel for English, but English,' so barbarous does he and every English literateur think it."

An inscription relating to this event was placed on one of the pews (of Beverly Church), and though much defaced still continues, and runs thus:—

"Pray God have marce of al the sawllys of the men and wymen and ccheldryn whos bodys was slayn at the fauling of thys ccherch whych fown  
 \* \* \* \* \* thys fawl was the XXIX day of Aperel in the yere  
 of owr Lord A MVC. and XIII, and for al the sawls of thaym the whyth  
 haws hyn \* \* \* \* \* ys \* \* \*  
 schal be gud benefactors and helppers of the sayd ccherch up a gayn and  
 for al crystyan sawllys the whyth God wold have prayed for and for the  
 sawllys of Ser Recherd Rokkesbe Knycht and daym Jane his wife whych  
 gave two hundreth poundes to the building of thys ccheric and for the  
 sawllys of Willm Hall, cooper, and his wife."

The vile orthography of the quotation, added to the authority of Tegg, will convince the reader how far behind Ireland was England in the acquisition of civilization and refined architecture, and indeed it is but justice to say that the Dublin Doctor admits the same in many parts of his learned and beautiful volume. There are many facts narrated in Mr. Sheahan's lecture, as in his two volume history of Yorkshire, of great value to the antiquarian. We have read it with much advantage and pleasure.

It is unnecessary to dwell longer on the word "clotheagh." There is not a peasant, who speaks Irish that will not instantly admit, that it means "a stone house, not bell-house," though, as we have already written, round

repair, to keep the implements in repair, and to take care of the godships within them ; these *are small brass images with nether garments* in the shape of petticoats ; are carried in procession on certain occasions. *Mahadea* is the great god of the mountains." How like our Irish words *maith*—good—*Dia*—*God*. *Maith Dia* would be the Irish name ; what an identity in language ! Any unbiassed antiquarian will, at once, admit that the idol, found in Roscommon, was the same as *Maghadea* in a village near Ranpore in the Himalaya range.

towers were probably used as belfries, notwithstanding that they were not at a remote period, built for the purpose of hanging up a large bell in them.\* In fact large bells were not hung until the tenth century, though Paulinus of Campania used small ones in 400 A.D.

Doctor Petrie, at page 434 of his "Round Towers," has these words, "The monastic architecture of Ireland falls short in design and good execution of the sister kingdom." We might not answer this slander, as he has already said, that the English Invasion (Conquest he uses) made the arts pine in Ireland. In many passages he ably sustains the high reputation of Ireland for arts and sciences. Henry O'Neil, Esq., the eminent artist, has placed on a pinnacle that fact—indeed so lofty, that no mere amateur can injure it. We repeat a former statement that theorising is a dangerous course, especially when men can be had able and willing to detect error and to expose falsehood. This note will be closed with the remark, that it is very significant that, whilst *ḡ* and *c* are exchangeable letters—are found to be such, and are so used throughout the Masters, yet "*cloḡ-ṛheac*" the more melodious word is not once used. The fact explains the intention of the writers—which was beyond all doubt, to convey to the reader the real meaning of *cloṛṛeac*—*stone-house* or round tower. And as to the one at Slane being burned so that it no longer remains, that is perfectly possible. For a fire might have so shaken the cement and stones that it yielded to the ravages of time which can consume even steel. But though the edifice of stone was called a *cloṛṛeac* it does not thence follow that it was one of the Tuatha de Danaan's erections—nor do we think it was. It was in all probability, raised at a late period—and indeed its fate leads to this conclusion, as otherwise it would be apt to have outlived the fire.

\* See Tegg under the word "Bells."

There is another strange figure to be had, whose habit resembles very much the Chasubel or outside vestment of a Catholic priest. This grotesque idol, with joined feet, as if fastened close with a nail, erect hands, crossed and pinioned, peering out through the habit, has been represented by the *present living antiquarian* "P,"\* as "*a richly ornamented ecclesiastic*" !

The reader is referred to vol. 1, p. 97, of the Dublin Penny Journal for this specimen of a Catholic *ecclesiastic* !!! The article describing it is signed "P." The reader may guess who is represented by that letter. To offer such an insult to Catholicity in the work on "Round Towers" would not serve its sale, but it was a convenient way to libel Catholic taste in a penny paper, and under the single letter "P." We would, if space permitted, insert the article in its entirety, as a paradox in its way. It praises Irish art in one part, as in reference to St. Bridget's church at Kildare, whilst in another we have these words—" *The arts were debased and corrupted.*" "*The Irish probably received their first knowledge of Christianity from the East*" (Greece). *Well done, Mr. P.; any place but idolatrous Rome !!* "*The stone crosses are rich and elaborate in ornament; though coarse in design, they exhibit an acquaintance with classical costumes*" !! Who ever read such contradictory language? But when a man has not truth as his compass he must ever contradict himself. Mr. P. alleges that he had the grotesque figure (the ecclesiastic) from "most accurate authorities." We deny it. If he had them he would have given them, as he does other authorities, in his "Round Towers." For even an idol (which it is) we have not seen so ugly and shapeless a figure—but of course richly ornamented, as at this very day some of the Indian idols are most gorgeously ornamented. The beauty of these ornaments and the magnificence of the Pagan temples of India, will lead any sincere

\* This is the initial in the Penny Journal.



investigator to the clear conclusion that it was the first Scythic settlers in Ireland, more than 1500 years before Christ, that introduced the Fine Arts here. St. Epephanins, bishop of Salamis in the fourth century, says they civilized all nations. Their policy was the standard for all nations."

Again, granting that the figure was not that of an idol, yet the Catholic reader knows that it is *outside*, not *inside* the chasubel, the priest crosses the hands, at a certain part of the Mass. Moreover, the Dominican Fathers and Carmelite Friars, if we don't forget, are the only orders who do cross their hands. But neither of these orders was established in Ireland until after the invasion of the Normans, who, forsooth, brought us all enlightenment, and made the *barbarous* Irish civilized, according to "P." of the Penny Journal—who turns out to be the distinguished and learned antiquary, Doctor Petrie. This knowledge we have from the Irish Literary Gazette of this date—October 18th, 1857. We are thankful for this information, as we now know we are dealing with a living scholar, and towards whom we would not write an intentional offensive word. Had we this knowledge before our former sheet had been printed off we would not have said a few things we did say, as the eminent Doctor is, beyond doubt, a classical scholar.

Dr. Buchanan, in his "Asiatic Researches," states "that SAMONA is a title, bestowed on the priests of Godana (Budha), and is likewise applied to the images of the divinity, when represented, as he commonly is, in the priestly habit." (Vol. 6). This, as well as the former idol, is a bronze one. The genuine Irish scholar can discover the greatest identity in the names of rites. The Jewish High Priests were gorgeously dressed. The Pagan and Jewish dresses were nearly identical. Each priesthood used a number of small bells in the rites. The original aim of the Pagans differed very little from the true

worship, but time, and the want of the deposit of the records regarding the "Great Unknown," superinduced a terrible laxity and hideous immorality, not to be named in these pages.

Manetho, an Egyptian historian of the fourth century, tells us, that Arabian tribes of shepherds invaded and persecuted Egypt at a remote era, and the Sanscrit records of Hindostan tell us that the invaders were the "Pali," or shepherds, an enterprising, warlike, Indian nation. It was the cruel oppressive conduct, exercised by them on the Egyptians, that established in the minds of the latter so great a hatred for the name of "*shepherd*;" in the days of Joseph. From Herodotus can be easily learned how like were the customs of the East and of Egypt.\* The mode of life ascribed by him to the

\* The following extract, though not connected with our subject, to be found in page 150, "Egypt and India," by J. A. St. John, will be a pleasing morceau to the reader. The writer was clearly a Protestant :—

"Sometime before arriving at Matarea, we turned into a citron grove on the right hand of the road, to behold that venerable sycamore, in whose shade the Virgin, with the infant Christ, is said to have reposed during the flight into Egypt. In all respects this grove was an agreeable retreat. The spaces between the trees, roofed by a thick canopy of verdure, completely excluded the rays of the sun, while a cool breeze circulated through them freely. Other kinds of fruit-trees, besides the citron, rose here and there in the grove, and presented in their unpruned luxuriance, an aspect of much beauty. Birds of agreeable note, or gay plumage, flitted to and fro, or perched upon the branches; otherwise, the silence and stillness would have been complete, and might have tempted me to remain there for hours, delighting my imagination with reminiscences of the Arabian Nights, whose heroes and heroines are often represented reposing in such places. Here, likewise, is the *Ain Shems*, or "Fountain of the Sun," which, though supposed by Catholic traditions to have been miraculously produced to quench the thirst of the holy fugitives, existed, no doubt, in all ages; and was, perhaps, if we may derive any inference from the modern appellation, consecrated to the service of a temple of Aroëris. Our brethren of the Church of Rome love to interpolate the traditions of antiquity, and to complete a legend, if they imagine, it in any respects, to require rounding off. According to them, for example, it was in the fountain at our feet, that the Virgin

priests of Egypt, identifies them at once with those of the Brahmins of India. China as yet celebrates "the Feast of the Lamps," as formerly in vogue in Egypt. It is to these invaders is attributed the erection of the Pyramids, some of the greatest works of man—perhaps the very greatest—and the consideration of which would be highly interesting, if convenient. We must at least observe that their existence

with her own hands, washed the garments of the infant Saviour. Nothing is more natural or probable, nor, for a fact of this kind, should we require the testimony of history. I see no harm, therefore, in supposing that it was so; and it seems to me to be a very perverse species of ingenuity to get up a formidable array of arguments to demolish harmless traditions like these. The Tree of the Madonna, as it is denominated, even by the Mahomedans, consists of a vast trunk, the upper part of which having been blown down by storms, or shattered by lightning, young branches have sprung forth from the top, and extending their arms on all sides, still afford a broad and agreeable shade. Its shape is remarkable: flat on both sides like a wall, but with an irregular surface, it leans considerably, forming a kind of natural penthouse. Numerous names, accompanied by the figure of the cross, have been cut by Catholic travellers; but even the Moslems seem to regard it with veneration; for those who visited it with us spoke low and reverentially, as if they esteemed the spot where they stood to be holy ground. Protestants, from I know not what motive, sometimes affect to consider the tradition which sanctifies this tree as one of those many childish legends which have diverted Christians from the spirituality and simplicity of faith; but by what chain of ratiocination they arrive at this conclusion, it appears somewhat difficult to discover. At all events, since the Egyptian sycamore, among various other trees, will live many thousand years, there is nothing absurd in the supposition that the Virgin may have sat with the infant Saviour under the shade of this noble trunk, which bears all the appearance of prodigious antiquity. According to a tradition prevalent among the Mahomedans, Elizabeth also fled with the infant John the Baptist into Egypt. Respecting Zachariah, the father of John, they relate a most extravagant story. The Jews having accused him of a great crime, and sought to put him to death, he hid himself in the heart of a tree, and might thus have escaped, had not Satan, the enemy of God, discovered his hiding place. The people splitting the tree, in order to secure their victim, accidentally cut him to pieces with their axes.

is an imperishable testimony to the high state of intellectual cultivation at which the persons who designed them must have arrived. It cannot be said by P. that the Anglo-Normans constructed them. What a pity he cannot transfer this honour to his cherished Normans—No—no—an off-shoot of the Scythic nation devised and erected these, long anterior to Christianity.

The Round Towers and Pyramids were, therefore, built by the natives of *Iran*, or *Persia*, and not by Greek missionaries, or by any missionaries of Christian days, but, decidedly, by ante-christain missionaries, and for various purposes, as before laid down. The necromantic art was studied and understood to great perfection in Egypt, when the Magi coped with God's servant in the performance of miracles. This science they had from Iran.

In another part of this chapter it was stated that if exploration were made under and near the Irish Round Towers, excavations would be discovered. Maundrel, (journal p. 21 to 23,) relates, that, on his road from Aleppo to Jerusalem he met two Round Towers, which had under them several catacombs, or sepulchral chambers; he adds, "that he met with a third, a very ancient structure, and probably, a place of sepulchre." Archer, also, alludes to a similar temple at Gwalior. It will yet be found that our Round Towers have the like subterranean places. Another remarkable feature about our Round Towers is, that we find them contiguous to water. Devenish Tower is on the Erne, and the one at Killmallock is near the Maig.

The same is true of the one in Swords, Glendalough, Clonmacnoise, &c. Near the foot of the ruin of El Mujellebah, which he takes to be that of the tower of Babel, tells Captain Mignan, is a well, invisible to mortals, (of course not to all, else he could learn nothing of it.) This fact, too, strengthens our view with respect to the symbolic use of the Round Towers, and strongly fortifies the undoubted Eastern origin of these grand specimens of primitive artistic skill, ages before Christ.



The story about the *temple* with a *tower*, the adjoining *lake*, and the altar to Astarte, (the Moon,) in Hieropolis, (the sacred city,) in Syria, makes the Irish traveller in that land think himself in "*Green Erin*." There is there a *Priap*, as a Round Tower on which a votary perches himself, by means of stakes, stuck in the building, and a chain, and where so nested he sometimes prayed and tinkled a bell that these below would join him in prayer. Lucian gives an entertaining description of the *Priap*, a temple in honour of the Sun. Here is to be had the pretext for the wilful misrepresentation of the Towers as belfries. Any shift to deprive Ireland of her antiquity, of her early civilization. The Eastern custom, referred to above, can be and is logically claimed for this country, when other facts and appearances are identical. The Syrians had a most inhuman mode of worshipping their gods. From the tops of these pillar temples they shoved down their victims, crowned with garlands, and their children, to inevitable death. All these practices had their origin in a pure source, in Divine command, though, plainly, in progress of time, terribly abused. Moses went up alone to God to pray, so did the Pillar votary after his example. He remained on top of the temple seven days. The Hebrews were ordered to pray for several days and to sacrifice to the Lord. The man in ærial seat on the Pillar, attended by the worshippers at foot, did likewise; the clouded tradition the Pagans had of Abraham sacrificing Isaac, unquestionably led them to suppose that human sacrifices were pleasing to their gods. The ringing of the bell, the embroidered vestments (in the 28th chap. 33, 40, of Exodus,) the golden bell, ornamented, are ordered by God to be used by the Hebrew priests.

All these are prescribed by the Pagan Ritual. The intention at first was the same, but it degenerated, and the ceremonies became corrupted and wicked. The Pagan vestments and ritual, according to authentic records, existed earlier than the

Jewish ones. "The Jesuit in India," by Rev. W. Strickland, S.J., gives an interesting account of the dupes of the Pagan priests, and their notions of their Trinity, and their abominable degenerated system of worship.

We must not be surprised, if, on the top of a Round Tower, (a solitary one), are to be found something like apparatus used in hanging a bell. To a man, ignorant of acoustics a Round Tower would probably seem a very good position for a bell, but a very short time would suffice to convince an experimentalist of his error, and would prove to him that the transmission of sound to any great distance from such a belfry was out of the question.

According to Coleman, an antiquarian of the last century, round the umbrella, or tees on the top of the *Dagods*, at Ceylon, are suspended a great many small bells; these, being set in motion by the winds, yield a very pleasing sound.

The tops of the Burmese Buddhist temples, which are of a pyramidal shape, have always gilt umbrellas or tees of iron, hung round with bells. Symes writes. "that the *tee*, or umbrella, (so called from its shape), is to be seen on every sacred building that is of a spiral form." He adds "that the principal nobility of Ummerapoorra came a great distance to be present at the ceremony of the elevation of a tee," round the lower rim of which were hung a number of bells; that these, when agitated by the winds, made a jingling noise.

There can be no question of the fact, that bells were used by the Budhists, and that the Christians borrowed the use of them. It is false logic to say, that, because St. Patrick presented a bell to St. Ciaran, he, therefore, invented them. The bell that Gildas brought from Armagh to England, in the year 508, was an object of great interest in that country as they had none.

Ussher, Protestant Prelate of Armagh, ascribes to the latter

end of the seventh century the use of bells in Christian churches ; others say that it was in the ninth century large\* ones were invented for the purpose of being suspended. The shape of the bells of the Pagan Irish were similar in form to those of the present day. They were *crotals*, which is the same as bell-cymbals.

The goddess Astarte was no other than the *Moon*, which they adored as a divinity. So Lycian,\* a learned writer, states that, ‘ the host of heaven—sun, moon and stars—constituted the object of the ancient Irish adoration.’ At the great National Exhibition, held in Dublin in 1853, was shewn a bell belonging to the house of Moira ; in one of its sides was a hole, not unlike a gibbous or quarterly moon. This aperture, because of its shape, we took to be symbolical of the fact, that it was used in the worship of the moon.

Of course no one denies (as it would be arrogance to do so) that the heavenly bodies were the Irish deities before the introduction of image or idol worship in the reign of Tighermas, 1124 before Christ, according to Keating, but 1500 according to the Annals of Four Masters by O’Donovan.

A narrow inspection of the bell will evidence that it was *made* with the hole.

As nothing is to be omitted which can be pressed into a chapter on so interesting a theme we will here remark from “ Archer’s Travels in Upper India,” that his delineations of a structure with five conical pillars, with green painted tops, in a line from *east* to *west* (to worship the sun at its rising and setting), the two larger ones in the centre, the pillars with tiles stuck in their sides, resembling steps, makes the reader apply the description to our own Round Towers, in some of which are yet to be found the *jutting tiles* or apertures in the sides

\* See Tegg’s Historian’s Guide and Chronological Table.

† Quere (Lynch).

from which the tiles were taken. These were used to enable votaries to ascend by means of hoops, as in the case of the Priaps at Hieropolis. They were all Buddhist Temples, but as that system of worship was legally set aside, the inhabitants were, after such a lapse of time, wholly ignorant of their use, and therefore Archer says "we could not learn what was its meaning or its use."

It is not to be wondered that a few of the Irish Round Towers have not each of the apertures facing the cardinal points, as every human system has failed in perfection in some particular; besides, persons in the long lapse of ages might have made changes in some of the apertures. Hence an objection on this point is scarcely worthy of any notice.

We are not to be surprised that the oppressed, ignorant natives of India, (Persia included) are unacquainted with the sublime origin of their Pillar Temples. And as to travellers they must get the key before they attempt to throw open the door of the literary treasury of the east. They must learn the Irish language, the language of ancient Persia or *Iran*, and of Paradise.

The structure, mentioned, symbolized the *blue vaulted sky*, the two large central pillars, *Sun* and *Moon* (or *Apollo* and *Astarte*, or *Rea*, and *Mitra*), the three smaller ones, *Venus*, &c.

In this country two towers are occasionally found in one place, no doubt, designed and constructed to typify the marriage of Sol and Luna who were looked on as the great source of procreation and generativeness, as well of the vegetable as of the animal and mineral kingdoms. The writer, after a minute investigation of facts, dates, circumstances, and topographies, as contained in various histories of very remote, as well as of very late authors, has not for one moment any hesitation to lay down for certain that the Irish Round Towers owe their origin to the learning and refined artistic skill of the Tuatha de



Danaans—a *real people*, (as Doctor O'Donovan writes at page 23 in *Annals Four Masters*). The learned Doctor adds, "that there are yet to be seen at Tory Island in Donegal, monuments which attest their existence and artistic skill, though their history is mixed up with much fable." What ancient history is not? But Irish tradition, though there were no written chronicles, is, as regards the origin of Round Towers, a faithful recorder of the past.

We must not wonder that fable is blended with ancient records, whether written or traditional. Even before our eyes, in matters of which the readers were ear-witnesses and spectators, they will see falsehood paraded as truth, garbled reports of public meetings, just to suit the views of the writers. If any crime, save murder, can be greater than another in the sight of Infinite Truth, it is that of the designing falsifier of facts, which require to be recorded as a guide for posterity, either in a social, political, religious or literary point of view. It is a crime which should be punished with the severest rigor that any legislature could enact. It should, in the first place, be branded as a marked offence to the God of truth, and as an evil most injurious to the best—the dearest interests of the human family. An error of negligent ignorance is bad enough, but one of premeditated design is satanic. How eloquently is Achilles represented in line 312 of ninth book of the *Iliad* of Homer as denouncing a liar.

Ἐχθρὸς γάρ μοι κῆνος ὁμῶς Ἀἶδ' αὖ πύλησιν,  
 "Ὅς χ' ἕτερον μὲν κεύθῃν ἐφρεσὶν ἄλλοδὲ εἴπη.

"I hate as the gates of hell  
 Who thinks what he does not tell."\*

\* Amongst Pagan nations, such as Greece, Rome, and primitive Ireland, there was no misdeed more signally condemned than a lie. Of that fact we have ample evidence in Xenophon, Livy, &c.

No language can be found strong enough to pourtray and condemn a malicious liar. He has no parallel—" *A liar is a liar.*"

Now our *Erian*, as this isle is sometimes called, is identical with *Ariana*, by removing the letter *a* and by substituting *e*. But Heeren expressly calls Persia *Iran*—the etymon of which was given before as "*sacred isle.*" Strabo, in p. 1094, calls the country *Ariana*, being ignorant of its meaning, as were other Greek writers, whereas their Pelasgic ancestors applied the term *Ierne* to this our own island, because they knew the import of the name. For the Pelasgi were Iranians.

In another passage Heeren lays down that "the countries in its (Iran's) occupation were termed the land of Persia." Many attempts have been made to discover the root of the term "*Persia*,"\* though it appears to us very easy. It will be in the reader's recollection that Paradise was shewn to have been situated in Persia. Hence it can, without any apprehension of a rude laugh, be said that "*Pearsa*," *person*, is the root, because it was the land in which was placed the *first man*. The derivations we saw could have no foundation in facts. Hence they are not given here. Any casual reader of the brilliant and rich work of Heeren—a writer of the 18th century—will be able to judge that all our Irish Pagan festivals and superstitious tendencies were in perfect harmony with those of the parent Persia or *Iran*. It will be also learned that it was the Greeks, both of Europe and Western Asia, that introduced the system of paying divine honors to idols and dead heroes and heroines amongst the Iranians, amongst whom are to be included the Scythians on the East of the Caspian, as Heeren has written above. He refers to very ancient works of the Persians, such as the *Vendidate*, &c. These go back

\* See a History of the World by Burre. London, 1614.

into very early periods, many centuries before Cyrus overran that country. Though this part of history is closely wound up with the question of Round Towers, yet, as there can be only a chapter on the subject, it must be omitted, and more salient points inserted. However, we are forced, before quitting, to say that throughout the learned volume quoted are to be found in several places "*Eirene*," "*Belor*" or "*Balor*." These every Irish scholar will, at once, admit are purely *Hibernian* names. *Balor* was a great Irish necromancer, with an eye in front and another in the back of his head. He resided on Tory Island in Donegal (see O'Donovan, *Annals Four Masters*).\* Heeren's lucubrations will point out to the reader how lands, once fertile and rich, were converted into cold marshy deserts, by allowing rivers and lakes to run over them. It was thus barbarism, impious idolatry, and unequalled immorality were spread over that once religious, enlightened and holy land (not Canaan), by the Greeks and the descendants of the Chamites. The very names of the Grecian and Roman deities bear evidence to the fact, that the first worship of those who lapsed from that of the One True God, was little inferior to pure religion. They adored the sun, moon, and stars, as the vicegerents of The Unknown. As time rolled on, and as they moved down the banks of that great river, away from its eternal source, they gradually lost sight of it, and began to impose the names of dead personages on celestial orbs. At an autumnal sunset the east is surpassingly beautiful. The sun retires behind a grove curtain of palms on a golden firmament, upon which are most distinctly delineated the most chastely-fashioned featherings of the sky. Then, over the landscape there glows a rich amber light, making the most uncouth and meanest object beautiful. Soon is hung out the

\* Hence the common saying used when we would express an awkward person—*ca ré aḡ a ballóibh*.

lamp of vesper—the feeblest star—and then myriads of brilliants thickly stud the blue vault of heaven. Who could not adore such a sky in the absence of the knowledge of their Creator? Our own admiration is all but adoration. They imposed the name of *Belus*, a king, on *Sol*;\* *Rea*, a queen,

• The following passage from the eloquent, learned, and thoroughly national essay on Oghams by Mr. Williams of Dungarvan is of much value to our subject. We know the author only through his writings, and if we could offer an opinion, we do not know his superior as an Irish scholar—and we are not afraid to say that if he persevere in pursuit of his study he will have no equal amongst those who figure in print—

“ Full many a flower is born to blush unseen.”

Whilst inside his counter he seeks time to co-operate in elucidating the antiquities of the land and the faith, which he evidently loves more than life and wealth; these are his words:—

“ My opinion on the subject is this. The Round Tower was a temple of the Sun; the Pagans were buried near it, as Christians are near *their* Sanctuary at the present day, and the Ocham monuments are some of the Pagan grave stones. Just as I write Mr. J. F. Maguire, M.P. presented me with a copy of his important work on the “ Industrial Movement in Ireland,” and directed my attention to the chapter on Irish Antiquities, written, I believe, by Windele. At p. 357, speaking of the ancient Irish *stoc*, or bronze trumpet, I find the following passage. Walker, in his paper on “ Irish Musical Instruments,” says, that “ the *stoc* was used at the summit of the Round Towers to summon the worshippers to the sacrifices.”

This essay of Mr. Williams has let in a great flood of light on the noble character of the early Irish, who, as he properly states, on the authority of Doctor O'Brien, author of the dictionary, had a very refined system of Pagan religion. We had our chapter on Round Towers written and partly printed before we read the chapter on Oghams, else we would dwell at some length on its importance to the national character. It suggests to us a remarkable fact, which is this—Men, who are purely and disinterestedly in search of truth, though they may differ in some trifling matters, will substantially agree. Walker, as a classical scholar, could not resist the force of truth that rushed on him from the Greek and Roman authors, and eastern writers. He, therefore, gave one of the principal uses of Round Towers. Since Mr. Williams has called attention to Mr. Walker we have opened his “ Memoirs of the Irish Bards,” and in it we read at p. 114, Vol. I. these



was the name they gave the moon, and so on with all the stars and planets, as can be learned from a treatise on mythology. How transient is all terrene splendor!—How vapoury all human grandeur!—How perishable all the works of man, and how vain all human scenes, when compared to a gorgeously-lit sky! It was said elsewhere that the primitive Persia or *Iran* was more extensive than modern Persia. Let us hear what Heeren, a distinguished linguist, writer and antiquarian, says on this subject:—"We must carefully distinguish between the terms *Aria* and *Ariana*, as used by the Greeks. The former was applied to a province, which we shall have occasion to describe in the sequel. The latter is equivalent to *Iran*, and appears to have been formed from the ancient term in the Zend language, *Eriene*. The whole of Iran composes a sort of oblong,—the Tigris and Indus forming its sides—to the east and west: the Persian Gulph and Indian Ocean bounding it to the south; and the Caspian, with Mount Taurus and the river Oxus, shutting it in to the north. These were also the limits of the ancient *Ariana*."

In harmonising the Pagan worship of the Irish with that of the east it may be useful to observe that the *Paros* or *Paras* of Holy Writ is the same as Persia. This latter country, though her fame had culminated to the highest point, and her dazzling lamp shed its corruscating halo over all the nations of

words—"The *stuic* or *stoc* was used as a speaking trumpet on the tops of our Round Towers, to assemble congregations, to proclaim new moons, quarters, and all other festivals." The quotation enforces our opinion, that the uses of these erections were various. Messrs. Windele, Williams, Walker, and the author of this chapter never met, never read each other's views on the Round Towers, and yet we agree. The reason is, we sincerely investigated tradition, as well oral as written, and collateral evidences, and thus it is that our opinion is identical. We have not thought and written for the sake of inventing mere theories. Those, who do, are a great evil to literature. The learned Charles O'Connor and Rev. Doctor Lanigan agree with us.

antiquity, is, herself, now, as well as her first, her greatest, her most renowned pupil, Egypt, shrouded up in a black pall of night.

We could shew that the Seven Hills of the Eternal City were denominated as they were, because of some facts connected with fire worship. We could prove that the radices of the names are pure Irish. The name Sabina or Sibby, so usual in Ireland, is of Persian origin. Sabian worship was precisely the same as some of the early Pagan rites of this country. There is even yet to be heard in parts of Connaught an expression which is purely Pagan, "*Bal De Dhuit*," that is "The God Baal with you or to you." Others we heard say it thus "*Bal De Ort*," "the God Baal on you." But the intention of the person, using the phrase is "that a good condition from God may befall the person, thus hailed." This was the sense in which the writer understood it, when a mere boy. Another usual phrase "*Mallacht De Ort*," which we are convinced should be "*Molloch De Ort*." The conventional import of the clause runs thus in English "God's curse on you," but its primitive Pagan value, when rendered into English is, "*The God Molloch on you*." In Irish an aspirated *c* followed by *d* sounds as though there were a "*d*" or *t* after it. The Persians, it is admitted, believed in a *good God* and a *bad God*. This was a very early creed of theirs. In the end of the third century of Christianity, *Manes* revived it in Persia, and his followers were great fanatics. Poor creatures! whilst they could not understand that one Holy God might permit evil, they were so blind as not to see that the idea of two omnipotent, independent, &c., Gods was madness. For if the good God were omnipotent, independent, he would allow no bad to exist, and if the Evil Deity were such, no good could exist. Yet before their eyes they saw good and evil, which it was impossible could be so according to their notion of a two-fold omnipotence.\* But these and other attributes are the essence of God. *Manes* was put to death for his abominable errors in 278. There is no one fact more in-

\* The idea of a two-fold omnipotence is an absurdity.

dubitably deducible from ancient history than that Budh or Baal—the great Persian divinity—and Molloch—the evil one—were worshipped by the Pagan Irish. To discover the origin of these names would be of much interest. It may be that the sun was called Belus or Baal,\* because that was the name of the dominant monarch of the East, when the temple was erected on Magh Senair. *Hoc posito*, we have, by epinthesis of b, *Babal* or *Babel*—the name of the tower. There can be scarcely a doubt on this point. In fact the classical student will readily see that Dido's ancestor, Belus, was deified by his offspring. It is not, at this moment, in our power to give the root of "*Molloch*,"\* the evil deity. It may occur to us before the close of this chapter. From the abominations, observed in his worship in the East, we are to infer that something similar was, in days of yore, practised here, and that so disgusting was the ritual and books, regarding such ceremonies, that St. Patrick deemed it imperatively necessary to annihilate every vestige of them. That the exhibition of young men and women in Teltown, near Kells, on "Garland Sunday" or "La Lumhnaoise" was obscene, is certain.

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In "*Magh Lena*"† is stated that the Round Towers were not for *sun*-worship. It is true they were not for sun-worship only, though it could be well maintained, from the ancient classics, that in all probability, such was the chief aim in their erection. The statement in the work alluded to above is wrong, as any Irish scholar acquainted with general literature, can plainly learn. Had the writer reflected, he would not have printed the phrase. At page 61 he gives a version of a sentence which is not tenable. The explanation of *at Luain* is very puerile, but not having the book by us, this moment, we regret we cannot give our reader the benefit of it.

\* See end of this chapter for the import of these words, which we discovered since the foregoing was in type.

† *Magh Lena*, page 50.

æt Luajh must mean *Moon-ford*, that is, *the ford at which the Moon was worshipped*; or, æt, *ford*, luac abāh “*rapid river*,” *the ford of the rapid river*—the current of the Shannon, being very rapid at Athlone. We would respectfully ask the reader’s attention to this matter-of-fact derivation, and he will feel rather amused on reading the passage in Magh Lena. Simplicity is always best—“rimplicead n fearu.” The worship of Molloch was a heresy of later Pagan days, and must have been brought over by Pagan fanatical missionaries, long after the Milesian invasion. It was the invention of the Hamites; and the *Clanna Phenius* who were of Japhet, and who having, subdued the former, dropt into the observance of their wicked idolatries, and some of their merchants having, as history certifies, at a very remote date, traded to Ireland, brought over the wicked worship. Old records relate that *Iran* or *Persia*, was inundated with shepherds from the west of Asia—that is, from *Canaan*, which was the country of the Hamites,—and that they flooded *Egypt* also. Hence the identity of the abominable system of their worship at that time. Doctor Parsons, in his learned work, entitled “*The Remains of Japhet*,” goes so far as to shew that the Milesians worshipped the true God on their first arrival here, but that in time they became apostates. We could not make out his proof for this statement. On the contrary, at the very time that Gollamh or Milesius was travelling by sea and land, and subduing all before him, image worship was general in *Asia* and *Greece*. *Virgil* and *Homer* supply ample evidence of this fact. The *Trojan ladies* embraced the images of their Gods;—the *Palladium* or image of *Minerva* was stolen out of the *Capitol* by *Ulysses*. She was the *Athēnē* of the *Irish*. One thing is agreed to, that idolatry was not known in *Ireland* for many years after the reign of *Heremon*. Certain monuments, found in some parts of this country, and consisting of a large erect stone in the centre with 12 small ones around it, though they assuredly symbolize the sun and the 12 signs of the *Zodiac*, don’t prove idolatry. They



might have been erected out of respect for the visible celestial Gods, just as Christians raise statues to honor saints and even men, who performed some useful works. A beautiful autumn moon at this very day has great charms for the peasantry. The boys and girls of lightsome hearts, after a hard day's labor, will dance a merry jig before the light of the moon. When the lively old national music is struck up, they move on the light fantastic toe as nimbly as though they were not a haymaking the entire day. Oh! the tyrant landlord that would seek to spread sorrow over such a cheerful peasantry deserves our pity! Who that has seen the Limerick lads and lasses on the BORHEEN and the roadside, after having worked at the wheat, "*foot (dance) it*" on the "*breadth of a plate*" or gracefully going through their quadrilles, whilst the beautiful moon sheds her silvery rays over them, that would not fancy that the dance was in honor of the nightly goddess—as, no doubt, the slow graceful dance originated in the worship of Rea or Luna. These were names which obtained divine honors, in an especial manner, in certain places—such as *Lough-Rea* (Lake sacred to the Moon), *Athlone* (*Ath Laun*) ford sacred to the Moon—and Castle Rea (Castle sacred to the Moon). It is not worth while to enquire whether "Castle" be from the Latin or Irish.

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According to the Scholiast of Hesiod the myth of Hercules going through his twelve labors, had its source in the reality of the sun making his annual career through the Zodiac. The renewal of the year was typified by his marriage with Hebē—the goddess of youth. *Ercol* (Hercules) is the Irish of *sun*. Porphyry, a Phœnician, writes "They there gave the name of Hercules to the sun, and the fable of the 12 labors represents the Sun's annual path in the heavens."\*

#### CROMLEACS.

\* We had intended a long article on this subject, but we have already outstepped our limits. We can, therefore, do no more than enumerate some of

In this passage is plainly shewn the origin of the *Crom cruadh* and the 12 *small* idols, formerly in vogue in Ireland; and the introduction of the system from Phœnicia cannot be gainsayed.

these druidical altars, which forcibly remind us of those of the Israelites in the desert. The first we will name is that on the hill of Greenwood, parish of Becan, Mayo. In our youth we were made to believe it was a *leaba Dhiarmuid*; but the Very Rev. Peter Reynolds, the learned and exemplary P.P. of Claremorris, rectified our mistake, by telling us it was a "druid's altar." It is a very interesting relic of antiquity, and had, when we saw it, some twenty years ago, a few trees around it. Like others of its class it rested on pillar-stones. There is a very beautiful one at Knockeen, within five miles of Tramore, County of Waterford. The term "*Cromleac*" is derived from "*CROM*," \* *a God*, *LEAC*, *flag* or *altar*. There were several *Croms*, but it would seem that *Crom Cruach*, as the name signifies, was the chief. For more on this point see our history of St. Patrick. There is another immense one to the south-west of Dundrum, County of Dublin, on a hill called "The three pins." Under this is a very large cave. When not long since we made a tour of Kilkenny, Wexford, Carlow, we saw many monuments, called "*Cromleacs*," all nearly of the same erection. The one at *Ḥleanḥ na cloḥel éicé*, (not far from Rosbercon) "*Valley of the grey stone*," commanded our attention for a long time. The next is at Ballyloura in the barony of Knocktopher. This *Cromleac* seems to have slipt off some of its supporters, and is now in a sloping position against three of them. There is another in Harristown in the barony of Iverk, which is indeed superior to that near Rosbercon. About a mile from Ballyloura is a *Cromleac*, peculiarly erected, having one end resting on the stony surface of the hill, and the other end on two upright stones; the people of the locality call it "*Cloḥ na ḥ-ḡobair*" (*Clogh na nhowar*), "the goat's stone." Contiguous to this place there were other monuments of the same order, but they have disappeared, and their memory is all but gone. It is fortunate that the Kilkenny Archæological Society exists to preserve such relics, so necessary for future antiquarians. We have seen some other *Cromleacs* in the Queen's County and Carlow. In "*O'Donnell's Pass*," near Ballymote, is, as we are informed by the Rev. Constantine Cosgrave P.P. Keash—a learned antiquary—a druid's altar and other monuments of antiquity; than *O'Donnell's Pass* there is not, perhaps, in Ireland a more interesting locality. To paint its romantic scenery, would require a volume in itself. To be appreciated its surrounding beauties must be visited. The Caves of Keash hill possess

\* The same as *Ball* or *Sun*.

Let us here remark, en passant, that there was a terrene actual Hercules; he who slew Cacus, and to whom Evander paid divine honors 200 years before the advent of Æneas to Latium. This Hercules subjugated all places from Scythia (Seanair=Persia) to the Pontic and Terranean Sea—Crete—Cyprus—Laconia—Egypt—Spain. All this he did, according to some mythologists, 1300 years before Christ. All these incidents, almost to the letter, are ascribed by the Irish records to an ancestor of the Irish. These matters, it was never insinuated, were gleaned by Irish writers from Grecian or Roman historians. Whence then have we them? From our own progenitors. The time at which Evander is said, as Livy relates and as Virgil sings, to have honored Hercules, synchronises with the era when a certain Scythian, polished prince settled for some time in Cadiz, N. west of the Pillars of Hercules, or as Bishop O'Connell names them "*Pyramides mhic Alcmena*,"

deeply interesting objects for exploration,—it may well be called classic soil. The traveller, if a sportsman, can meet plenty of wild fowl of every kind; nature imparted to the neighbourhood picturesque and sublime views. A contemplative mind will find in *Keash-coran* ample means of being gratified. A visit to it would largely repay the journey. We will close with the remark, that we have given but the names of a few Cromleacs and as they float on our memory. We should have observed that Charles O'Connor,\* Esq., the distinguished antiquarian of Belanagar, writes that druidical altars were originally for the worship of the True God in Spain. In this view he is sustained by the authors of the *Universal History*,† wherein can be read a most learned account of druidical worship. It will be found that the dresses and sacrificial system of the druids were nearly the same as of the Jewish High Priests. This great work, alluded to, states, that Gomer and Tubal, sons of Japhet, introduced into Europe the laws, customs, and religious rites of their grandfather, Noe. The *Universal History* printed by Burre in London, 1614, asserts the same. In fact, all the learned authors we have read, write the same opinion. This concurrence is very strong presumptive evidence that the first colonists of this island worshipped the True God.

\* See page 100 of *Dissertations on Irish History*.

† *Universal History*, vol. 18, page 353.

before he took possession of the north of Spain.\* Such concordance of time and identity of acts, enunciated by writers of different and far distant lands, having no common motive to deceive, establish the veracity of Irish history.

The synchronisms of the author of "The Remains of Japhet", of Lord Ross and Newton, are extraordinary and intensely interesting. The fabled Hercules was no other than Golamh or Milesius. The Theogony of the Greeks was a most unaccountable invention of their poets and legendary writers. They were of comparatively late existence. They—even Homer and Hesiod, and Herodotus—must have had Pelasgic traditions, whether written or otherwise it makes little difference.

These Pelasgi were Iranians, and as the Greeks did not relish them as they invaded their country centuries previously, they imposed fictitious names on the great personages of whom they read or heard in Pelasgic or Persian stories. They nuncupated Golamh and others as their own ancestors, and godified them. Hence Golamh was Belus on the Euphrates, Ammon in Lybia, Apis in Memphis, Helios in Babylon, Apollo at Delphi, &c., &c. There were many deities of the name Belus in the east, as was before written. The result of this has been that one has been taken for another, just as in Irish history one Saint Ciaran has been often taken for another—one Saint Brennan for another—one Colman for another;—Anachronism is the consequence, and an ignorance of topography exhibited.

We have, in history, an account of more than one Hercules, but, unquestionably, the era of him, who slew Cacus and to whom Evander erected an altar in Latium, and whom Newton mentions, nicely synchronizes with him of whom the Irish Bards have records—that is Golamh or Milesius, the Spanish King, whose sons and nephews conquered Ireland—whose posterity ruled it for more than 2,400 years, and whose

\* See the word "Hercules," in Lempriere.



blood maternally circulates in the veins of the present English monarch, according to O'Flaherty in his *Ogygia*.

Apropos with the above, a note from C. O'Connor's "*Dissertations on the history of Ireland*," may prove agreeable to the reader. "This Hercules built the city of Cartheia in Spain, and from doing so, was emphatically called Malech Cartha, by the Phœnicians; what the ancient Grecians converted into Melicertus. Malech Cartha, according to Bochart, signified literally, 'The King of the City;' and in our Gaedhlic, or the Scotie, Mal-Cathrach, is of the same literal import. It was in the time of this Mal-Cathrach that the ancient Spaniards must have made a considerable progress in arts, sciences, and letters. Their sailing into Ireland, in that or the next age, is as clear a proof, as any written record coeval with the fact itself, had any such existed. They must have learned the art of constructing ships of burden, as well as that of guiding them by the means of celestial observations, before they ventured on so perilous a voyage. And as a curious account, in Dr. Smith's *History of the County of Cork*, (vol. i., p. 266, 267 note,) seems to furnish a good collateral proof of astronomical knowledge amongst the ancient inhabitants of this island, to which purpose the Round Towers were well suited, we shall, for the reader's satisfaction, insert it in this place. "Diodorus Siculus," says that writer, "has preserved an account out of Hecateus, a very ancient author, of a northern island, little less than Sicily, situated over against the Celtae, and inhabited by those whom the Greeks called Hyperboreans. "It is"—says he—"fruitful, pleasant, and dedicated to Apollo. That God, for the space of nineteen years, used to come and converse with them, and which is more remarkable, they could, as if they had the use of telescopes, show the moon very near them, and discover therein mountains, &c. They had a large grove\* and temple

\* See Villanueva, p. 142.

of a round\* form, to which the priests frequently resorted with their great deity. He says, they had a language of their own, and, that some Greeks had been in it, and presented valuable gifts to this temple, with Greek inscriptions on them; and, that one Abaris, who became afterwards a disciple of Pythagoras, went hence into Greece, and contracted an intimacy with the Delians." Dr. Smith thus judiciously remarks on the foregoing account.

"The situation of this island, opposite to the Celtæ, who were the inhabitants of Britain and Gallia; its being compared with Sicily in size, its being dedicated to Apollo, i.e., the Sun, which planet the Irish certainly worshipped; the description of their temples which were always round; and the mention of their harps—are all so many concurring circumstances, which seem more than probable, that this could be no other than Ireland; for the Mona, or Anglesey of Rowland, is too inconsiderable a spot to be meant here. And if the learned of this island, who were then the ancient Druids of it, could, as with telescopes, show the moon nearer, it may be supposed that they had made a greater progress in those sciences, than is generally imagined. The nineteen years' converse with Apollo, the notion of the moon's opacity, and of its mountains, rocks, &c., argue them to have been no bad astronomers. We have seen schemes by the Ptolemaic system in some Irish MSS. of very great antiquity. It is also very remarkable, that they have a tradition at Lismore, (which was formerly a celebrated school) of several Greeks having studied there in former times."

\* It may be objected, that Irish scholars have taken the name of these Towers to signify "bell-house," or "belfry." To this we answer, that it does not, and never did, mean either the one or the other: for "túr" or cartha, not "teach" is the Irish for "Tower," as it has been invariably called by the peasantry. Church bells did not come into use for many centuries after St. Declan's time, and certainly he did not build a tower for bells which

Let it be held in memory, besides Smith's clear reasoning, that Ibar or Ibaris was a very usual name in this country in former days. All readers of Irish hagiology know—are aware of this fact. We have seen the arguments of other learned men on this point, but as we cannot afford space to insert them we leave the readers to deduce their inference from Smith. Belus, or Apollo—which is only the Greek name of the former—is the same as h-ēlios and Sol;—the *round tower, the fire worship*—their *eastern* origin are thence plainly given. No scholar who knew the vernacular language and native tradition has ever yet denied that the Round Towers were made available for Sun-worship, as the palpable aim, and for *observatories* and *light-houses* as a secondary one. They were also used as *watch-towers* along the coast, like our Martellos. The conception of their erection was pure and holy, but man's depravity in having deviated from the moral code of innate principles—pursuing which a child of nature, (provided he had never an opportunity of hearing Christ's holy name,) might have a chance of salvation\*—made odious innovations. But these results do no more argue against the simplicity and elevated notion of the prime veneration, than do the many heresies and schisms that now exist against the sublimity and imperishable tenets of the Catholic Church—the *same, yesterday—to-day and to-morrow*—unchangeable and unchanging as its Divine Original.†

he had not : if these towers were built for "belfries," it must have been after the introduction of bells. How does it happen, then, that no record of the building of any of them has come down to us ?

\* That is, if he was in a state of invincible ignorance.

† A perusal of "Scenes in India," by the Rev. Hobart Caunter, B.D., and of "The Jesuit in India," by the Rev. William Strickland, S.J., will be confirmatory of the views sketched in this chapter. "A Narrative of a Voyage to Alexandria," by the Rev. N. Burton, LL.D., will be read with advantage on this subject. But the most conclusive of all, as far as they

Just as we had the previous part in type, facts attracted our attention, and though pressed for space we give them.

It is said by the poet Moore that Round Towers were for Fire-worship. Of all men he was the least capable of writing on such a subject, as he knew nothing of the Irish language, and without such a knowledge any enquirer can be misled, and fall into monstrous errors. "Poetry is not history." From the glossary of Cormac, King and Bishop of Cashel, it will be plainly seen that the aforesaid structures were not for *Fire-worship*. These extracts were kindly supplied by a Rev. friend. The following stanza appears in Cormac's profession of faith:—

"Aðnam\* do ríð na n-búile,  
Do dað bar dñ na n' daone,  
Leir dað dneam, leir dað dñe,  
Leir dað céall, leir dað caoñe."

regard the symbolical aim of our Irish Round Towers is "Egypt and Nubia," by J. A. St. John.

A passage in "Syria and the Holy Land," by Walter Keating Kelly, goes to prove the identity of our Round Towers with those of Baal in the East. His work as well as that of St. John are brilliant compositions. What an enchaining study is the tracing of the origin of nations, their forms of religion and their varying dialects. It is such a spell-possessing field as the contemplative mind loves to roam in,—the enjoyment of a luxuriant retrospection of the illimitability of the Great Source, which, whilst it has given birth to *all*, yet remains undiminished and never to be diminished. How eloquent is Pope when he thus sings,

"Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent,  
Breathes in our souls, informs our mortal part,  
As full, as perfect, in vile man, that mourns,  
As the rapt seraph that adores and burns;  
To him, no high, no low, no great, no small,  
He fills, he bounds, connects, and equals all."

\* Aðam, "fire," hence aðnam, *worship*, as the Tuatha were *fire-worshippers*, (that is, they worshipped *with* fire,) as well of the sun, moon, as



“Adoration to the king of the elements, (the globe)  
 To the EXALTED FIRE, PROTECTOR of mankind,  
 To Him (belongs) each tribe, each people,  
 To Him all prescience, to Him all science.”

In these lines there is no allusion to “Towers” in connection with the fire of which he speaks. And that it may be clearly understood that he referred to the religious fire of the Pagans, he adds by way of explanation—

“Ծաւ տէրն իօրոյն՝ Ծօ չորսրդ դա Ծրաօյժե՛ Եօր տրոսեւ-լայն յօրալն  
 Բօրալն, յ՛ Ծօ Երսօրդ դա Եաճորա Եաւարաճար Եաւարաճար Եաճաւորալն Եաճա Ելաճորա.”

*earthly fire.* One would be inclined to infer, that at this remote period we unfairly accuse the Tuatha of worshipping fire. In the East fires were lighted to drive away snakes, as they dread light. If a person is out at night in India a light is carried before him from which the snake flies. This custom prevailed in Italy in the time of Virgil, as may be gleaned from the following passage in the third Georgic :—

“Disce et odoratam stabilis accendere cedram,  
 Galbanoque, agitare graves nidore chelybros.”

“Learn likewise to burn fragrant cedar in the stalls,  
 And with the galbanum to hunt away the rank water snakes.”

Persons not understanding the cause of these fires looked on such a thing as Fire-worship. Whereas it was for the cause assigned, and as a preventative against the disease of cattle, as will be seen in the same work. Ծաճ or Ծալճ, *fire* or “*good*,” but it meant the former in the passage cited as was already shewn. Եար, “*top*,” or “*highest* ; hence Ծաճ Եար— that on top of the Tower being symbolic of the Eternal Fire or *God*, according to Connan’s belief, and, we would be inclined to say, according to the Tuatha faith Եաճա, *wisdom, foreknowledge, Եաճորա, skill, knowledge* &c. It is strange that Doctor O’Donovan translated Ծաճ “distinguished” at the passage about the burning of Slane Bellhouse ; whereas the context proves that “*Holy*” is the proper word. It is true *Holy* men are “*distinguished*,” but all distinguished men are not *holy*,—on the contrary, they are, most of them, too often *unholy*.

† The modern Irish for the other passage is this :—

“Ծա տէրն իօրոյն՝ Ծօ չորսրդ դա Ծրաօյժե  
 Եւր իօրն Ծ՛ Բաճար Եւ-Եւար տրո-Եաճալ ;  
 Ծօ Եւրսօրդ դա Եաճորա Եաւարաճ Եաճ Ելաճար  
 Եւր Եաւարաճ դա Ելաճորա Ծօ Եւրճ.”

We ask how could cattle be driven to fires on *top of Round Towers*. St. Bridget, at her own request, was allowed to continue her use of the fire, as a figure of the divine fire of love, as well as for the sake of the poor.\* She lighted it, not in a *tower*, but in a cell like a vault.† The Hindoos do the same to this day, as a respectable clergyman who was many years in the East, has told us. Even around the fires which they use for cooking when on a journey they make a clay erection, lest the very shadow of a European would defile their food. In our days the remains of this vault is called, by the natives, "Fire house." We readily admit that, at this very

"The druids used to make two sacred fires,  
In order to get protection against sickness-causing spells,  
They used to drive the cattle between (them) each year.  
In order to alleviate (keep off) the sickness of the year."

If Round Towers and Pillar-crosses were of Christian origin, the names of the *kings*, *chiefs*, or *prelates*, who got them erected, would be handed down to us in the Four Masters, the Annals of the famous monasteries which contain accounts of less importance; their silence is quite conducive, that these monuments are pagan in their origin. The books in which are recorded the names of the founders, their pistic principles, their rites and ceremonies, were destroyed by St. Patrick. But we are as infallibly led to the period of the erection of the Irish Round Towers—to the purposes for which they were erected—and to the Tuatha de Danaans as the architects—by analogical reasoning, deduced from the exact consonance of our oral and written tradition with the accounts of the Eastern Pagan temples, rites, ceremonies, and worship, to be found in the books of travels and of the world, by learned travellers and cosmographers, as if we had precise records of them. This concordance, which renders our opinion dogmatical, ought to deter any writer from ever broaching an antiquarian heresy. This invention, as well as the one regarding St. Patrick's birth-place, has an aim,—It is this—to bring into disrepute Catholic traditions. Fortunately, such things are too clear, and too deeply rooted in the minds of our people, to suffer aught from adverse or suspected sources.

\* See R. C. P. Meehan's splendid version of the Dominican Fathers. In that work can be seen the answer to the writer of the Grecian theory.

† See Rev. Doctor Milner's "Tour through Ireland," on this subject.

day, there are remains of fire vaults such as these in Kerry, at Killaloe, Down, Ardmore, and Kells, &c., &c., but these have no resemblance to Round Towers. It is with much confidence asserted that the Tower of Kells was erected by St. Columkille because he resided there for some time; but this is a mistake, as can be seen on comparing it with the churches in the islands of Scotland which he built; these bear not the slightest resemblance to our Round Towers. In the next place, when the druids addressed Laoghire (Leary) in regard to St. Patrick's presumption in having lighted up a fire before the one in the *Royal Palace* was kindled, there is no mention of a *Round Tower*, but only of a *palace*. Such would not have been the case if the usage were to light them in Round Towers. Miss Beaufort herself in a manner admits this when she writes, that *low fabrics* (such as are in use in the East) "are built near towers, and are for the preservation of the *sacred fire*." It is urged that these low structures were erected by the Roman missionaries, and that the towers were the erections of Grecian monks. The aim of this objection is obvious. But the classical scholar will laugh at such a shift for a theory, as he is aware, that long before our Redemption, Rome had stupendous stone buildings which have never since been surpassed, if equalled. It is the opinion of the most critical scholars that Rome was a great and flourishing city, long before Romulus was born, and that he is named as its founder, simply because he united the several peoples into one great community—that of these peoples, the Etrurians were deeply learned in arts, sciences, and trades, before his time. Numa was elevated to the throne on account of his learning, and kept the fire of "Betus" constantly burning, as can be gleaned from Livy, 16, 20, and other authors. This was clearly of Eastern origin, as was the other Roman custom of patron and clients, which resembled the Irish chieftain and his clansmen. The Romans and

Spanish clergy were distinguished for their knowledge of the fine arts, especially architecture, and from the earliest period, with only a few intervals in time of war—was Rome foremost in the perfection of every department of these sciences that have been the admiration of the world. Hence she can smile at the endeavours of a man who has strained every point to rob her of her merit.

*Opinion of the distinguished Rev. Dr. Lanigan\* on "Round Towers."*

It was only when our chapter on this subject had been in type that we thought of seeing if Lanigan had anything about it: We find he has a very learned article on Round Towers, we extract a short passage from his work. "It has been said, that the Round Towers, which are almost peculiar to Ireland, were intended as belfries. It seems certain that some of these have been, although very unfit for that purpose, applied to that use, after their original destination had been forgotten, but it is self-evident they were not erected with that intention, their construction was not adopted to it; and, as far as can be discovered, the buildings intended for belfries in Ireland were square; of this kind is that of Cormac's chapel on the rock of Cashel, not far from it (the belfry) is a Round Tower, which, we may be sure, was there when the church was built, and which could not have been considered as a belfry, else what necessity would there be to build a square one near the chapel." The learned writer ably refutes all these opinions which we have, it is to be hoped, satisfactorily subverted. He coincides with us in some uses which have been ascribed to them, such as being astronomical observatories and for *Sun-worshippers*. But he does not agree that under any circumstances they could be looked on as Watch towers. As

\* Lanigan's Ecclesiastical History, 4th vol. p. 394 to 414.



far as they concern Ireland we could easily give in to him, but as to the very earlier uses we hold, that the Tuatha de Danaans used them along our coasts (the only parts at first inhabited) as did Pharaoh of Egypt, as *Beacons* or *Lighthouses* for mariners, *watch towers*, like our *Martello* ones—as *astronomical observatories*, and for the purposes of *sun-worship* (rather God-worship), and, that from the top of them, a man, (the same as our bellringer), was wont with the stuaic to summon the votaries to worship. Lanigan scouts with indignation the *belfry theory*, and in doing so very properly asks—“What architect would be so silly as to construct such a belfry as that the bell-ringer should use a ladder to effect an entrance to perform his duty;” but he errs as to the version of *cloc-éach*,\* which we explained at page 380. He says that the belfry of Slane must have been a timber one, else it could not have been burned to the ground.†

In Doctor Mac Dermott’s learned annotations, annexed to

\* We had nigh omitted to remark, that, in parts of Munster, the Towers are called *cúlc-éach*, from the word *cúlc*, a *reed*, and *éach*, a *house*. They gave them this name because of their *tapering form*. This name could not be a corruption of *cloc-éach*. But if the Southernns believed them to be belfries they would have never called them any other name than *cloc-éach*. The reader will, then, henceforward bear in mind, that their early uses were—*light-houses*, to guide mariners—to make astronomical observations; and, in after times, they were also used for *sun-worship*,—to summon to worship,—and to preserve the idols.

† It is strange that Doctor O’Donovan translated the phrase “*ḍeoḡaib*,” “*distinguished persons*,” persons might be distinguished but not holy—nobles are such, and it is to be deplored, that as a class few of them are holy;—instead of “*holy persons*,” the latter being the obvious version, as appears from the context. The passage relative to the burning of the belfry of Slane, which, Lanigan says, was of wood, and could not consequently be a Round Tower (stone) as Doctor Petrie would have it. It was full of persons when it was burned; they took shelter there from the Danes. If it were one of our Round Towers many could not fit in it—not more than twelve; but the text contradicts that supposition.

Professor Connellan's version of the Annals of the Four Masters, we find that both these gentlemen adopt the received opinion with regard to the time of the erection, and the uses of the Round Towers.

Doctor O'Brien, author of the Dictionary, supports our views.

The Rev. Joachim Villanueva, a learned Spanish priest, who resided some time in Ireland, has these words, which bear on the uses of Round Towers.

"In Brigantia hac, Galliciæ urbe, esse altissimum Pharum nocturnis ignibus navium cursum regentem. Atqui Orosius narrat Pharum hunc ab Hercule conditum, quem Diodorus Siculus, Iberiam et quæcunque sunt ad solis occasum subigisse." "In this Briganza, a city of Galicia, there was a very lofty Pharos, (or Tower) which directed the course of vessels by fires lighted during the night. And Orosius tells us that Hercules (Milesius) built this Pharos, before he conquered Iberia (the middle of Spain) and adjacent territory." In the above passage are to be found a confirmation of our opinion, when we stated, that one of the original uses of Round Towers was to guide mariners into the ports. When we wrote our opinion we had not read Villanueva's work on Irish antiquities. This we regret, as otherwise we could have thrown more light on our subject. We also stated in many places, that our ancestor was the Hercules of the Greek and Latin authors Golamh or Milesius. The cited passage confirms that statement. The same author at page 146 gives the names of many places in Ireland, to shew that Moloch, the Phœnician deity, was worshipped there. For instance, Ard-Mulchom in the barony of Duleek in Meath, Meeilick in Clare and Mayo, Melogh in Down, and other places too numerous to mention. His definition of the several places beginning with *Bal*, *Bel*, or *Ball* (as "*Baltinglass*" in Wicklow—*Baal a tinné glass*, (the green fire of Ball) are highly interesting. Whoever can consult

Bishop Cormac's glossary will be able to judge that Round Towers were for the uses ascribed to them by us.

Farther on, the eminent writer who signs himself as a Member of the Royal Irish Academy, supplies the following useful passage—"Ibernia Phœnicea" of the *Rev.* Joachim Villanueva, p. 142." We find these words in his learned work\* on Ireland. "Ibernos veteres idola coluisse, ex iis quæ de insula, quam Hiberborei incolebant, ait Diodorus siculus, ubi Apollini, inquit, præ aliis cultus defertur, quem Deum quotidie perpetua laudum decantatione celebrant, cujus lucus ibi—magnificus et templum insigne. Nam insulam hanc esse Iberniam,—D'Alton auctor est. Sed satis superque satis fuerit S. Patricii testimonium, (con., p. 16, 22) qui *Solis* adoratores, quos in hac insula reperit, acriter suggilat, dolens quod 'Iberni *Idola* usque ad id tempus *semper colnerint.*' Ut igitur Iberes in Hispania *Solem* et *Lunam* sub idolorum *Baal* et *Astharoth* (*Astarte* vel *Rea*) velantine Phœniceo ritu venerabantur, (Apud Triad Thanmaturg P. John, Colgan Lovanii 1647. T. 11, p. 42), sic Iberni et eandem superstitionem amplexati sunt ab Ibero-Phœniciis, et horum simulacrorum cultum, qui apud eos obtinnerat. Nec mirum in delubrorum parietinis, quæ in Ibernia servarit temporum injuria, hujusmodi simulacra non reperiri. Nam ea prorsus evertêre, et excindere, vel, Josiæ exemplo, comburere curasse Sanctum Patricium et ceteros Evangelii nuntios, mihi certo certius est." The author then gives the annexed note. "S. Eleranus sapiens in vita S. Patricii, n. LIII. narrat beatum hunc episcopum invenisse idolum *Slecht*, auro et argento ornatum: et 12 simulacra cœrea hinc et inde erga idolum posita. 'Rex autem addit, et omnis populus hoc idolum adorabant, in quo dæmon pessimus latitabat.'"

"The Iberni of old, says Diodorus, worshipped the same idols as the Hyperborei (*Northmen*). The greatest veneration,

he adds, is paid to Apollo,\* whom they daily, and in perpetual songs of lands adore. To him is there a magnificent grove and an august temple of a *round* shape." Now (says Villanueva) D'Alton states, that the island (mentioned by Siculus) is

\* The following quotation having appeared interesting we insert it from "Scenes in India," by Rev. Mr. Caunter. The speaker of our own language will find in it a few words almost identical with what he himself would vernacularly apply to a worthless man:—

"From Gyah we proceeded a few miles out of our direct route to Bode Gyah, where there is one of the most celebrated Buddhist temples to be found in Hindostan; it is still an imposing structure, though the ravages of time are visible in several parts of it. The body of the building is a massy square, in the neighbourhood of which are alto-reliefs finely chiselled; they are master-pieces of ancient oriental art."

*croshen* It is remarkable how like the name "Bode Gyah" is to the Irish "Bud Ge," "*Bud a bhothair* (*ivhar*), a phrase of contempt—the former means a "*Molly of a man*," the latter is a "*worthless fellow*," We are strongly impressed with the notion that "Bud a bhothair" had its origin in the fact that, at one time, whilst the Pagan Irish worshipped Buda in the Temple or Round Tower, a small idol of him was worshipped on the road-side, just as is now the case in India, where the poor benighted creatures are seen with their small idol gods, paying them divine honors, and bestowing on them that honor which belong to the True God, Clemency would be the only means of bringing these wretched infidels to the light of the Gospel. Cruelty will tend only to wed them to their cherished idolatry. Had a Catholic power sway over it as long as England, there can be no doubt but that it would now be Christian. We have no hesitation in saying that the above was the origin of "*Bud a bhothair*," as used in Connaught. Tradition is a great teacher and a grand guide to the antiquarian.

"The tower of this temple rises from the body of the structure, covering the entire square, and gradually diminishing in its elevation until it terminates in a tall columnar top with a round projecting base. On the walls are rich masses of bas-relief, carved with consummate taste and skill. The entrance is through a dilapidated portico, to which you ascend by a broken flight of steps. On either side is an unseemly mound of earth which has been suffered to accumulate, somewhat diminishing to the eye the beautiful proportions of the building. The architectural features of this temple are so unlike any thing else in the country round it, that an appearance of great antiquity is thus imparted to it, and the conjecture fairly justified, that all the other edifices in the neighbourhood are of a much more modern date,



Ibernia, or Ireland. But I would be more than satisfied with the authority of St. Patrick, who sharply reproved the *Sun-worshippers*, whom he found in the island, deeply pained that up to his days “the Irish *always* adored *idols*” (the words of his confessions). Nor am I surprised (continues Villanueva) that there are not to be found images of these idols in the ruins of their shrines. Because I am thoroughly convinced that St. Patrick and the other early Apostles took care to overthrow and destroy them, or, like Josias, to burn them.”

St. Eleran, The Wise, in his Life of St. Patrick, tells us that this holy bishop (Patrick) found the idol *Slecht* (in Leitrim) which was ornamented with gold and silver, and that around him were placed 12 brazen images. The king adds—“Even all the people adore this idol, in which lies constantly concealed a most malicious devil.”

In the above extract is ample evidence of all we have written relative to the use of *Round Towers* and *Sun-worship*. although the pagoda at Muddenpoor, near Gyah, has the reputation of being extremely ancient.”

“With regard, however, to his (Colonel Todd) hypothesis, it is to our mind sufficiently negated by the fact, that fine sculpture is now seen on temples to which the highest authorities ascribe an existence long anterior to the tenth century.”

“The temple of *Bode Gyah* is entirely deserted; years have rolled away since the knee of the worshipper has bent before its altars. The priest is no longer there to receive and console the pilgrim; no devotees throng its aisles—no offerings are made at its shrines. There are few inhabitants in the neighbourhood of this magnificent structure, which, in spite of neglect, desertion, and the dilapidations of ages, seems formed, like the pyramids, to endure until it shall be finally toppled down amid

“The wreck of matter and the crush of worlds.”

About a mile from *Bode Gyah* there is an immense pile of building which forms one solid mass of cemented brick, but for what purpose it was erected no one can now surmise. As a contrast to the ancient Hindoo architecture exhibited in this temple, the reader is referred to a grand mosque in the Coimbatore district, built by Hyder Ally, and perhaps the finest specimen of modern Mahomedan architecture in India.”

Diodorus names the *Sun-temple*, its *round* shape, its *august architecture*, its *many* idols—*Apollo* (or Baal) being the *chief* one—the *magnificent* grove, like that in which was the Druidical college at the head of the peninsula of Innishowen in Donegal, and which college was, in after days, converted by St. Columba into a Catholic college. The learned priest, the Rev. J. Villanueva, gives us the reason why we have no record of the Tuatha de Danaans, as artificers of our Round Towers. He says that St. Patrick consigned, to the flames, their idols, rituals, and the records of their heathenish abominations. We have in the extract from St. Eleran, the “*crom cruach*” (*Samh*, Belus or Bel, or Sun), the 12 “*dii minores*” the inferior gods—being the signs of the Zodiac. Herein is a sufficient answer to every antiquarian heresiarch. Such passages as the above should silence for ever all innovators and the modern Vandal of the records which place everlastingly, on an imperishable pinnacle, the fact of Irish civilization more than 1500 years before England was other than a waste, as Camden testifies.

The Rev. M. Kelly, in his “*Cambrensis Eversus*,” says, “that wherever the Irish Friars established missions and built churches in Germany, or other places on the continent, they built Round Towers, similar to those in Ireland, for the purpose of preserving the Holy of Holies in a safe tabernacle.” To this an answer is given that, though such were a fact, it does not thence follow, that the Irish Round Towers were built for the same purpose, though, in after times, the Irish Apostles, after the Catholic faith had been embraced by the chieftains, might have appropriated the Towers to that purpose, as the Popes dedicated the Pantheon and other Pagan temples to the Catholic worship. If the Pontiffs, having found the Pagan style of architecture the best, would have adopted it, and built accordingly, it could not be logically said, that the Pantheon and Pagan temples were originally raised for Christian uses. It is moreover absurd to say, that, wherever a solid stone edi-

fice existed for offering up the Holy of Holies, such was not the proper place to preserve it; and it would be a great and unnecessary waste of money to erect a costly tower for securing a thing, for which there was already a sufficiently strong depository. If Round Towers were found in Germany, that only shews that a tribe of Scythians, having settled there, built them, and that the Irish Friars, pursuing the course adopted at home, converted them to their own purposes, as in all probability their churches were of clay or wood.

*Spiral shape of the Round Towers.*

On a second consideration of the shape of these edifices, we have come to the conclusion, that the Tuatha de Danaans architects, being eminent in their knowledge of building, gave the Towers a spiral shape, for the purpose of guarding against the possibility of the weight of the superstructure causing the lower part to give way in the lapse of time, and that the influence of the elements—rain, snow, and storms, might have no effect on them, and furthermore that they capped them, as the more convenient form to beat off the rain, &c. However, we would not positively ignore a different opinion given by the ancients—peculiar to the East,—who seldom did any thing without a symbolical aim. It may be asked, why ascribe the Round Towers to the Danaans, rather than to the Firbolgs, or other first colonists. To this our answer is—that the early erections, which antiquarians ascribe to Firbolgs, are erections of rude stones piled on top of each other without any mortar or other cement, and the Milesian colonists, generally speaking, were opposed to any but wood or clay houses. They were rigorous sticklers for the usages of their ancestors, as they despised stone houses, for their protection, so they despised to incase their bodies in armour of brass or steel.

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The term "*Carthea*" is apt to leave the impression, that it was the ancient name of "Tower" and that "*Túr*" is of Latin origin! *καρμ*, *rook*, *τεαε*, house; hence *καρτhea* and

*carthage* (Fort) “Rock houses” the first of them being simply a Fort, as that of *Gibraltar* or the “*Pidgeon house*” in the bay of Dublin. Our explanation will be freely admitted by the classical scholar, when he recollects a passage in the first book of Virgil’s *Æneid*.

Just as our Essay had been printed, we thought of examining “The Ulster Journal of Archæology”—a work of much learning and great national interest—on the question of Round Towers. We have to regret this, as we could give additional force to our opinion from facts, set forth in that work. The reader is referred to page 180, No. 16, 1856; there he will find that the author states that, as there is a square belfry near the church on Devinish on the Erne, also a Round Tower, the latter could never have been built as belfry. “The Journal,” whilst it does not positively refute the “*Belfry theory*,” yet it can be plainly seen that it is opposed to it, and inclines to the opinion that one of the uses of the Towers was for sepulture.

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We trust that nothing was said, whilst discussing this question, that an impartial investigation of truth did not justify. If so we regret it, and beg to assure the reader, that the discovery of truth, not offence, was aimed at in the disquisition. As all the points bearing on the subject could not, within such a compass, be treated of, it is to be apprehended that some of the most salient arguments have been overlooked. However, the few facts, introduced will lead the antiquarian to deeper and wider research.

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#### ANCIENT CROSSES.

Lest we might hereafter forget a fact, it may be here stated that in “The Cities of the Dead,” by St. John, is given a drawing of a tomb at Lycopolis, which is a perfect cross. Pillar crosses, at all times, were to be seen in the East, ages and ages before the *Redemption*. The sculptured devices on the Irish pre-Christian crosses are plainly Pagan conceptions and partly Israelitish; the wolf dog, &c., belong to the former, and the serpent to the latter. Such was the fraternity between the offspring of Heber, who was of Shem, and of the line of Japhet,



that the Japhetians, having heard of the curative power of the Brazen Serpent in the desert, and not knowing that Moses destroyed it lest his people would adore it, paid it marked respect, and, therefore, had it engraven on crossed stones.\*

In a distinguished antiquarian are to be found these words, "How it came to pass, that the Egyptians, Arabians, and Indians before Christ came amongst us, and the inhabitants of

\* It is confidently stated in the "Dublin Penny Journal" of November, 1833, that the Crosses with the *strange devices* were sent to Ireland as presents by the Pope. To this we have to say, that no crosses of that character (*recognized as Christian ones*) have been ever seen at Rome. Again, if such a noble present had been made to Ireland, there would be a record of such in the Vatican, as there is with respect to the four *palls*, which were given to the Archbishops of Ireland in the time of Cardinal Paparo; moreover, if His Holiness were so anxious to adorn our valleys with such noble specimens of art, some of which are composed of a single stone eighteen feet high, chiselled into devices with most elaborate workmanship, it is strange that none of them are to be found in the neighbourhood of the Holy See; and it is still more strange that on the crosses, in the Eternal City, there are not engraven *centaurs! snakes! serpents! dogs! and other animals!* as there are on the one at Kells and in Kilcullen. Whenever St. Patrick appropriated any of the Irish Buddhist symbols to Christian uses, he obliterated the Pagan devices. At this day traces of defacement can be discerned on some of our ancient crosses. The same zeal that actuated the Irish Apostle to destroy the mythology of the Magi influenced him, no doubt, to remove the Pagan emblems on the crosses, that they might not be a scandal to his converts. A few possibly escaped his vigilance. Hence the one at Kells remains with its devices, as if to bear full testimony to the transcendent skill of the Tuatha de Danaans, who were, unquestionably, the artificers of such crosses both in Asia and in Ireland. A work, published by Berthoul, 65, Regent's Quadrant, Piccadilly, London, tells us—"There is to be seen a representation of a Greek cross which is considered as the leading symbol of Pagan worship." It adds, that "the augural wand of the Romans was like a cross." The staff of Osiris resembles a bishop's crosier, but ended at the top with a cross. Finally, to silence these *lovers* of Catholic piety, we have authority to state that the Pope issued orders, prohibiting, under excommunication, the use of the crosses, which had on them the *monstrous mysteries*. A Catholic writer will unravel the motive both of the erection of the pillar-crosses and their symbols. It was this: the Tuatha de Dananns got them raised in honor of Buda, their God, and as to the animals which are represented on

the extreme northern parts of the world, ere they had so much as heard of him, paid a remarkable veneration to the sign of the cross, is to me unknown, but the fact is known. In some places this sign was given to men, accused of a crime, but acquitted : and in Egypt it stood for the signification of eternal life." "Appeal to Common Sense," page 45. The author of the above was a Protestant curate in Monaghan.

Schedius says, the Druids search for an oak tree with two arms in form of a cross beside the upright stem. If the horizontal arms be not sufficiently adapted to the figure they fasten a cross beam to it. In consecrating this cross with its natural *upright round tower*, they cut, in the bark, certain names of their deity, "De moribus Germanorum" 24.

Doctor Macculloch, who died 1835, a man of great talents, states that in Lewis—the chief isle of the Hebrides—is a great temple, the form of which is a cross. He adds, that it is similar to a Roman cross, and is at Loch Benera. He further observes, that its circular form proves its pre-Christian origin and antiquity. Speculating antiquarians heap obscurity on the records of antiquity. It seems unquestionable, that the figure of the Cross was known to the Gothic nations, and was used by them before they were converted to Christianity. "Western Islands," vol. I., p. 184, and "Highland," vol.

them every genuine Irish scholar, who has investigated Pagan mythology, knows that such animals were venerated by the Pagans. To our own knowledge there existed in many parts of Ireland a superstition, to a late period, with respect to the raven, or *Fiachdubh*. The only devices on a Catholic cross are, generally, † I. N. R. I. The Redeemer with a *crown of thorns*, having a small covering down below his waist, a ladder, a hammer, a cock, the Blessed Virgin and St. John. But all these are not on all our Catholic crosses. Therefore, the ascription of the Pillar-crosses previously described, to Catholic taste is an error, and a libel on the talent, skill, and pious conceptive capacity of St. Patrick and the other early Apostles of Ireland. Catholicity stood not in need of such grotesque butments as the foundation of her fame, in having given birth to sublimely gorgeous edifices, chastely chiselled, and piously designed specimens of the noblest efforts of artistic skill and genius.

III., p. 236. Such evidences as these place beyond dispute the existence of the cross before Christianity; it remains to investigate the cause of which it was commemorative. Tom Martin, who wrote at the close of the 18th century, tells us that, having asked the inhabitants what tradition they had of these stones, he was told "that they were places for worship in the days of heathenism—that the chief Druid, having stood near the big stone in the centre, preached to the people." The Druids had no monuments that did not typify some divinity or something sacred—and these stones were positively symbolical of something which they sublimely and occultly venerated. Their order was, at their institution, very pure, and their rites very chaste, though, in time, some of their followers fell away. The description, given by learned writers who were previously cited, attests the great purity and sublimity of pistic principles and ceremonies in the first Buddhists. They were clearly schismatics, one degree removed from *true* believers. Buda, according to eastern travellers, was born of a pure virgin and was crucified.\* The Creator said in Paradise that the seed of woman would crush the serpent's head. Hence the origin of the Buddhist and Druidic serpent. These crosses symbolized Taut or Thoth, the Egyptian deity. The Scandinavian *Sculdes* is represented by a cross, and there is no doubt but that *Tuat*, an Irish divinity, had for its emblem a cross. Buadh or Budh and Tuat, as well as Taut, are one and the same name. To their worship were erected, in this island, as well as in Egypt and the East, crosses. And the reader, on having carefully examined the book by the Rev. William Strickland, S.J., on his travels in India, will discover that the vestments and some of the rites of the Pagan priests of Hindostan are nearly, if not entirely, similar to these of Catholic priests—a strange fact.

\* "Seika," of the Hindoos, largely written of by Mr. Caunker, seems to be the same as "Buda."

There is in Ross-shire in Scotland, a grand obelisk with encircling cut stones at the base, which are like steps. It has on one side a beautiful cross, with a figure on each hand, underneath which are uncouth animals and flowerings. On the reverse side is a great variety of animals, birds of various kinds, and other figures. Some antiquarians, jealous of the renown of *the Greek missionaries, who first introduced Christianity and civilization into this savage land!* would strive to make us think, that Catholic artists were so fond of the grotesque and pantomimic arts, that they should exercise their talents in that way, and place on the emblem of Redemption uncouth animals, snakes, vultures, hawks, ravens, &c!!\* Wonderful piety! which, rather than allow antiquity the honor of the production, of their imaginative and sparkling genius, has sought,—though it is to be hoped unintentionally—to bring contempt on the first propagation of the Gospel in these islands. Let such a profane theory be scouted! All the configurations on the cross, alluded to, will be identified as eastern, by any one who has read the antiquities of Egypt, Syria, Persia, and Hindostan. The flowerings are the leaves of the Rose-tree (whose wood with that of sandal, as exhaling a sweet odor and having a white smoke like that of incense, was kept burning in the Buddhist temples), whose fruit was a favourite of BUBAL according to the Persian poets; the Boar is that of Vishna; the elk, the dancers, the lamb (emblematical of the pure offspring) and the fox, are all perfectly identical with the Indians, Egyptians, and Cape of Good Hope symbols of the different shapes, under which each nation worships its respective deity. Venus, Jupiter, Osiris and a Ptolemaic medal are represented with a cross.† Surely these deities were worshipped

\* The sight of the *ancient crosses* and the devices of Abbey Knockmoy, at the Dublin Exhibition, surprised us very much; and to a clergyman, who was with us on the occasion, we so remarked. We promised to investigate the subject, and the result is our opinion, given in these pages.

† Captain Basil Hall's description of this curious constellation. "Of all the antarctic constellations, the celebrated *Southern Cross* is by far the



many ages before the Redeemer of the world was put to death on the cross. Anything so ridiculous and unbecoming as an article, p. 308, *The Dublin Penny Journal*, March 1833, purporting to be about an ancient Irish cross, we have seldom read. This figure is that of a king with a crown—*not of thorns*—on his head—with outstretched arms—having on a *Celt* or *Philibeg* and a *tight jacket*, like a coat of mail; no marks of nails in the hands or feet, nor impression of a lance in the side, no I. N. R. I. This is paraded by Dr. Petrie in the journal *as a*

most remarkable; and must in every age continue to arrest the attention of all voyagers and travellers who are fortunate enough to see it. I think it would strike the imagination even of a person who had never heard of the Christian religion; but of this it is difficult to judge, seeing how inextricably our own ideas are mingled up with associations linking this sacred symbol with almost every thought, word, and deed of our lives. The three great stars which form the Cross, one at the top, one at the left arm, and one, which is the chief star, called Alpha, at the foot, are so placed as to suggest the idea of a crucifix, even without the help of a small star, which completes the horizontal beam. When on the meridian, it stands nearly upright; and as it sets, we observe it lean over to the westward. I am not sure whether upon the whole, this is not more striking than its gradually becoming more and more erect, as it rises from the east. In every position, however, it is beautiful to look at, and well calculated, with a little prompting from the fancy, to stir up our thoughts to solemn purposes.

“I know not how others are affected by such things, but for myself I can say with truth, that during the many nights I have watched the Southern Cross, I remember no two occasions, when the spectacle interested me exactly in the same way, nor any one upon which I did not discover the result to be somewhat different, and always more impressive than what I had looked for. This constellation being about thirty degrees from the South Pole, is seen in its whole revolution, and accordingly, when off the Cape of Good Hope, I have observed it in every stage; from its triumphant erect position, between sixty and seventy degrees above the horizon, to that of complete immersion, with the top beneath, and almost touching the water. This position, by the way, always reminded me of the death of St. Peter, who is said to have deemed it too great an honour to be crucified with his head upwards. In short, I defy the stupidest mortal that ever lived, to watch these changes in the aspect of this splendid constellation, and not to be in some degree struck by them.”—*Fragments of Voyages and Travels.*

*fine specimen of Irish crosses*, which prevailed here from the sixth to the twelfth centuries. Such theories shock every sentiment of Catholic reverence for the holy emblem of Salvation. It is obviously one of the Buda (Saika) emblems, and of Tuatha Danaan origin. There never has been in Ireland a Catholic, who was so devoid of conception as, for one moment, to look on the figure as the emblem of our Redemption, much less to erect it for the purpose. The Rev. Mr. Maurice,\* a distinguished antiquarian of the 18th century, a Protestant clergyman states, that the cross was one of the hieroglyphics of Egypt and India, equally honored in the Gentile and Christian world; its form is stampd on the most majestic of the shrines of their deities. "Indian Antiquities, v. 1, p. 38." From the deepest and most lucid works of hagiologists of all centuries and times, it will be seen that Buddhism existed many centuries antecedently to our Redemption, and therefore, it cannot be said, that it is only a corruption of Christianity. The Persian MS. to which travellers have been wont to refer, prove that the Pagan worship of the East was very ancient, and our own Annals, edited by Doctor O'Donovan, shew, as far as dates can do so, that it was here almost 2000 years before Christ. The Greeks in the times of Homer and Herodotus have lighted on Pelasgic MSS., and not being adepts at them, tortured (as was before stated) and changed words to suit their own theogony. Men, and worship of great celebrity and purity (long prior to their days) they strove to arrogate to themselves, and having crushed the Pelasgi, destroyed their religion, and substituted their own *reformation*. Some of our readers can herein see typified an *ancient people*, and *old hoary faith*, a *cruel oppressor*, and a wicked reformation, by confining their ideas to our own country.

The hypothesis urged in reference to hieroglyphics, to be

\* Rev. Thomas Maurice, born at Hertford in 1753, author of "Indian Antiquities," afterwards appointed Vicar to Cudham in Kent.

seen on Pillars in Scotland, go to shew their Tuatha De Danaan origin. Whoever studies closely the history of the times of the Danes in these isles will conclude, that they were anything but days of artistic skill and enlightenment. To these they were opposed, as they lived by plunder, piracy, and war. Ledwich,\* in one place, says "they were hermetical retreats—in another, they were monuments to record the defeats of the Danes—and in a third, they were in honor of the first chieftains who became Christians." Well done!!! *Father* Ledwich; your poor Greek monks must have had oceans of money to erect such costly pillars to *seduce* chieftains from error to truth. Ah, Doctor, chieftains, and *Reverends* too, can be seduced from truth to error by shining pillars of *sovereigns*, and nice snug livings like that of sunny Aghado.

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#### ABBAY KNOCKMOY.

This abbey is near Tuam in the County of Galway. Ireland has scarcely a more noble relic of antiquity than this old edifice, which it is deeply to be regretted, was partially allowed to suffer from decay. The local gentry and clergy should deem it their highest boast to preserve it as an imperishable monument, not only of Christian, but of pre-Christian art. We flatter ourselves that when the attention of the highminded men of Galway is called to the state of the structure it will be protected. The royal race of the O'Connors, whose ancestor was the founder of the Christian portion of the building, ought to think it a pride to keep it in a state of preservation, as an object possessing so many attractions for tourists.

And here we find it our imperative duty to reject the theory of ascribing the Pagan Buddhist fresco ornamentation to the time of Roderick O'Connor, monarch of Ireland in the 12th

\* There are no Round Towers exactly similar to the Irish ones in Denmark or Greece; that would not be so if Danes and Greeks were the architects of those in Ireland.

century. The reader will keep in mind that the Irish crown is *round*, as can be seen in Keating's Ireland and other old works. The crowns on the figures of the kings on the fresco of Abbey Knockmoy are, in a manner, radiated, and with a cross. They are precisely exact specimens of eastern crowns, and very properly, for the figures are TUATHA DE DANAAN. The boy (Mac Murrough's son)—bless the mark!—is *Saika*, who believed himself a *uremanation* as was already stated, and thought that after a certain time he should die for his people. The image of the boy, who is being pierced with the arrows, in the Abbey of Knockmoy is no other than *Saika*, the deliverer of the Hindoos. The act of murdering the innocent boy for the crimes of the father was bad enough, but to dare to offer an additional outrage to the humanity of the nation by erecting a monument to so odious an act of cruelty, and that monument to be set up in a Catholic place of worship, surpasses all imagination of the most relentless villany!! The nation would not have tolerated such an outrage on humanity, not to speak of religion. No ecclesiastic would, even at the peril of his life, allow such an abominable symbol of barbarity to be set up in a Catholic place of worship. No, no! all these devices, so improperly set forth as done by Catholics, are truly Buddhist, and are the remains of a Buddhist temple up against which, as a firm support, the abbey was built by King O'Connor, in thanksgiving to God for the victory he gained on that spot, thenceforward called "cnoc na m-buad̃," or "The Hill of Victories." Besides there is no record of such ornamentation being made by King O'Connor—such would not have been the case if he got them done. The family archives are most minute in the details of important matters. Therefore, as they don't possess an account of these figures, the thing is a pure fabrication—though certainly we do not insinuate that the writer intended them as such.



## ST. PATRICK'S BIRTH-PLACE.

“PATRICK WAS BORN AT HOLY TOWER.”—*St. Fiech.*

SAINT PATRICK was born at Holy Tower, a Roman fort in the Morini, in Belgic Gaul. We find in the first book of “Cæsar’s Gallic War,” that the Belgæ inhabited all the northern parts of Gaul, Brittany included, as far as the mouth of the Seine, which formed a part of the boundary between the Celtæ and Belgæ. The reader will bear in mind that the ancient Belgium was more extensive than the modern one. It comprised all the maritime parts of France, and a part of the modern Germany. This can be easily seen by glancing over the maps of ancient and modern Gaul, or, still better, a map of the Roman Empire in the time of the Cæsars or Constantine. Though Cellarius is good, we prefer *Atlas Universel Geographie, &c., par A. H. Brué, a Paris, 1822.*

As we are simply commenting on a poem, in which St. Patrick’s name turns up, it is not to be expected that we will go at length into all disputed points. We are not inclined for controversy, farther than an absolute necessity of placing an important national fact in as clear a view as possible, and in as few words as the nature of the subject may demand. Now, let say us that there never was a more obvious translation of any two words from one language into another, than “Holy Castle,” or Tower, is of *uēan̄ tūri*; and we are not disposed to place a false interpretation on the text, for the purpose of pleasing the wishes or prejudices of persons. St. Fiech, to give weight to his statement of Patrick’s place of nativity, adds, “as is read in *stories*,”\* meaning *history*. The gospel is translated into Irish—*ṛaoibhṛceul (sivishkayul), happy story*, that is, the history of

\* See notes on Fiech’s hymn, at stanza 1.

Christ. We saw it stated that if Fiech had intended the expression to convey more than "Nempthur," one term, he would have written *Ṭúp neari*, because in Irish, the adjective comes after its noun. It is true, the rule of having the adnoun after the noun is general in the Celtic, as in other languages. But all tongues afford many examples of exceptions from the above rule. *Neari*, or *neiri*, is always before the substantive; so much so, that in the Irish Lexicon it is prefixed and joined to its noun. The General Confession, in Irish, is a sufficient illustration. But *neariṭa\** (*blessed*), which is a participle, comes after the noun. Thus we say *Neari Pátrici*, *Saint Patrick*, and *Pátrici Neariṭa*, *blessed Patrick*. There is a vast difference between the two phrases. A man may be *blessed*, that is, a blessing may be given him, and yet he may not be a *saint*, according to the sense of the Church, which confines the latter name to a person who was canonized. We are at a loss to understand how any man, having any knowledge of the Irish, could have translated "Tor," or "Tur," *Tours*. More especially as *Tours* was about two hundred and fifty miles north of the Loire, south by west from the Department of Artois—comprising the ancient *Morini*—in which was *Castellum*, *aliter* *Gessoriacum*, the present *Boulogne-sur-mer*. We would be more inclined to write that the town of Castle is *Calais*, the *Iccius Portus* of the Romans, were it not that Ainsworth, Lemprière, Cellarius, and others are quite clear on the point. These authors give four towns called "*Castellum*," or *Castle*, something like our own "*Duns*," or *forts*, as *Dun-Garvan*, *Dun-Saney*, *Dun-Manaway*. All towns and cities grew up about *Duns*, *Forts*, or *Castles*.—See Goldsmith's "*Origin of Towns in the Reign of Henry VII.*" Each prince, baron, or chieftain made a fort or fortress for his soldiers. Towards this the victualler, grocer, tradesman, and others, congregated to supply its inhabitants. In course of time their

\* Pronounced *nheefa*.

children intermarried, and, as they multiplied, the state or monarch extended to them the privilege of making bye-laws for their mutual protection and advantage. Hence though the place wherein St. Patrick was born had been in the beginning only a mere fort (or Taberna), yet in process of time a town grew up, and it was called *Castle*. London itself was thus created. Its derivation is this—*Lyn*, a river, *Dun*, Castle, or Fort.

Again, the translation of *Túr* into *Tours* is a painful evidence of the disagreeable results of persons attempting to write of facts which cannot be ascertained unless through the natural medium—the language in which they have been recorded. Writers who rest on the translations of others, often draw on fancy—nay, they sometimes presume to improve on the borrowed words, and they thus commit reprehensible errors. It is well known, that not only the change or substitution of a word, but even a letter, or the omission of a dot, would completely alter the original; thus, *cō|u*, *just*, *co|u*, *crime*. Even the same Irish word has a different meaning, *ne|im-η|δ* *nothing*, *ne|im-η|δ*, *a holy thing*, *ne|im-η|δ*, *idleness*, *le|im*, *foolish*, *le|im*, *a leap*. Even in the *boasted*, *copious*, *nervous* English language, a word has different meanings, without the help of even a mark to aid the student to sound it. Thus *pair* signifies “two,” “a couple;” *invalid*, “not binding,” *invalid*, “a sick person;” *swallow*, “a bird,” *swallow*, “the throat.” Examples innumerable are at hand, but these are sufficient to convince the reader that, so far from the Irish being a difficult language to acquire, it is the easiest of all. Its grammatical rules are quite simple, and its principles almost as unalterable as those of the sacred volume. We have a grammar now prepared for the press which will contain only about thirty two pages, octavo. In it will be seen the truth of the observations here made.

Though an Irish term may apparently represent many different ideas, still upon close inspection it will be found that every word was intended for, and has its own idea.

But as to “*nein túr*” in Fiech’s poem, it can be rendered *lofty tower, celestial tower*, as, *Holy Castle*. St. Fiech called it “*Holy*,” as having given birth to his illustrious master, St. Patrick. It is idle to object, that it would be ridiculous to call a man’s birth-place “*Holy Castle*,” or *Tower*. It is just as good sense to use that expression as any other, as *Holy Well*, in Wales, *Holy Cross*,\* in Tipperary. How many places in Spain and other parts of the world have the prænomen, “*Holy* ;”—*Santé Fé*, in South America. So that we need not (if we do not wish) say, that Patrick’s birth-place was termed *Holy*, because of the accident of his birth ; much less are we driven to the necessity of doing violence to the words *nein* or *neain túr*, and make them one Gaulic word, *nevtria*, *nephtria*, or *neustria*. For though the territory in which St. Patrick was captured, did bear that name, still it is more likely that the Franks, under their converted monarch, Clovis, called the district *Morini*, *Nevtria*, from *neain túr*, just as we have *New Castile* in Spain. In all countries districts have been denominated after their chief towns ; thus the County of Roscommon, after the town which was so called from St. Coeman (son of Faolchan, and disciple of St. Finan, at Clonard), who in the year 540, founded an abbey of Canons Regular in that locality. In this very fact we have an instance of a

\* *Holy Cross*, in the County Tipperary, province of Munster, above 69 miles from Dublin. Seven miles from Cashel, on the river Suir, are the ruins of the famous abbey of *Holy Cross*. Murtough, monarch of Ireland, and grandson of Brien Borhoime, having received from Pope Pascal II., in 1110, a gift of a piece of the cross of Calvary, covered with gold, and ornamented with precious stones, determined to found a monastery, and dedicate it to the *Holy Cross*, which he began, but did not live to finish. Donald O’Brien completed the church and abbey in 1169 : he was king of north Munster, and his monument is still to be seen near the high altar, of which Mr O’Halloran has given a view, as also a shrine in the south aisle, wherein some pieces of the cross were supposed to be deposited, both of which are more highly embellished than any other Gothic remains to be seen in the kingdom.



town springing out of the erection of a monastery. The house took the name of its founder, as did the town and county. It is more reasonable to allege that the Franks, who must clearly have heard of the fame of St. Patrick, denominated their newly acquired territory in the north, *Neutria* or *Neustria*, after the capital, *Holy Tower*, the Gaulic and Irish appellation of which being nearly identical. As to the term, *Neustria*, it was not at all used during the temporal rule of Rome in the north of France.

Let us hear what Lemprière has written relative to the Morini. These are his words: "Morini—a people of Belgic Gaul, on the shores of the British ocean. Their name is derived from the Celtic—'Mor,' which signifies the sea, denoting a maritime people. They were called *extremi hominum* by the Romans, because situated on the extremities of Gaul. Their city, called *Morinorum Castellum*, is now *Mount Cassel*, in Artois (Boulogne), and *Morinorum civitas* is *Terouenne* (Tarvenna) on the Sis." Pliny, book iv., Virgil, book viii. of the *Æneid*, Cæsar, book iv. c. 21. allude to that place.

What says Cellarius, whose geography and maps agree with the classics in the times of Rome, from the earliest period up to the Cæsars and after? His words in the Index are these: "Morini, now Bologn," that is, the *county* of Boulogne. Now, as to the *town*, the Index is this:—"Gessoriacum oppidum (Boulogne);" and in the geography, when enumerating the towns of Gaul, he writes: "In Morinis ad fretum Britannicum, Portus Iccius (a Tacito nominatum) ex quo Cæsar in Britanniam trajecit, qui (scilicet-portus) idemne sit ac Gessoriacum, quod pariter in Morinis laudatur, an diversus ab illo, disputamus alibi." Though we may be thought pedantic for giving translations of such passages as the above, still, a desire to please many of our readers has induced us to do so. "In the country of the Morini, on the British Channel, lies the Iccian port, whence Cæsar passed over into Britain, which port, whether

it was the same as Gessoriacum, which is likewise mentioned as in Morini, or a different one from it, we shall elsewhere discuss."

Now it is manifest from these quotations that *Gessoriacum* was the name, in the days of old Rome, of the capital of the Morini, and that it was the present *Boulogne-sur-mer* in the county, to so write, of Boulogne.

Cellarius gives us a town *Bonna*, west of the Rhine, in Belgic Gaul. *Bonna* is an appropriate name, synonymous with the Irish word *Bonnabhoy* (pro. Bunowen), that is, *mouth of the river*, and we find in Terouanna, *alias* Tervanna (*Tarbenna*), tributaries flowing east by north, and disembodying themselves into the Rhine near its mouth at the German Ocean.

Dr. Alexander Adam, in the Index to his Geography, mentions "*Gessoriacum Bononia—Boulogne in Picardy*;" in other passages his words are exactly the same as those of Cellarius and Ainsworth, before cited; and he adds, that "other places were called Bononia," page 623, index of Geography. When we consider that Adam writes of only cities and places which were remarkable, we must infer, that *Gessoriacum* was a celebrated place, and he annexes the word "*Bononia*" by way of pre-eminence; he states in the title-page, he treats of "places, that were distinguished by memorable events."

We are fully aware, that there are different opinions upon the subject of our remarks, but we feel convinced that our best course is to keep not minding what this or that writer may have stated, and to place before our readers pertinent passages from the best authors. It is much more conducive to the object we have in view, not to be raising many unnecessary objections, as we have found others to have done. Thus did Lanigan, in some manner, render obscure what he laboured to clear up—

It is to be regretted, that men of recognized talents, with massive intellect, colossal mind, towering genius, vast grasp of comprehension, penetrating genius, and solid learning, have, by playing on words and mere trifles, created doubts on questions, which they proposed to themselves to elucidate; so much so that their readers said to us that, instead of being enlightened, they were rather confirmed in their doubts, as regards some facts.

Before the Romans, Ainsworth says, that all the west and north of Gaul was designated “Armorica,” and he refers to Pliny, book iv., in proof of his statement; consequently it contained Bretagne (Little Britain), Picardy, Boulogne (Morini), all places to the banks of the Rhine. He derives the name from the Celtic *ar*, “upon” or “along,” *mor*, the “sea,” the same as our Irish *ar muir*. This identity of language is quite natural. For, if we mistake not, we observed in our notes on the several colonizations of Ireland, that some of the Firbolgs crossed over to the north of France, and settled there. We stated the fact on the authority of Keating,\* who rested his assertion on proofs, deduced from the most undoubted ancient records of Ireland, with which he was thoroughly acquainted. When we examine when, where, under what circumstances, and in what condition of his sorely oppressed country, he wrote, we must admire the work, and love the warm heart of the accomplished writer. He was verily an Herodotus. His opinion is, that the Belgæ were a colony of the Firbolgs from Ireland. Hence the sympathy in tongue. We have also stated, on unquestionable authorities, that Britaon Maol, son of Fergus,

\* He wrote his history in his hiding place on the Galtee mountains, and whilst doing so he knew not what moment he would be set upon in these days, when the blood-hounds of the first reformers, during the reign of James I., could, with the hope of reward, kill priests, as wolves. Keating had no library, no carpeted halls, no fine cushions:—his writing-room was a cave or cabin—his table, his hat, or a stone—his bed, the earth. Where is the man of the present day who, under such circumstances, would produce any history, much less one so learned as Keating’s?

and grandson of Nemedius, was the progenitor of the Britons. This Britaon and his followers, after a noble struggle against the African pirates, went to Scotland, where they remained until driven thence by the Picts, after the latter were expelled Ireland by Heremon. Cormac Mac Cullinan, in his Psalter, says that the Welsh came from the same stock. See "Keating," vol. i. p. 58. The Welsh themselves admit it.

It is not true that Brutus was the ancestor. For, though his sons changed the name of the country, no part of it was called after any of them. The descendants of Briotan overran England, crossed over to Armorica, and formed a colony known as *Little Britain* or *Bretagne*, as distinguished from Great Britain. Hence the great affinity between our language, manners, and habits, and those of the inhabitants of Armoric Gaul; and as to the Celtes in Gaul, strictly so called, it is not to be wondered at that they resemble us so much. Firstly, because of their proximity to Brittany and Belgium; secondly, because of their contiguity to Spain—the *Mater Hibernorum*. Hence, we confess—and we do so with pleasure—that the blessed Patrick was by birth at least a native of an Irish colony, or a Briton, in the sense in which Virgil uses the expression "Sidonian Dido," though her Tyre was some leagues distant from Sidon. This manner of phraseology has been occasionally used by good authors.

There can be no better authority on a matter like this than a good French writer. Let us see what he says on Armorica: "Par la terre d'Armorique les anciens entendaient toutes les cotes occidentales des Gaules, habitées par les Aquitains, les Armoricains, et les Morins, tous noms qui signifient la meme chose, c'est a dire—peuple maritimes."—*Labiueau*.—"By Armorica the ancients understood all the western coasts of the Gauls inhabited by the Aquitani, the Armorici, and the Morini, all which names signified the same thing, namely, "the maritime states."



Therefore, from the above, those who would have our Apostle made captive in his youth in Armorica, and no where else, can here see that the place of his birth and captivity is exactly what they properly were used to call it, and what we, when young, were taught to believe. Let it then be kept in mind that the old Armoric Gaul included what is now called (beginning on the east) French Flanders, Artois, Picardy, Normandy, Bretagne, and all the country west along to the bay of Biscay and the Pyrenees.

Hirtius, who continued Cæsar's "Commentaries on the Gallic Wars," writes: "Cæteræque civitates positæ in ultimis Galliæ finibus, oceano conjunctæ, quæ Armoricæ appellantur."—Book viii. chap. 25. Eutropius, in book xix. says: "Carausius cum apud Bononiam pertractum Belgicæ et Armoricæ pacandum mare accepisset, quod Franci et Saxones infestabant." Here we find Carausius commissioned at Bononia (Gessoriacum) to free the maritime parts from the piratical Saxons and Franks.

We have observed in a map "Carte Generale de Gaules par Brué a Paris" (stating at foot "limites de Principaux Peuples, avant la Conquete des Romains"), "Gessoriacum postea Bononia," and near that we have observed "Taruenna." Every person acquainted with even the English language is aware that *u* and *v* have been used for the same purpose. And we need not remind the linguist that the Celtic *M*, *B*, and the Latin *b* are represented by the English *v*, *u*, or *w*. And it is to be kept in view, that persons, when narrating facts and detailing circumstances which had their origin in Celtic countries, and conveying their ideas in Latin, retained the primitive *B* or *M*. Thus *Coemgen* and *Brendanus*, for Kevin and Brennan, as written in English. *Taberna* or *Tavernna*, or *Taruanna*, subsequently *Terouanne*, is the same name. Whether it was a district or only a town has little to do with the disputed point; because, as was before remarked, a district has been often called after a county. Thus the Diocese and County of Dublin were

named after the city ; and it is to be noted, that the diocese of Dublin extends over parts of several counties. The same can be said of most of the episcopal territories of Ireland. Therefore, the substitution of one letter for another, or the transposition of a letter is not to be considered as having weight, when discussing any question. In Greek, nothing is more common than metathesis or transposition, thus *κρᾶδιά* for *καρδιά*, “the heart,” and *κρᾶδίη* for *καρδιά*, in Homer’s *Iliad*, book i., line 225, in which author, as in other Greek writers, we find one case for another—and that even in prose authors. Herodotus and Xenophon abound in such. It is unnecessary to remind the Celtic scholar, that the same is of frequent occurrence in that language.

As to the remark that *vico Taberniæ*, in St. Patrick’s “Confessions,” must imply that Tabernia was a country not a town, we must say the deduction is illogical. Because, in “Cataline’s Conspiracy,” cap. 30, we read “*urbem Romæ*,” the obvious translation of which is “the City Rome” or “the City of Rome.” No scholar would translate it otherwise. Where now is the laugh of the writer, learned though he was, who says, that if Tabernia meant a town—the nonsensical interpretation of *vico Taberniæ* should be “in the town of (the town) Tabernia?” that is, *a town in a town*. In fact the “City of Rome,” the “City of Athens,” the “City of Dublin,” is the ordinary expression. Indeed, in the ancient classics both forms are to be had. A writer on this subject asserted, that no such word as “*Taberna*” occurs, as connected with Belgic Gaul, in the days of the Romans, and thence he infers, that Bononia was in Italy, because the cognomen “Tabernia” was used by St. Patrick in his “Confessions:” and it is further alleged, that the term was not applicable to any part of Gaul in which the Romans ruled, inasmuch as Taberna was a tent. There never was greater nonsense urged to sustain a false position than this. For what are camps or castra, but Tabernæ or tents. Surely, as no one in his senses will state, that

“*Castra*” were houses, it must follow they were *Tabernæ*; and, as a consequence, though that exact word may not have been used by any Roman writer when treating of the Roman expeditions in Belgic Gaul, there is no reason why a town, which sprung up where the Roman encampment was, would not be called *Tabernia* or *Taberna*. Moreover it is not requisite, to prove our position, to have recourse to a weak shift, and say that the Belgic *Taberna* was so called after *Tarvana*, a Roman officer. What writes Lemprière? We introduce him here, not to prove the existence of *Terouanna* alone, but to exhibit the folly of those who say that *Taberniæ* was a name peculiar to Italy. These are Lemprière’s words: “*Tabernæ Rhenanæ*, a town of Germany on the Rhine, now Rhin Zabern. *Tabernæ Riguæ*, now Bern Castle, on the Moselle. *Tabernæ Triboccorum*, a town of Alsace, now Saverne.” In this passage we have an *s* and *z* substituted for *t*. It is pitiable that men with eyes to read, will not consult authorities before they hazard opinions. If the persons who assumed to prove that St. Patrick was an Italian, looked over their classics, they would not have made themselves so ridiculous in endeavouring to maintain a false position and upon false data. We are quite aware that there is a *Bononia* in Cisalpine Gaul, which is a part of the modern Italy, but facts and circumstances are in the way of its being the birth-place of our Patron Saint. Now, as to the statement, that the word “*Taberna*” does not appear in Roman writers when speaking of Northern Gaul, we have made out the following passage in the “*Annals of Tacitus*,” book ii. cap. 14, “*adit castrorum vias, adsistit tabernaculis*,”—*he approaches the avenues of the camp, he remains beside the tents*. We quote these words simply to show the temerity of hazarding an opinion without consulting authors. If it be objected, that the quotation has not reference to the encampment in the *Morini*, our answer is, that the system of encamping must be the same on the west of the Rhine as on the east in Belgic Gaul, and that a

part of Germany was included in the former country in Cæsar's time. We have also to observe, that Taberna and Tabernaculum, having reference to Castra, are of the same signification, though Tabernaculum, in strict philology, means a small tent. The Jewish tents, which must have been very large, were called *Tabernacula*, Tabernacles, but the word is the diminutive of "*Tabernia*." Hence we thus argue. When a question is raised as to the identity of a certain town, reason suggests that when facts, circumstances, and a generally accepted opinion are in favor of a given one, we are bound to arrive at the logical conclusion, that such a town is that meant; but in the present case, the three things are plainly for Bononia (*Celtice*, Bonaven) Taberniæ, in the Morini: therefore, it must have been the birth-place of St. Patrick. The river or rivers are there; the Tabernæ, or Castra, were there; the ruins of Terrouanne, according to Lemprière and Le Brue, are there; and a general, nay an almost universal opinion on the point, exists.

But, before we proceed to the argument, deducible from St. Patrick's "Confessions" as to his birth-place, let us say, that Tours could not by any means be where he was taken captive. For it lay to the west, and when the Irish were pursuing the Romans to the Alps, their route lay rather to the east.

We find the original of the following words in the Leabhar Breac (Lhowar Brack), *Speckled Book*, at Seachnall's hymn, "Patrick's Captivity." "They (Irish invaders) happened to come on a party of the Britons of Ercluade (*h-Ercluade*). A party of the Britons met them (the pirates) at that time in Armorica Letha (*litoralis*). They killed Potitus's son, Calpurn, Patrick's father, and they captured Patrick and his two sisters." Nothing can be clearer than that the Britons and the Ercluade, alluded to in the above quotation, belonged to Gaul. The conjecture, that they belonged to Scotland, is most ridiculous. What would have brought a Scotch family to so distant a land? More-



over the Irish, at that time, were aiding the *Scotch* Britons to repel the Romans, and in doing so they captured Patrick in his native land, as the Speckled Book shows. It is better to give the original passage, as resting on its authority.

The Rev. Doctor Todd, a most accomplished scholar, and an excellent Irishman, of most amiable and conciliating manners, would fain have it that St. Patrick was a Scotchman. I have already shown that the best writers are agreed, and amongst them, Venerable Bede, that the Britanny of Armorica in Gaul gave name to the Britons of England.—But before our disquisition closes it will have been more clearly shown that Great Britain was so called from Little Britanny. Before we quote from the Speckled Book, it is as well to remark that *h-ercluaide* was a most appropriate name for Holy Tower, or Boulogne-sur-mer. The derivation of the word is this—“*h-er*,” or “*er*” *in, at, or upon*; “*cluaide*,” *an angle or corner*. Such was exactly the position of the Roman fort in Armorica. But though the quotation which is just about being given had positively said, that Scotland was Patrick’s birth-place, we will prove from the Saint’s own words that the assertion cannot be upheld.

“ՔԱՏՐԱՅԸ ԱՄՈՐՄԻՈ, ԸՈ ԲՐԵՏՆԱՅԻ Կ-ԵՐԿԼՈՒԱԻԺԵ Ա ԲՈՒՊԱԺԱՐ, ԿԱԼՔՄԻՆԸ ԱՐՄՄ Ա ԱՇԱՐ . . . . ԴՕՇՈՒՆԸ, ԱՄՈՐՄԻՈ ՇԱԺԵՇՏԱ ՔԱՏՐԱՅԸ ԵՆ ԵՐԼՈՒՆ, ԵՐ ԱՄԼԱՅԸ ԻՐ ՔՈՐԻՇՈԵՄԱՅԱՐԻ . ԵՐ ԴԵԱՇՏ ՄԵՇ ՏԵՇՏՄԱՅԸ ԵՄՅՅ ԲՐԵՏԱՆ ԲԱՇԱՐ ՔՈՐԻ ԼՈՒՅԱՐ, ԿՈՐՄՐ ՕՐԵՄՏԱՐԻ ԱՐՄՄՈՐՄԻՍՇ ԼԵՇԱ, ՓՈ ԵՇՈՄՆԱՅԱՐԻ ԸՐԵՄՄ ԸՈ ԲՐԵՏՆԱՅԻ Կ-ԵՐԿԼՈՒԱԺԵ ԸՈՅԻ ԵՆ ՇԱՆ ԻՆ ԵՆ ԱՐՄՈՐՄԻՍ ԼԵՇԱ. ՕՐԵԱ Կ-ԵՐԼՈՒՆԻ ԿՈԼՔՄԻՆ ՄԱՇ ԴՕՏԱՅԸ, ԱՇԱՐ ՔԱՏՐԱՅԸ, Ե ՈՐ ՇԱԺԱԺ ԵՐԱՄ ՔԱՏՐԱՅԸ Ե Ա ԸԻ ԻՐԱՐԻ ԱՅԺՐԻՆ.”—*Liber Hymnorum*, p. 27.

“Now Patrick, in his origin, was of the Britons of Erclude. Calpurn was the name of his father . . . . The cause of Patrick’s coming to Erin. This is the way it happened: viz., The seven sons of Sechtmaidhe, King of Britain, that were in banishment, ravaged Armoric Letha. They happened to come upon a party of the Britons of Ercluade, on that

occasion, in Armoric Letha. Calpurn, son of Fotaid, Patrick's father, was killed there, and Patrick and his two sisters were taken captive there."

In order to connect the answer to Doctor Todd's false deduction from the above lines, we will begin with the words of St. Patrick himself in his "Confessions"—a work recognised by Usher, Protestant Archbishop of Armagh.

"Et ibi, scilicet, quadam nocte, in somnis audivi vocem, dicentem mihi : "Bene jejunas, cito iturus in patriam tuam. Et iterum post paullulum tempus responsum audivi, dicens mihi ! Ecce navis tua parata est. Et non erat prope, sed forte aberat ducenta millia passus, et ubi nunquam fueram."

"And now one night in my slumber, I heard a voice telling me, *You fast to advantage* ; you will soon go to your own country. And again shortly after I heard the response, saying : Lo, your ship is ready ; and it (the ship) was not nigh ; it was distant perhaps 200 miles from me, and where I had never been."

"In somno," *in my slumber*, reminds us, as regards grammatical structure, of the annexed passage of Virgil, wherein he introduces Æneas telling his vision :

"Effigies sacræ divum Phrygiique penates  
Quos mecum a Troja, mediisque ex ignibus urbis,  
Extuleram, visi ante oculos astare jacentis  
In somnis multo manifesti lumine, qua se  
Plena per insertas fundebat luna fenestras."

From the quotation given, it is evident that the Trojan chief when "in somnis," saw, as the legend runs, *not merely as in a dream*, the household gods, but "coram agnoscere vultus"—that he recognised their benevolent countenances by the aid of the moonlight glancing through the windows ; "nec sopor illud erat," *nor was his a sleep* ; he was half awake, as we say. If such were not the case, the poet would not have used "multo manifesti lumine," *they became quite visible by a flood of moon-beams* ; now we, depending upon the struc-

ture of language, hold that St. Patrick was slumbering, but not in a *heavy* sleep, that is, "he was half awake," or as people say "between asleep and awake." In fact, that it *was* so (in every work the text of that work is the best key) appears from the text in the "Confessions;" "shortly after I heard the response saying: The ship is ready." Do not these words clearly mean that Patrick answered "the voice," thus, "How can I go to my country, I have no ship?" whereupon "the response" from "the voice" replied, "the ship is ready." Patrick must have a second time asked, "where is the ship ready?" for how could he know where it was, unless "the voice" informed him? "The voice" did so, as Patrick tells us; the ship was in a harbour 200 miles away; plainly not at the Boyne in Drogheda, as has been sillily stated by some writers, its distance from Antrim being, at most, not 60 miles; even the lowest part of Antrim is not 100 miles from Drogheda; not Binn Eaduir, only 90 miles; but the vessel was in Bantry Bay in Cork (formerly in Kerry), about 200 miles from Patrick's place of servitude. Hence it follows that the scholiast of St. Fiech and the Bollandists must have been wrong, when they interpreted the word, "Benum" or Bonum, the "Boyne." "Benum" is equivalent to the Irish "**Benn**" promontory. Our reason for making Bantry the part where Patrick took shipping is, that history tells us it was a place much frequented in olden times by French vessels, and is so to this day. That is not said of the port of Drogheda. It is geographically impossible that the latter could be the port. The Roman miles were nearly as long as our modern miles, and the "Confessions" uses the language applied to Roman measurement. *Ben Eaduir* (Howth) could not, for the previous reason, be the port whence our Saint sailed; it is about 100 miles from Antrim; neither could Wexford or Galway, they not being "ducenta millia passuum" (200 miles) from the south-western part of Antrim and Down. Hence the *shore with the Ben* (*Binn traigh*, Bantry Bay), nature's

gigantic cloud-capt break-water, the Supreme Engineer's rampart to beat back the tyrant enemy, the bellowing ocean, is the only harbor, precisely corresponding with St. Patrick's own words.

But to return to the angelic apparition. Now when we look on the simple text of the "Confessions," we own we are at a loss how to understand it in any other light than that an angel conversed with the *young slave*, telling him that his fasting, mortification, and prayer, had found favor with God, and as a reward, that he would return to his own country; that the ship was ready in a port which he told him of. "The voice" must have come from an angel, though he may not have seen him. Patrick must have been not quite asleep, else he could not keep up a discourse. He does not say *he dreamed* he heard a voice; he says, in language as plain and as intelligible as was ever penned, "I heard a voice." In another part of his "Confessions," he says, "*quod a Christo didisceram*"—"what I learned from Christ." Here he mentions Christ as his teacher. Surely this was infinitely a higher honor than would have been a conversation with the whole celestial choir. The last words we quoted, and the passage in Fiech's hymn, are as easy of translation as any we have ever read.

Fifth stanza:—"He departed over all the mountains." We are not pleased with Father Colgan's Latin translation of the word *Ealpa*. He interpreted so as to impress his readers with the notion, that the poet meant the Alps in Italy. Now the term, though sometimes written differently, was very common with the primitive Irish, and denoted any lofty eminence. To this day we find in the County of Limerick, that the people call a stick "*Clalpeen*," *clejē* *Alpín*, that is, "Alpin's wattle." Thus evidencing that *Ealpa* and *Alpín* are *natives*, not *exotics*. A large, flinty man was, by a figure of rhetoric, called "a mountain of rocks." *Al*, *rock*; *bíonn*, *promontory*. We ourselves say, "a mountain of a man, a mountain of a woman." The



Irish poets called an Irish giant, Alp, thus: "Alp wandered alone, &c." Hence "*Ealpa uile*" was an appropriate term for Fiech to use in mentioning "all the mountains" over which Patrick climbed in making his escape from slavery—viz., the mountains of Antrim, Benna Boirche, the Mourne range, and Sliabh (Shleev) Mis in Down, the Ard na h-Ei-rean, or "heights of Ireland," in Queen's County. The indented chain in Tipperary bears a resemblance to the continental Alps. These latter were, in the time of our Apostle, inhabited by Celtic tribes; and are we then to wonder that the Celts of both countries applied a common name to designate mountains?

In these times, when cultivation has made such changes, we can form no idea of the number of large mountains that were in Ireland in former days. Besides these named there were their kindred mountains, "the Galtees," in Tipperary (the stronghold of the brave Gael in the times of bitter persecution, and the hiding place of the incomparable and profoundly erudite Dr. Keating, the Herodotus of Ireland), and the many other romantic eminences of the bizarre and picturesque country through which he had to go before he arrived in Cork. His travels throughout such an extent of wild country without interruption, was in itself next to a miracle. Patrick tells us "I was never in the place, nor did I know any person in it," that is, where the ship was ready. By looking to the map of Europe it will be quite plain that Bantry is exactly opposite Brest, the north-west point of France. If Patrick were a Scotch lad, he would, every day, have met a ship or boat in Strangford Bay, Carlingford Bay, Carrick-fergus, or any near bay in Down, or Louth, or Antrim, whence the passage is only some seventeen miles to Scotland.

In some copies of the "Confessions" we read "*Bonum*." However that name is as far away from Ptolemy's Buvinda (Boyne), or Calpa, as the word in the text of Father Villanueva, from whom we copy. "*Bonum*," appears to us not to

be the word used by Patrick, but “Benum.” “Ad bonum,” *for a good object*, would be a useless phrase—that he was making his escape *for a good object* was clear to every reader of his “Confessions,” without being told so in express terms. In all we cannot see that any other place squares exactly with Patrick’s mentioning “200 miles,” except Bentry or Bantry Bay (the shore of the Ben), in the south-west of Munster, a place resorted to by continental traders in the earliest days of Ireland.\*

2nd line—5th stanza of Fiech, says: “Over seas prosper<sup>ed</sup> was his flight.” Patrick had a favorable voyage to France, and studied under St. German of Auxerre, south-east, but north of Ligeris—the Loire—in Celtic Gaul, about four years after his arrival—and éir and éirceort læta—“afterwards in a remote skirt of Letavia.” One thing is clear—the above language cannot refer to any part of Italy, as Dr. Colgan has translated it, more especially when the reader will have remembered that much of the present Italy was in Cisalpine Gaul in olden times. Besides, St. German lived far into Transalpine Gaul, which the Celts inhabited, and, therefore, not in any part of Latium or Italy. Auxerre was far away west of any part of it. Letavia and Lætavi were names, amongst the first Latin writers, applied to Armorica and its inhabitants.

Fiech’s scholiast writes: “They (the pirates) plundered in Letha, a district of Armorica.” Camden understood by Letha, Brittany, as did some writers of the middle ages. The scholiast says, that Patrick was made captive in some part of Arimorica. Now that some part was where Patrick

\* It was thither the Milesians steered; it was from one of its ports, Eire, a native queen, demanded of the Milesian chiefs the cause of their coming; and it was on the southern Sliabh Mis (Sleev Mish), in Desmond, that they met, and fought, and defeated the Tuatha De Danaus. In this place, at this day, is pointed out where Scota, the wife of Milesius, was interred. It is called Glen Scythian.

and his merchant countrymen landed. This appears from Fiech and his scholiast at strophe V.

He had a prosperous voyage according to Fiech, and Patrick, in his "Confessions," part 8, says: "Et post triduum terram cepimus, et viginti et septem dies per desertum iter fecimus."—"And at the end of three days we made land, and and travelled twenty seven days through a desert." Now, we ask, if Scotland or England were our Saint's *natale solum*, to which the angel promised him a return *for his having fasted profitably*, how is it consistent with our notion of a prosperous voyage, that he could be three days at sea. A good rowing boat with a few good men would cross St. George's Channel in half the time, or less, and to the Clyde in Scotland in as many hours. Again, supposing that they landed in any part of Scotland, how could they have taken twenty-seven days to go to Dunbritain or Alclud, which is about twelve miles up the river. If they made harbour in England, who that knows anything of Glastonbury, Cornwall, or any part of that island, could hold so ridiculous an hypothesis as that Patrick could have taken twenty-seven days to go to his friends and relatives. Besides, St. Patrick tells us "he long wished to visit his relations, but the distance prevented him." That could not be so if they were in England or Scotland. Moreover, history does not inform us of so vast a desert in that district, as that a man in health would spend so long a time in going through it. If we allow only twenty miles a-day, that, when multiplied by twenty-seven, will give, in round numbers, 540. Hence, it is beyond all doubt that he returned to *Leatha* or *Armorica*, his own country, and did so in three days. Nor did he sail up the Loire to Tours—some hundreds of miles—as certain writers falsely assert. The river, though a majestic sheet of water, is not navigable as far as Tours. Because, as we have, satisfactorily, proven already, that was not his native soil—and the angel said: "*cito iturus ad patriam tuam*"—*You will soon go to your own country.*

Neither can it be said that his arrival in Celtic Gaul would be a fulfilment of what "the voice" foretold, for Armorica and Gallia were, even according to Cæsar, different countries. Therefore, that "the voice" would be truthful, that St. Fiech be accurate in his statement, that his scholiast be veritable, and that the words of the "Confessions" be intelligible, we must conclude that Patrick landed in some part of Armorica, the west part of which, from the north to the south, was rendered one vast desert by the Franks and other pirates, as any person acquainted with ancient history can easily ascertain. St. Patrick tells us in his "Confessions" that "himself and many thousands" were taken into captivity. This passage aids us in our explanation of the 3rd stanza of St. Fiech's hymn, where we interpret "Four tribes" as *tribes of captivity*, not Irish ones. From this we can infer how infested his native land was with pirates. Besides the Franks, there were others. It was at this time "Niall of the nine hostages" carried on war in the north of France. Therefore, Patrick being acquainted with this circumstance, naturally had a sharp look-out after he landed, lest he should be captured. He, consequently, journeyed through the most secret, intricate, and wildest parts of the desert, from the "mare Lugdunense" in the west, until he came to Boulogne. Leatha was the Gaelic appellation given to Letavia by Fiech. We have read some efforts to explain this word by the help of the British language, and we have also seen an ingenious attempt, through the term "Batavia," a name by which a region on the banks of the Rhine was once called. This word is certainly of a Celtic root—*baire*, *drowned* or *inundated*, because the Netherlands (Belgium and Holland) are apt to be flooded, both by high tides and the floods of the Rhine. Cæsar's army had nigh been overwhelmed by the flood; and to prevent Napoleon from subduing them, the natives let go the sluices of the dykes, so that the whole country was a sheet of water. From this circumstance it might be reasoned that some interpolator,



printer, or transcriber, inserted L for B, as the top *half circle* of B might have been effaced, and to carry out the introduction of L, they inserted εα for ατ. This is not at all improbable, as, except in the upper *arc* of the B, it is exactly like the capital L in Irish, and we find not only broad vowels substituted for each other, but a broad for a slender, and the same practice was in use amongst the old Latin authors; thus, *maxume*, *optume*, for *optime*, *maxime*; *olli* for *illi*, in Virgil; *domo* for *domu*: the Greeks had the same custom, using the long for short, and *vice versa*, as can be seen even in the Greek Testament, not to mention Lucian, Herodotus, or the poets—*Αρηα* for *Αρεα*, line 352, 4th book of the Iliad of Homer; and in the same book, line, 353—*οψεαι* for *οψη*; in the former the *broad* is put in place of the *slender*, and in the latter the *slender* for the *broad*, and *αι* is added. In the 4th book, 45th cap. of Herodotus, we have *Ασιη* for *Ασια*, *Λιβυη* for *Λιβυα*, *βο-ριη* for *βοραι*, *οτει* for *οτοι*, and the latter for another form. We meet *βασιλhos* for *βασιλεος*—et sic passim. Though Leatha were never usual before Fiech, he had precedent for so doing: *Βαζεις* (in line 355, 4th book of the Iliad) is a coined word of Homer's; for, it is nonsense to seek its radix in *βοη*. The context is the key to its interpretation. The Greek poets use words peculiarly their own;—why not the same rich vein exist in the Irish poets?

Notwithstanding the explanations, why not Fiech be allowed the liberty, as he had the ability, to use an Irish term of his own invention, or one already used in his days, to convey his idea of Britanny? and if modern scholars cannot find it in any Irish glossary, they are not therefore to infer that it is an exotic. Between *Λεαθα*, and *litoralis* there is a clear affinity, each meaning *maritime*. How many words are met in Greek and Latin which are now obsolete. And indeed it is miraculous that we have a vestige of the primitive language of ancient Ireland, after her many ordeals of *persecution*, *slaughter*, and *plunder*. The naked truth is, that the

struggle between England for supremacy, and Ireland for resistance to wrong, has been a matter of pounds, shillings and pence. Such is our conviction.—England Catholic, as well as England Protestant, waged infernal war on our language and antiquities. Some of her Catholic monarchs made it penal in an English settler to speak our language. The reader is referred to the laws of Edward III. The lying (Rev.?) Gerald Barry, destroyed some of our most valuable national records. In the sixth and seventh centuries, history informs us that the English committed desperate devastations in Ireland. In the eighth century we find holy men interceding with Alfred, King of Northumbria—who was for some time an exile in this country, and during which he wrote an Irish poem, still extant, on the beauties of our island—to interest himself to put a stop to the depredations. The king did interfere, restored to liberty the captives, and put an end to the incursion. In the beginning of the ninth century, the Danes burnt and plundered our colleges, butchered their inmates, and committed such deeds of sacrilege, slaughter, and desolation, which no one but the Eternal Accountant would be able to register.

Next came England, again persecuting us; robbing our native monks and clergy, introducing foreign ones, and handing over our schools and places to them. *Human nature is human nature.* Some of them hesitated not to annihilate whatever could remind us of our fame as a nation, and make us merge into English nationality. We see the same in our own days, and we find willing instruments in some few amongst ourselves for the work of demolishing our independence as a nation.

However, all was child's play until the days of Elizabeth, and the despot Cromwell, who respected neither God nor man. He would fain be a God (but his actions proved him a devil). Hence it is nonsense to attempt to explain some words in old Irish, by modern ones. We must take them as we get them, and interpret them by the context. If

Baſce ought to be the word, it is plain ; if leača, we must take it as an absolete Irish name for *Armorica*. In addition, let us remark, that it was quite reasonable for Fiech to have applied a name, understood in Brittany, as Keating has clearly proven that the Belgians were a colony of the Nemedians, descended from Britaon Maol (the *Bald*), grandson of Nemedius.

To summarise—Scotland could not be the country alluded to by “the voice,” because none of the Antrim, Down, or Louth harbors is 200 miles from Sliev Mis; because, though Patrick sailed from either of the above places, he could not, consistently with the notion of a “prosperous voyage,” be three days at sea—the distance being in one place only twenty-two, and at most not thirty-six miles, and because, granting that his ship were three days at sea, the Frith of Clyde is exactly the place at which he would have made land, if Dunbriton (only twelve miles from the point of land, the *loch* or rock) were his birth-place, as it is asserted. Moreover, he could not, by possibility, have spent twenty-seven days travelling from one end of Scotland to the other, even if we admitted the absurd hypothesis, that he was three days at sea, and that he landed towards the Orkneys, and not on the western coast. England could not—consistently with the words of St. Fiech, regarding a *prosperous* voyage, when connected with St. Patrick’s own words as to the time he was on sea, and the time he took, after landing, before he arrived with his friends—have been Patrick’s birth-place ; for, in one fine day, such as was the weather when our Apostle was at sea, a good sailing boat would have entered the British Channel, on one side of which is Glastonbury, foolishly asserted to be Patrick’s native country. The hypotheses urged against Scotland can be, with equal force, urged against England’s being the place where the Irish Apostle was born.

Lingard makes particular mention of the snowy heights of the Morini, of which Gessoriacum or Bononia Taburnæ

(Bonaven) was the fortress, and Taberna the *civitas*, or corporate capital. Hence, as we would say Howth (if it were a fortress), Dublin, so St. Patrick, *Bonaven Taberniæ*. Nor does the use of *m*, for *n*, alter the matter, because it was already shown that there has been a literal substitution in other tongues. Moreover, *vetustas quæ consumit ferrum lapidemque* may have given us *m* for *n*. But to render more intelligible the addition *Taberniæ*: if an Irishman be on the Continent, and that a Frenchman, who was never in Ireland, asks him to what town he belongs, he will give him the name of the most remarkable place in his country; thus a man from Kingstown will say—I am from Kingstown, Dublin. This was precisely what our Saint did.

Eustachius, a learned writer of the seventh century; Probus, a faithful historian, Baxter, and other respectable historians, all agree in this view of Bononia and Tarvenna. Dr. Lanigan comments elaborately and learnedly on the subject in the first volume of the “Ecclesiastical History of Ireland.” However, he is so hypercritical that we had to pursue our own path. Those of our readers, who wish to read extensively and critically about the places, can gratify themselves by having recourse to Lanigan, whom we shall call the malleum or mallet of lying, slanderous, and mercenary Ledwidge, who considered nothing too base, too wicked, or too abominable, to deny the existence and blaspheme the religion of the Blessed Patrick. We will have a word with him shortly.

We had nigh forgotten Jocelyn’s *Emphthor*, and his aphæresis of the letter *u*. It is astonishing that he could bring himself to so mutilate the text of St. Fiech, whose words are *nein túr*, *holy tower*. Jocelyn inferred, that because the preposition *in*, has been ignorantly divided into *a* and *u*, as *a u-Euphu*, the letter *u*, is euphonic, used only to prevent the hiatus, and therefore he presumed he could remove it to suit his purpose, without injuring the integrity of the name. He ought to have recollected that Fiech was a



vigorous Irish scholar, after the Attic style, if we may so write, and that before his conversion he was by profession a most learned poet. Therefore, it is clear he would not have written corrupt language. But, detaching the  $\eta$  from the  $\gamma$  before it, would have been a corruption. If Fiech had intended the use of  $\eta$  simply for euphony, he could as elegantly, and as consistently with the metre, have written  $\alpha\eta\eta$  or  $\gamma\eta\eta$ . Wherefore, it is evident that Jocelyn knowingly perverted the text, and two words are the proper reading. This shift of Jocelyn is so silly, that it deserves no further notice.

We shall once more proceed to St. Patrick's "Confessions." For this purpose we use a very handsome work of the Rev. Joachim Laurence Villanueva, which has been very kindly lent to us by our esteemed friend, the Ven. Archdeacon Hamilton, P.P. St. Michan's, Dublin, a great patron of literature, and who is himself as refined a scholar as he is a zealous and pious priest.

As to the Apostle's birth-place, these are his own words: "Patrem habui Calpornium, qui fuit e vico Bonaven (*aliter Bonavem*) Taberniæ; villam enim, Enon, prope habuit, ubi ego in capturam decidi, annorum eram tunc fere sexdecem."—"My father was Calpurnius, a native of the town of Bonavem Taberniæ; he had near the town a villa (called) Enon, where I was made captive, I was then nearly sixteen years of age." Now the reader—from previous remarks and from our comments on  $\eta\epsilon\alpha\iota\eta$   $\tau\acute{\upsilon}\rho\iota$ , *holy tower*, which St. Fiech, the disciple and first-ordained convert of our patron saint, mentioned as his birth-place—plainly sees, that *Bononia Taberniæ*, alluded to in the "Confessions," must be that town. For it must be confessed that Fiech was well acquainted with the name of his great master's native town. Nor is it to be objected that Fiech ought to have used *Bonaven*. In the first place, such a term would not suit his metre, and he, very naturally, preferred to use the language of his heart—the language in which he was accustomed to

write his poetry—the Irish. An Englishman prefers his own language, so do men of all countries. *Baile áta clíac Dúbl̃e\** is the Irish name of Dublin; yet, if a native and resident of Rome, were writing of St. Laurence O'Toole, he would insert *Dublinium*, and not the Irish name; nay more, he would call St. Laurence a native of Dublin, not of Wicklow. Such has been the historical mode of recording facts of that class. In after-ages Latin authors will write down that most illustrious champion of Catholicity, the terror of heretics—His Grace the Most Rev. Dr. Mac Hale, *as of Tuam*, though he was born in Mayo. In the same manner, *Tabernia*, being the corporate city (*civitas*), is joined to Bonavem, the small town (*vicus*). As we would say, “Bonaven, Taberniæ,” is the same as, “Kingstown, Dublin.”

For the sake of a subsequent argument we may as well here state, that Malabranque refers to the *Chronicon Morineuse*, the “Catalogue of the Bishops of Boulogne,” and the “Life of St. Arnulphus of Soissons,” to sustain a popular tradition of the inhabitants of that country, to the effect that St. Patrick ruled that diocese, in which was contained Terouanne, for some time. Bouchærius, in his *Belgium Romanum*, book viii. cap. 15, maintains, that Bonavem (Boulogne) was the ancient See, and that it had a bishop in the time of Constantine or that of his sons. To this the Bollandists object that there was no Bishop of Boulogne before the fall of Terouanne. The testimony of Malabranque is the weightier authority, founded, as it was, upon local traditions and records; and, in the absence of any direct and respectable convincing proofs to the contrary, the *assertion* of the Bollandists must be rejected. Moreover, though Boulogne had not been a regularly established See in the days of St. Patrick, it is most reasonable to suppose that he was a *Regionarius Episcopus*, in the same way as there

\* Pronounced *Bollhé Aha kleea dúelinné*.

were *Regulares Exempti*, having power to officiate wherever they saw a want of priests. And to meet the rejoinder, that no bishop could be consecrated without a flock over which to preside, our reply is—that we cannot, at the present day, judge of the exceptions which the exigencies of the first spread of the Gospel demanded, and which the Pope, in all likelihood, made to gain over souls to Christ. Again, St. Patrick could have been Bishop of Bonavem, *ad interim*,\* and of another place after that, as necessity recommended. Therefore he had an *ad interim* diocese. Besides, history has proved that he was such a character as would have given confidence to Celestine to confer on him the title of *Missionary Bishop*, to enable him to officiate wherever he found the want of a prelate. It may be urged that *Terouanne*—being the large town, and not *Boulogne*, the small one—should be given as the See. Logicians do not draw conclusions from possibilities or probabilities, but from facts, when they can come at them; and it is a fact, according to Malabranque, that *Boulogne*, and not *Terouanne*, was the See. Yet we can give a case in point, where Sees have been called, not after the large towns, but by the names of even comparative villages. Elphin was never so large a place as Sligo, Athlone, or Roscommon, still the diocese is called that of Elphin. The same can be said of Tuam, Ardfert, Clonfert.

Reasoning from probabilities ought to be avoided as much as possible when dealing with matters of grave importance, especially when facts, circumstances—equivalent to facts—and a *consensus populorum*, are available to establish a truth. We have read an interesting life of St. Patrick by Lynch of Dublin, and yet the author committed himself most gravely in order to support his assertion—that *Tours* on the Loire was our Saint's natal soil. Lynch, after having alluded to Patrick's second captivity, says, on the authority

\* For a time—as we say, “*pro tem.*”

of Baillet, that he was brought a slave to Bordeaux, or thereabouts. He adds, that "at last he arrived to his relations, whose joy upon seeing him was excessive. They sought to persuade him to continue the remainder of his life with them, but he was destined for a more active life." Here the native place of the Irish Apostle is given as in Little Britain; which, as is clearly ascertained, lay along the coast of the English Channel, and contained Normandy, Picardy, Artois, and a little more territory, east of the last and west of the first. Lynch further says, that whilst the Saint was reflecting on the advice of his friends, he was warned by a vision of one of the inhabitants who lived near the wood *Foclut*, which was in *Tiramalgad*, the modern Tyrawly, in Mayo, that God required him to go and lead from idolatry and paganism, the Irish nation. The same author affirms, that henceforward the blessed Patrick resolved upon an attempt to convert to the one God, Ireland, "and the better to prepare him for such a task, he undertook a *painful journey to foreign parts* to enrich his mind with learning and experience." We quote this passage to show how cautious a writer ought to be before he pens his words. For what man, upon reading the above passage, and without informing himself farther on the subject, will not infer that there is a strange inconsistency in Lynch. If Tours, on the *inch*, or *islet* of the Loire, as Mr. Lynch states, was Patrick's native place, he needed not go to *foreign parts* to *acquire learning and experience* to fit himself for the Irish mission. He had a college, we say, at the door, with his friends, presided over by *St. Martin of Tours*, and a most celebrated one. What need, then, was there of a *painful journey*? Besides, if Tours were his native place, St. Patrick would not have called it *vicus* (a village), as his real birth-place was only on the summit of the lofty shelving cliffs of the Morini, which was not the name of a particular country, but a term applied to signify *maritime inhabitants*, and is composed of the two words, *mor* or *muir*, "sea," and *daoinne*,



“persons,” latinized, Morini, and in that sense could be applied to any people living along a sea coast, and so a word of like import has been employed for the same purpose by the people of every country.

Fortified towns have been always only small places; such are the arsenals of France and England.

We would, if possible, avoid saying more on Lynch’s history, which is very interesting, and very well written in other respects; but when a theory is put forward with much pomp, and with a sneer at the *true* and *literal* translation of *ἁγίη τῦρ*, “Holy Tower,” of the erudite and accomplished scholar, Father Colgan, Lynch must not be let off when he writes incongruities, to speak in the mildest manner of him. Hear the next sentence in his “Life of St. Patrick.” He continued *abroad* for thirty-five years, partly on the mission, and pursuing his studies, for the most part under the direction of his mother’s uncle, St. Martin, *Bishop of Tours*, who had ordained him deacon, and after his (Martin’s) death, with St. German, Bishop of Auxerre,\* who ordained him priest (and called his name Magonius, which was the third name he was known by), and partly among a colony of hermits and monks, in some islands of the Tyrrhenean Sea, which, the Bollandists say, were the Hieres, south of Provence; and Leriis was the island, in which Justus delivered the wonderful staff of Jesus to our Apostle, which was given him from heaven for that purpose. The same authority writes that Patrick started thence for Ireland.

In the words cited, according to Lynch himself, St. Patrick could not have proceeded on a painful journey, as *Tours*, and *Auxerre*, a town of Burgundy in the Department of Yonne, and Turonia, were along the N. and N.E. bank of the Ligeris or Loire; and the nearest of either place was about 300 miles from the Morini, which was not considered by the early inhabitants as of “Les Gaules,” or

\* Altisidorus.

Gaul, strictly so called, as we shall shew. This being so—and the fact that our Saint was educated by the illustrious saints alluded to, no one denies—it is monstrous to assert that he travelled in *foreign* parts, whereas, his theatre of studies was the enchanting, fertile, flock-feeding plains, along the banks of the majestic Loire, *his own dear river*, as Lynch would have us believe. In truth, he ought not have written, that his going even to Rome would be *undertaking a painful journey*, had he to proceed only from Auxerre to the Eternal City—the glorious stellar centre of Catholicity. Auxerre lies far to the south in France, on the river Yonne, within a few miles of the Loire, on the east.

No historian could say, that a man going to Rome from the south-east part of France was proceeding on a dangerous journey to *foreign parts*. Much less could there be danger to St. Patrick, whose parents were, beyond all dispute, of Roman origin, in travelling from a part of ancient Gaul to Italy, the former being a part of the empire at that period. But the notion of a *native of Tours*, (as Lynch made our Saint), *going to foreign parts, to St. Martin of Tours, to Tours*, is the most unmeaning thing ever heard of. It is more ridiculous than the *Holy Tower in the clouds*, as himself designated the learned Colgan's *veañ t̃ũm*, and than Lanigan's *city in a city*. We have already shown, that Rome could not be considered a *foreign part*, because Auxerre, the See of St. German, was not far from the Alps. Therefore Lynch's theory, regarding Tours, for the reason assigned as well as the from the arguments, *not probabilities*, before given, is necessarily to be rejected.

We stated in an early part of this comment, that persons called *Britons* from Britaon Maol, grandson of Nemedius, passed over to the coast of France, as adventurers, having been driven out of Ireland, and there settled. That they were there when the Romans invaded Great Britain we have Pliny, book iv. cap. 17, as authority. We have an excellent map of Le Brué, of France before Cæsar's time, and on

it we find the Britons occupying the territories now known as Normandy, Picardy, and part of the Straits of Calais; Lemprière, Cellarius, and Ainsworth agree on this fact. Colgan in his life of the great St. Fursey of Lough Corrib, nephew of St. Brennan of Birr\* (as Keating calls him), says: "that he, when on a journey to Rome, whither all the saints looked, and occasionally travelled as to the centre of unity, passed through Britain, in which was Ponthieu in the modern Picardy." Here it may be in order to demonstrate, that the fact of England being called "Great Britain" is no proof that she was the cradle of the Britons of a part of Armoric Gaul, if we can give an instance of a country which was designated "Great," whilst the nursery, whence it sprang, was not so denominated. But this we can easily do. The southern part of Italy, which was colonised by the Greeks, was called "Magna Grecia," though Greece itself was not. The hypothesis, therefore, that England, because she was the greater country, peopled Little Britain or Brittany, falls; and we have given the true history of its earliest inhabitants—the descendants of Briton the Bald, grandson of Nemedius. We gave our authority and our reasons, resting not upon surmise, but upon the evidence of internal national records, which are within the reach of the curious and the learned. The Bollandists object, that Ponthieu was not in Normandy but in Picardy; but they ought to have read, and they would have discovered, that when the Normans took possession of some of the maritime places, Neustria, in which was Ponthieu and Normania, became convertible terms; and that the Normans, when writing in Latin, called their country Neustria, which, we already proved, comprised most of the northern maritime parts, including a part of Germania Secunda along the Rhine. Nennius, Labineau, Baronius, Malabranque, Sidonius, and many other writers agree, that a part of Belgic Gaul was inhabited by Britons. Dionysius thinks so. Yet

\* Rather, of Clonfert.

we prefer the authority of Keating to all of them, who, defending the national, incorrupted and incorruptible records of his own Ireland, stated that the offspring of the valiant Nemedians settled in that country. Had Lanigan and other writers studied more closely the history of their own far-famed and loved native isle of saints and of scholars, and did so in the native tongue, they would not be "as a man in the midst of an immense and tractless forest," seeking in vain to unravel a difficulty. Philologists have been bewildered in absurd, though learned conjectures, when wandering in their darkened orbits, unilluminated by the friendly light of the Irish tongue. Their want of lingual knowledge reminds us of an appropriate passage in Virgil's *Æneid*, book vi. line 270 :

"Quale per incertam lunum, sub luce maligna,  
Est iter in silvis, ubi cœlum condidit umbra,  
Jupiter et rebus nox abstulit atra colorem."

Dr. Johnson, in a letter to the learned Charles O'Connor, urging him to extend Irish literature, acknowledged his own want in this respect. He says, that "those who would become acquainted with the original of nations and the affinities of languages" require the aid of our language; and that he regrets that many, not having this aid, are unacquainted with a people so ancient, and once so illustrious; for "that Ireland was known by tradition to have been once the seat of learning and piety." Camden says that the Anglo-Saxons got their alphabet from the Irish. Wormius states the same relative to the Icelanders, to whom St. Brennan carried, in his hand, the lamp of truth and of learning. Sir Walter Raleigh gives similar testimony. Hence we can safely assert that, in order to be able to correctly write on matters having reference to Ireland, a knowledge of its language is as necessary as the compass is to the mariner. We have often sought in vain for the roots of words in Greek, though the words were in Homer. We were not a moment at a loss when we called to our help our own



vigorous, rich, and sweet language. We are not at a stand for the derivation of the name “Waldenses:” *Σαοι-δαοινη*, *Irish people*, which interpretation distinguishes them from the Waldenses at the foot of the Alps, who were called after Peter Waldo of Lyons. Mosheim made this distinction between the latter and the former; his language, up to the present day, is genuine Irish. After the death of Dathi (Ddahee), who, having routed the Romans as far as the Alps, was killed with lightning; many of his followers settled in that part, and their descendants continued there.

Wherever our people journeyed, and—if we are to believe Bede, Camden, and a host of respectable writers, our learned men, at a time when the present haughty sister island had scarcely, if she had at all, her alphabet—diverged from brilliant Erin, as pipes from a stupendous gasometer, bearing enlightenment to all parts of the darkened orbit. Wonderful was the dazzling effulgence of her lamp in the ninth and tenth centuries, when almost the entire of Europe was groping its way in the dark.

We shall not return to add any additional proofs to shew, that, what was called Little Britain, or Brittany, was in Belgic Gaul, and we trust it is not requisite to remind our readers, that it was not the same as the present Bretagne, which is the exact north-west part of France, and, as a territory, its native name was *Armuric*. However, as was said of the *Morini*, that it meant “maritime,” so does “*Armuric*,”—“*ar*,” or “*ir*,” *along*, “*muir*,” *the sea*.

In connexion with this question, it may be here as convenient to dispatch briefly the passages that have been so flippantly put forward to disprove that *Holy Tower*, or Boulogne-sur-mer, in Brittany, or the modern province, called “*Straits of Calais*,” was St. Patrick’s native place. It is almost an insult to common understanding to waste time on such objections. Any one who will take the trouble of examining the Book of Conquests, will learn, that, at a very early era, there existed frequent correspondence between

the Irish and French; that Irish monarchs had married into that country; that Criomthan (Creevan), one of our kings, attempted the conquest of it, and that the sturdiest opponents were the indomitable Belgæ, who appeared on the top of the snowy cliffs of the Morini, to repel him. An old Irish poet, whose authority Keating asserts is unquestionable, thus sung :

“The famed Criomthan swayed the Irish sceptre,  
And, dreaded for the fury of his arms,  
His sovereignty extended over the seas.  
Unmindful of the dangers of the waves,  
He, with insuperable force, subdued  
The Scots, the Britons, and the warlike Gauls,  
Who paid him homage, and confessed his sway.”

He ruled Ireland, A.D. 360, and about ten years before the birth of our Saint. The fact of a part of Gaul becoming tributary to Ireland, encouraged the mutual commerce between the two countries. The Irish monarchs continued and extended their conquests in Armorica, which, in the first days of the Roman writers, was not considered as a part of Gaul. It was in one of these incursions that Patrick was taken into captivity. The reason of Patrick's family being in Morini is very simple. His relatives, as himself tells in his famous letter to Coroticus, were amongst the nobles of Rome, and his grandfather and father, being in Holy Orders, it is fair to infer that they migrated to the Roman colony, on the coast opposite to England, and that they officiated amongst the Roman colonists, such as were Christians; just as our priests would accompany our soldiers, who could not understand the language of foreign priests; and we read in Patrick's own “Confessions,” that himself when in Ireland, long afterwards, was very uneasy about the souls whom he had gained to Christ, “*in ultimis terræ.*” It was during these disturbed times that Patrick, when a lad, was taken away from his father's country seat, Enon, and carried into Ireland. How providential was his captivity. It was salu-

tary for Patrick, as his "Confessions" tell us, inasmuch as that, from not having been as faithful to God as he ought, the pains and trials of captivity chastened him; nor could he indeed be bad, though humility caused him to believe himself so. He had not yet arrived at an age in which much badness is apt to be displayed. His captivity was good for Ireland, which, through his agency, was taken out of her abominable state of diablery, idolatry, and paganism; they existed only as a heresy, as the Irish adored the true God.

As to the term "Alcluid," it may, without doing the least violence to language, apply to the stupendous rocks, nature's own architectural bulwarks of the Morini, from whose cloud-capped summits the hardy and dauntless natives were wont to laugh at the impotent efforts of the English, in later days, on her first attempt to float her bloody and crime-dyed flag over a free and chivalrous nation. However, having successfully put into requisition her most powerful engine—more powerful than all her armies—her "*divide et impera*," she gained her point for a time. But the glorious Franks, rather the descendants of the old Belgians, colonists from Ireland—the inhabitants of once Armoric or maritime Gaul—threw by cursed division, united as brothers all, tore down and dragged in the mire England's piratical banner, and waved her own flag of independence, which braved the battle and the breeze for ages.

England's wars have been generally suggested through a thirst of conquest and of power, pushed forward by needy or ambitious men. Let the reader cast his mind's eye around him—let him extend it by the power of fancy over the periphery of the globe, and he will come to the same conclusion, if prejudice has not dimmed his mental vision. Hence we say, that nearly all her wars, with scarcely an exception, were for plunder, rapine, and unbounded sway; and, consequently, they must be pronounced inhuman, unholy, opposed to Gospel truth, subversive of happiness, of liberty, and of religion. It is not here our place to notice her

criminal rule in Ireland; that has been written of in our notes on other passages.

Since the above was penned it occurred to us, that it was unnecessary to waste time on such frivolous objections; because our arguments in favour of Boulogne-sur-mer, based on the best authorities, supported by facts, circumstances, and general consent, did not require secondary or minor corroborative aid. However, as whilst writing these very words a reverend friend has paid us a visit, and seemed to be full of the Anglican doctrine, which would have Patrick born near the Clyde, we must say a few words more on the subject. And in doing so it affords us pleasure to be able to assert, that the Celtic word *Aldcluid*, Ἀλκλυῖδ, is a most appropriate name for the site of νειρή τῦρι, the *fortress*, or, to use an Irish term, the *Dun*. We have before us a most interesting work of Robert and William Chambers of Edinburgh, a *Gazetteer*. Their pleasing and graphic account of *Aldcluid*, or *Dunbarton* (or *Brittan*), confirms what we said of the rise and progress of *Holy Tower*, the present *Boulogne*. Their *Dun* is situated on cloud-capped hills, which used to be perpetually covered with snow. In course of time a large town sprung up contiguous to it, called *Dunbarton*, and was called *Alcluid* in the times of the Britons. It was the stronghold of the Highlands—and afterwards became a burgh or corporation. It was called by the Britons *Aldcluid*, evidently because it was on the summit of snowy cliffs, just what *Lingard*, in his “*History of England*,” vol. i., names the rocks of the *Morini* or *Armoric Britons*. What is the derivation of the word? Ἀλ, *white* or *swan*, and *clòc*, *stone* or *rock*—*white rocks*.\* We are sustained in our interpretation by Chambers, in his quotation from the tale of *Carthou*. “I came,” replied *Classmmor*, “in my bounding ship to *Balclutha*’s walls of towers, and *Clutha*’s streams, my dark-bosomed vessel.” This fortress is said, by the Messrs.

\* Or “*Ail*,” *rock*, and “*cluid*,” *creek*—the *rocky creek*.



Chambers, to have been the rallying point to resist England in her attempt to enslave Scotland, and in this tower was imprisoned the glorious Wallace.

It is rank nonsense to argue, that because St. Patrick might have alluded to such a place, it was, therefore, his native place, especially when there exists the most unanswerable arguments, that the same name can be as justly applied to a fort on any snow-capped cliffs. Language is a grand key to truth, as St. Patrick in his "Confessions" has said—" *Per linguam dignoscitur sensus, et scientia et doctrina veritatis.*"

Lanigan quotes from Keating, who says: "I have read in an ancient Irish manuscript, whose authority I cannot dispute, that St. Patrick and his two sisters were brought captive into Ireland from Armorica or Brittany, in the kingdom of France." O'Flaherty admits the same; but, like old Anchises, he was "*deceptus novo locorum errore,*" though he, from his knowledge of language, might, had he examined a little more closely, have guarded against the mistake, and could find the name Aldcluid equally as applicable to the Morini cliffs as to those of the Scotch Highlands, as was previously remarked. The erudite O'Sullivan—and he an Irish scholar too—agrees with our doctrine. Probus is most clear on the subject. "When he (St. Patrick) was yet in *his own* country with his father Calpurnius, and his mother Concessa, also his brother Rutchi, and sister, by name, Mila, in a town of Armorica, a great commotion arose in these places." The reader will have seen by the last words, that it is a very common practice with authors to use plural nouns where a single one would do. The town alluded to was not *places*, but a *place*, though it must be confessed the disturbances pervaded all Belgic Gaul, which was at that time invaded by foreign powers, and amongst them, by the Irish. So satisfied was the Venerable Bede, that there were Britons in Armorica earlier than in Great Britain, he says, that the continental Britons gave name to

the former.—See “Ecclesiastical History,” book i. cap. 1. Nennius and Procopius are of opinion, “that Britons lived to the north of Gaul at an early period.”

Lest we should forget a fact worthy of notice, we may as well refer to it here. The head-land or promontory at Boulogne, when the tide is very full, resembles an islet, being nearly, if not entirely, encircled by the sea. We likewise add, that if the heights are not now the same as in the days of St. Patrick, the like change, according to Chambers, has been effected at the Scotch Clyde—

“Tantum ævi longinqua valet mutare vetustas.”

If cities and empires disappear from maps, may not mountains and hills be wiped away or reduced.

If we be told, that our saint uses the word *Britanniæ*, the plural number, and that this word cannot in strict philology be applied to *one* Britain or to *Britanny*, we answer, that no classical scholar would urge such an objection, for the old authors abound in similar expressions. St. Patrick, in the same place, uses the word “*Gallias*,” *Gauls*, though we all are aware there was but one Gaul. Cæsar did the same in various passages. St. Maclovias uses similar language as Sigebert relates of him—“*Maledictis Britannis in Gallias abiit.*” On referring to the author, it will be seen that *Britanny* was here meant, and hence may be inferred, that the maritime parts, as being *extremi hominum*, “the end of the world,” was looked on by the Romans as not at all in Gaul. Here a most convincing proof, if such were wanted, presents itself to our mind. In Virgil’s *Æneid*, book viii., is to be found this passage elsewhere quoted by us, “*Extremique hominum Morini, Rhenusque bicornis.*” The learned Jesuit, Ruæus, commenting on this clause, says, that their capital was *Tarvanna*, now in ruins, and that they were called by the Romans “*extremi hominum*,” the most remote people on the west. In fact, Virgil took them to be so, else he would have introduced another appellation for the

Morini, when he referred to them on the west as he did to the Dahæ on the banks of the Danube on the east. We have no doubt that St. Patrick's knowledge of the Latin classics reminded him of the above sentence, when, in his "Confessions," he made use of "*Ultimis terræ*." Surely had his relatives been at the Clyde in Scotland, he, who was a scholar, could not have said they were in "*Ultimis terræ*." In other words he would not have said, they were in the *most remote* land, when they would be, actually, within a few hours sail of him if he were a Scot. Besides, as we must believe himself, that they were of that class of persons who could very easily have gone to see him, and would, unquestionably, have done so, were they in Scotland. But, in truth, St. Patrick meant that his friends were in the Morini—Virgil's "*Extremi hominum*," called by him "*Ultimis terræ*." And to assert, that "*Ultimis terræ*" meant distant parts of Ireland would be sheer nonsense, as may be learned from the context in the "Confessions."

Another proof against our Saint being a native of Scotland is to be found in his epistle to Coroticus: "Ingenuus fui secundum carnem; Decurione patre nascor. Vendidi enim nobilitatem."—"I was noble by birth; my father was a Decurio; I sold my nobility."

There were two classes of *Decuriones*. The one class was military. Each command ten equites. These latter were something like English knights at their first institution. They were what we would denominate the first grade of nobility. They wore gold rings as the mark of their rank. They were men of estates. In order to be elected a Decurio a man should be possessed of 100,000 sesterstii, or £781 5s. of our money (a large amount at that early age). These resembled our cavalry officers. The second class of Decuriones were rather civil officers, as our deputy lieutenants of counties—hence the name "de curia;"—and were members of provincial senates, or legislative assemblies.—See Lemprière and Kennell's "Roman Antiquities."

When it is borne in mind that the equites, who were commanded—ten each, or the third of a troop—by one of the first class of Decuriones, were themselves all men of rank, as may be ascertained by the census of Servius Tullius in Livy, and that the second presided in the provinces, the reader can infer what influence St. Patrick's family possessed. Why he stated that *he sold his nobility* was this: Constantine, to prevent any order discharging more offices than one, lest that office would not be fulfilled to the advantage of the state, decreed, that any laic becoming a clergyman forfeited his inheritance. However, the very fact of Patrick saying that he sold it, proves that an exception was made in favor of his father, who was a deacon, and a Decurio at the same time. Even here is an instance of the influence of his family, an exception having been made in favor of Calpurnius, and of Potitus, the grandfather. Here again is a most probable reason for the family being in Belgic Gaul—viz., their civil as well as spiritual influence.

Now we would ask the advocates for making Killpatrick our Saint's birth-place, who ever heard of the title *Decurio* as a Scotch or English one. What writer on Scotch or English topography has ever used the name *Tabernia*, which St. Patrick applied to the town of his birth; whereas, we meet *Castra* or *Caster*, attached to many places. The very absence of *Tabernia* from the works of their old topographers is an indirect evidence that Scotland has no claim to the honor of being St. Patrick's native soil, though we would love him equally as well if he even were. But facts are against the hypothesis; history is opposed to it, tradition contradicts it, and the concurrent testimonies of the best writers disprove it.

There is one other passage in the "Confessions" which might seem to require an explanation. He said that he wished after paying a visit to his friends in Britain (Britanny) to visit *the Gauls*. Here it may be objected, that if Britanny was in France how can this saying of the Apostle



be reconciled? Very easily. But that the reader may the more clearly understand the phrase, we shall give a quotation from Cæsar: "The river Garonne is the boundary between the Aquitani and the *Gauls*. The Marne and the Seine between the *Gauls* and the Belgians." Here the Belge and Gauls are set down by Cæsar in his first book as different peoples, though sometimes for brevity he applies the name Galli (which himself says was the Roman appellation for the Celtæ) to all Gaul: *ipsorum lingua Celtæ, nostra Galli appellantur*. In their own tongue their name is Celts, in *our's* (Roman) *Gauls*. Hence it is quite plain why St. Patrick used the phrase "and thence to the Gauls." For he was aware that his countrymen considered the Celts, or the south and south-eastern people, called "Galli"—the Roman term—entirely as distinct from the Armoric Britons. In reality, up to the time of Cæsar there was nothing known of the Britanni and Belgæ (whom we have already shown to be colonists from Ireland and Scotland) in Rome. This is inferrible from Cæsar's words, talking of their bravery and power of endurance, which he attributes to their temperance habits and active life: "Of all these the Belgæ are the bravest, because they are very far removed from the refinement and civilization of the province (Gaul), and merchants trade to them seldom, and do not import those things, that are apt to impair the spirits." Here again an unmistakeable difference is drawn between the Belgæ and the *Gauls*. The former are declared the bravest, because far removed from the *vices of Rome*, and because they are *temperate*. What a grand character has been forced from a haughty enemy, and to the credit of terrible foes, to subdue whom, cost the Romans more time, money, and men, than the conquest of any other nation. So much so, that Virgil mentions by name the *Morini* (Belgæ) and the *Dahæ*, as the climax of Octavius' triumph. Indeed, so it was a proud triumph; because the Dahæ, who were Scythians, cut to pieces the troops of Darius, and are mentioned as the bravest

of warriors, and designated by Virgil himself as *invincible*. Cæsar records the same of the Morini, who were also, as before stated, in all probability from Ireland, and consequently of Scythic origin.

To close the argument about the birth-place of our great Apostle, we shall introduce some lines from Probus, who, beyond all doubt, makes Armoric Gaul his native land. These are his words: "Which town of Bononia we undoubtedly find to be of Neustria, where rumour has placed the giants of old." In another part we showed clearly that *Neustria* was in *Morini* or Armoric Gaul, therefore Bononia was in Morini.

NOTE.—We would here (not having space in the proper place) remind our readers that as stops in printing and writing were introduced only in the sixteenth century, it was a very difficult task to arrive at the sense of old works. Some letter or letters of a word would be placed closer to a word to which it did not belong than to its own, that is precisely the case in Fiech's Irish poem, and hence the difference of opinion about the reading and interpretation of some passages in it. The Rev. Doctor Todd and Doctor Sidgrave afforded us every facility to collate the original in Trinity College library. We regret that having seen several printed copies with four lines in each stanza, we were induced to imitate them. Each stanza of the original in the "*Liber Hymnorum*" has but two lines of fourteen syllables, and in rhyme.

## ST. PATRICK'S EXISTENCE.

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As annotators, it is not our province nor our intention to enter fully into the ridiculous objection of a few diseased minds against the fact, that St. Patrick *was the Apostle of Ireland*. We are only surprised that Dr. Lanigan—the Irish Muratori, whose learned volumes are a text-book to the ecclesiastical student—could have brought himself to spend so much time in refuting the abominable ravings of the lying Ledwich, who sought out every base means of reviling the land of his birth, and put into requisition sophistry to endeavour to uproot the belief in the existence of the extraordinary Apostle, who came to Ireland holding in his hand the brilliant lamp of faith, to lead the inhabitants out of the ways of darkness in which they were groping. If St. Patrick did not exist in this country, who, we ask, effected the stupendous miracle of the almost simultaneous conversion of the Irish from diablery, druidism, and sorcery? In what monarch's reign, and by what monk, and in what dark age—as was audaciously asserted—was the gigantic lying fact of the blessed Patrick's existence fabricated? If there was a Sadleirite forger to delude the Irish, what was his name? The reign, the lying monk, and the dark age, should have been given by the *unchristian* Christian minister, Ledwich, in order to gain any degree of credibility for his infamous theory. Did he suppose that his *ipse dixit* would be taken for truth, even by his own party? Did he, for a moment, imagine that any respectable Protestant would, on his sole authority, withhold belief in the existence of a man to whom they owe, under God, the blessings of the Christian dispensation. Silly driveller! Base reviler! His conduct in this matter resembles that of the beetle, which avoids the most delicious viands, and feeds upon the most putrid carrion, the filthiest substances. We shall not,

therefore, stoop to follow him in his scandalous and maniac lucubrations. The fact of our Saint's existence and his glorious apostleship in Ireland is as clearly deducible from the premises, laid down in showing his birth-place, as any fact that has ever been established by human reasoning. The very discussion about where he was born presupposes his existence. Why argue about where a man might have been born if no such man existed? Consequently, the writings of all the eminent men who treated of St. Patrick's native town, must be admitted, according to the rules of logic, as an irrefragable proof that he did exist, and converted Ireland. What man, unless a madman, or a man of Ledwich's effrontery, could have dared to contradict a fact, established by the concurrent testimony of the most profound historians, Catholic, Protestant, and Presbyterian, of France, Italy, Switzerland, Germany, England, Scotland, Wales, and Ireland? What motive could have effected so wonderful a union of men of different nations, different interests, different views, different political, civil, moral, and religious opinions? What common bond could possibly have so linked such jarring elements to fabricate so egregious a falsehood? Above all, what could have induced Irishmen, who are so tenacious of national fame, to attribute to a *nonentity* their conversion from idolatry? They had St. Albe, St. Ciaran, St. Ivar, and St. Deighlan, bishops, Irishmen, contemporaries of St. Patrick. Would not our ancestors have handed down to posterity any, or all of these as having converted the Irish people? Most unquestionably they would. Their not having done so, and St. Fiech, on the contrary, an Irishman, and bishop in the fifth century, having held our thesis, is an argument, quite conclusive, that the glory of spreading the light of the Gospel amongst our forefathers is due to St. Patrick. St. Benignus of Armagh, St. Maccaille, or Mac Hale of Roscommon, St. Seanagh of Mayo, St. Enna (*Enda*) of Arran, in Galway Bay, were all native Irish bishops of the same century, in which history says St. Patrick preached



in Ireland. Is it likely that Irish writers would have passed over all these eminent saints for a *foreign fancied* saint? The supposition is so absurd, that, whilst we write, we laugh at it. Would not the British isles have claimed the honor attributed to St. Patrick, for some of their own ecclesiastics? Would not Scotland have claimed it for St. Palladius (Roman though he was), inasmuch as he became their apostle, and died amongst them. But after all, they, too, owe indirectly to St. Patrick their conversion, it having been not completely brought about until St. Columba, or Columbkille, went amongst them, and he was one of the heavenly results of Patrick's mission amongst the "Irish Scots," if we can so write.

It is a wonder Ledwich did not *create* an English, Scotch, Welsh, or Manx Protestant Thaumaturgus as the converter of the Irish idolaters. Having had a stomach, able to digest anything, we are astonished, that he hesitated at such a trifle, especially, as such a *pious* forgery was necessary to give a something of plausibility to his cherished hypothesis—"there was no St. Patrick." Unfortunately for himself he did not. Doctor, if you were sincere, whence did you get your mission of Aghadoe? Who gave you the Bible? Who consecrated the bishop that gave you formal ordination? To whom will you trace the source whence you got the power to preach and teach? Was it from an invisible bishop you derived your jurisdiction? But, this you cannot, consistently with even your own doctrine, admit. The extraordinary mission ceased with the immediate apostles of Christ, and descended not to their successors. Come then, Doctor, if St. Patrick did not exist as the Apostle of Ireland, even granting that your faith was orthodox, tell us what right have you to confer what are called sacraments in your church? You cannot trace your episcopacy to any visible source, if your position be true. If your mission be ordinary, it can be traced up to Christ, from whom through some earthly being you have obtained it. When you deny St. Patrick, you do not

satisfactorily give a substitute. Having failed in this point, you did an unintentioned wrong to yourself. You will not allow, that you had an extraordinary mission; according to conclusions from your own premises you have not an ordinary one. Hence you leave us no alternative but to say, that you enjoy a rich benefice to which you have no just claim—that, as you have no possible rightful patent to preach, you are an impostor and a cheat—as are all, who believe with you.

Would there not be a general reclamation of clerics and laics against the imposture, if such were practised? Would not prelates and priests have denounced the fraud of setting up for veneration *the absence of even the shadow of a saint*?

If there were a general reclamation, history does not give it, and it could not exist without being recorded. It did not occur in the fifth century, when Irish saints and learned men of the nation were placed on the circle of our horizon, numerous and shining as twinkling stars on the blue ethereal vault of heaven on a frosty night, when the bespangled ether, whose colors, laid on by the plastic hand and brush of the Supreme Painter, dissolving, as it were, into one, presents to the vision of the contemplative mind such a rich feast for thought.

Ciaran, the learned and intrepid bishop of Saigar, would not have yielded to the humbug of an *imported "Nemo."* This Ciaran, having met Patrick (or Ledwich's *óúris* of the Cyclops) on his way to the Eternal City, where he taught theology for twenty years, would he, on his return home, have submitted to a *pious, unnecessary fraud*? St. Ailbe, Bishop of Emly, and afterwards of Cashel, met Patrick on the Continent. This Ailbe exercised metropolitan powers over Munster, or Leigh Mogha, as Bishop of Cashel, in the time of King Ængus, but was not, certainly, papally and canonically appointed archbishop. He would have denounced the pious fraud. We find in history, that Ivar or Ibarus, of Begerin, on the coast of Wexford, resisted the

jurisdiction of St. Patrick for a long time; that he was warned by an angel that St. Patrick had his patent, not only from Celestine, but from heaven. Thereupon, he submitted, and differences were adjusted, in which negotiation Ailbe, Deiglan, and the Munster king assisted. Ivar's fame as a scholar, is too well known, to doubt for a moment that he would acquiesce in a *fraud*, which would rob Irishmen of an honor that was justly their own, if St. Patrick had no being as the Apostle to the Irish.

The great Fursey of Lough Corrib, or Orsben, his martyr brothers, and their glorious uncle, St. Brennan of Clonfert,\* St. Brennan of Ardfert, Enna of Arran, the intrepid Columbkille, the holy Colmans, Columbanus, Adamnan, and Probus, some in the time of St. Patrick, others following in centurial order—these would, assuredly, have not consented to a monstrous cheat which strips their country of its merit.

Were there any colleges in Ireland in the fifth, sixth, and seventh centuries? If there were, their learned professors and students would not stand a *splendid humbug* of an *óúris* apostle. There was St. Ailbe's college, in East Munster; St. Fiech's in Sletty, in the Queen's County. From the number of disciples, said to be of Benignus, we are to infer that he had a college. He, for a time, it is said, even before his elevation to the primatial chair, presided over the school of Armagh; St. Mel, of Ardagh, had a school; Mactheus, of Louth, is represented as a man of great learning; St. Ivar, or Ibar, of Beg-erin, had a renowned school.—See his life, in "Usher." There was a school under Mochay, in Antrim. That of Olclan, of Derkan, in Ulster, was a famous depôt of literature, and sent forth great luminaries. We must not forget those of Elphin and Cloonfoish, near Tuam. In the next century those of Clonfert,

\* We are much surprised to find that Rev. M. Kelly of Maynooth, in his last book on the saints of Ireland, *rolled* Brennan of Clonfert, Ardfert, and Birr. into *one*. History, sacred and profane, is against him. It is a dangerous thing in an author to adopt the writings of another as his own.

Bangor, Mayo, Clonard, and several others, with their thousand students in each of them. To these schools literary pilgrims, from all points of the compass, wended their way, through danger and hardships, in pursuit, of learning, encountering perils by land and sea. Now we ask could there be, by any possibility, an imposition practised as to an important fact without a thundering protest from those seats of learning? The hypothesis is repugnant to common sense, and inconsistent with national pride.

Though we do not feel called upon to enter into special arguments on this point, still it may not be out of place to handle the subject a little in detail. We shall, therefore, briefly take leave to introduce to our readers the names of a few of the writers of the fifth, sixth, seventh, eighth, ninth, and tenth centuries, who, either alluded to St. Patrick, or were his biographers. It might not, however, be necessary to come down lower than the eighth, as that is the period alluded to by the lying Ledwich. St. Seachnall, or Secundinus, Bishop of Dunshaughlin, the first prelate who died in Ireland, nine years after his arrival from Rome, wrote a hymn in praise of St. Patrick. In the second line of the first quatrain he mentions the name of our Saint, as can be seen from the poem. St. Fiech, whose hymn on Patrick we give elsewhere in this book, got the Roman alphabet, his ordination, and appointment as bishop over part of Leinster, from St. Patrick, St. Benignus, a disciple, and the successor of, the blessed Patrick, in the See of Armagh, left a biography of his illustrious master. This life is to be seen in the learned Colgan's collection, and in it we are informed that sixty lives of Patrick were written, before he (Benignus) composed his one. And here we have to remark, that, though no other life were given for many subsequent ages, it should not be a cause of wonder, nor made a pretext for arguing against the existence of the Irish Apostle. The lives of other eminent saints were to be recorded, and prudent men, naturally enough, thinking it a useless task to do over again what



was already well done, thought it wiser and better for posterity to take up, each a different saint and record his heavenly acts.\* Hence we are not to be surprised, that a biographer did not allude to St. Patrick, as he was not the subject of his history, and as others had amply written concerning him. Besides, the difficulty and tediousness of recording everything in manuscript obliged historians to omit everything irrelevant, or to be found elsewhere. No sane man can deny this truth—St. Keenan, Bishop of Duleek, who lived in 480, wrote a life of St. Patrick. However it is right to observe, that some modern Pyrrhos, doubters of of almost everything, deny the authenticity of this life. St. Loman, first bishop of Trim, in Meath, A.D. 450, and St. Mael, or Maol, Bishop of Ardagh, 488, transmitted to us lives of our Saint.

The biographers of the sixth century had not only the written authorities of the foregoing saints, but they saw them and conversed with them. Hence the stream of evidence was two-fold—oral and written. St Evin, of Mectruin, in Leinster, who lived A.D. 510, wrote St. Patrick's life. It is thought to be the Tripartite life published by Colgan. The scholiast of St. Fiech, 570, continued the life to the next century, when Tirechan wrote a life, very much prized by Usher. Tirechan was a disciple of St. Ultan, Bishop of Ardraccan, and Ultan was himself a biographer of Patrick. These form the link to St. Eleran, who placed on record his thoughts on our Apostle, as on other matters, which were of such merit, that Sedulius, a most profound scholar and theologian of the ninth century, inserted some of them in a collection of his own. Here is an evidence of the refined taste of some of our very early writers.

We now come to Probus, said to be of the tenth century, but we are convinced he was a writer of the latter end of the seventh century. This is the opinion of Bollandus. Alcuin, who was tutor to Charlemagne, and a scholar of Egbert, who

\* See line 24, page 479.

was made archbishop of York in 705, testifies, that Probus' life of our Saint was a work of great repute in the seventh century; that Egbert had it in his library before he was elected to York. When it is remembered how long it took to make a copy of a book in olden times, and that Egbert was archbishop in 703, and had the transcript before that time, it is fair to infer, that the work must have been in repute at the end of the seventh century. Hence it is evident that it is not the famous Probus, who was burned by the Danes at Slane, in 948.—See “De Pont. et Saints Eboraci apud Gale.” Rapin admits, that Patrick converted Ireland.

St. Adamnan, who flourished in the seventh century, died in 703. He was successor of St. Columbkille, as metropolitan abbot of Hy, as well as of all the monasteries, established by Columba. In his preface to his life of his glorious master, he mentions St. Patrick's name; these are his words: “Quidam proselytus Brito, homo sanctus, Patricii episcopi discipulus, Mauctanes (or Moctheus) nomine ita de nostro prophetavit patrono.”—“A certain Briton, a proselyte, a holy man, a disciple of the *bishop Patrick*, &c., prophesied respecting our patron (Columbkille).” The Tripartite life of the “Dove of the Cells,” the fearless and uncompromising asserter of the Catholic faith, its privileges, and of its divine independence of temporal control, of the unqualified right of hierarchical liberty, unadulterated by state interference, has been looked upon by the best critics as thoroughly genuine, bearing internal evidence of its authenticity. This work of St. Adamnan remains an imperishable monument of the polished state of literature, amongst monks and Irishmen, at the close of the sixth, and in the seventh century. Strange! Ledwich adored Columba, whilst he denied Patrick.

We should have said that Adamnan and Probus were Irishmen. It was a great injury to the cause of historical accuracy to metamorphose Irish names into Latin, by clothing them in a foreign dress; confusion in names, facts, and dates occurred. Had the names of our immortal, learned saints and men remained in their native garb, the result

would have been of large advantage to the philologist and antiquarian. St. Cumman, of the seventh century, refers in these words to Patrick: "St. Patrick, our Pope, brought with him, &c." This passage is to be seen in his letter to Segeneus, Abbot of Hye. Kienan, of Connaught, pupil of Nathy, of Achfony, wrote a life of St. Patrick in the seventh century. We need not here insert from the "Antiphonarium Benchorenœ" (Down, in the north of Ireland), which Muritori has so justly lauded, and which we used elsewhere, when speaking of St. Patrick's birth-place; neither need we allude to the testimony of Mabillon, who refers to "Litanies for the use of the Anglican Church." The document was executed in the old Anglo-Saxon characters. In this were contained—along with the names of St. Gregory the Great, &c.—those of SS. Patrick, Brendan (Brennan), Columcille, Bridget, Carnach, Munna, &c. Not one of the famous English saints was named in this document. Neither Laurence, Wilfrid, Mellitus, nor any other. In this very omission of the names of the latter we have an incontestible evidence that the document must have been written before the existence of the above-named saints, and therefore before the eighth century. The Venerable Bede tells us himself, that he wrote a martyrology, and in this work is recorded the name of our patron Saint.—See book v. c. 24, or Recapitulation. The Saxon Chronicle and Addo's have it.

We regret space does not allow us to insert passages, but the reader can have recourse to the works. Nor can it be urged that Bede, in his "Ecclesiastical History of England," did not speak of Patrick. What had Patrick to do with England, that was not converted until the time of St. Austin, long after Patrick's days? It is true, Patrick was in England, but only in a very subordinate way under St. German, when he was crushing the Pelagian heresy; and if the venerable historian alluded to Palladius, the reader will observe that the allusion was incidental, otherwise there would not have been a word about him. Nor would that have been a reason to excite surprise, as Palladius was not a part of Bede's theme, which was to record the ecclesiastical affairs of England,

and of no other country. He mentioned some Irish saints, simply because they aided in the conversion of England. He omitted the names of eminent English saints, such as David, Kentigern, and others. Who would thence infer that they never had existence ?

Nennius, the most learned Briton of the eighth, but, as is strongly argued by some, of the seventh century, speaks at large of St. Patrick. In A.D. 850, we have Eric, of Auxerre, writing of St. German. He declares that—"he considers it as the highest honor of that prelate to have been the instructor of St. Patrick, as the glory of a father shines in the government of his children." Eric adds, he would mention one of his pupils, "by far the most famous, as the series of his actions shew, Patrick, *the particular Apostle of Ireland*, who was under his holy discipline for eighteen years; he recommended him to Celestine, then Pope, by his presbyter, Segetius; approved by his judgment, supported by his authority, confirmed by his blessing, he set out for Ireland, and instructed them by his doctrine and miracles." In these passages is an evidence of the supremacy of Rome over the Church of Ireland in the fifth century, as it has ever since continued, and will continue to the end of time, despite all the malignant efforts of heresy.

The martyrology of Roban, pupil of Alcuin, and Archbishop of Mentz, in 856, the martyrology of Nother Le Begne, of the monastery of St. Gal, in Switzerland, up to 871, mention Patrick's name. Զիլլաճ Ըաօմհջիյո (Kevin), who died 1072, an eminent poet and historian, some of whose works are in the Royal Irish Academy, made mention of St. Patrick; Sigebert of Gemblours, in Flanders, who died 1112; William of Malmesbury, born early in the eleventh, and died in the middle of the twelfth century; St. Bernard,\* the light of the twelfth century (we shall not name the infamous Barry); Jocelyn, whose work was based upon, as himself says, four biographies from the pen of

\* "The Apostle who converted the whole Irish nation to the Faith of Christ."—*Vita Mal.*



ancient authors, contemporaries of our Apostle; Vicentius of Beavais, in 1244; James de Voraigue, 1350; St. Antonini, 1459; Petrus de Natalibus, 1470; Texier, Heinschenius, Papebrock, all recognized Patrick as the Apostle of Eire. Nicholson, the venerable Protestant bishop of Derry, who said, he regretted that "he came only in time enough to pay his dying respects" to the Irish language. Lloyd, Bishop of St. Asaph, Stillingfleet, Bayle, Usher, Swift, the translator and annotator of Jocelyn—all Protestants—acknowledged and maintained the existence and apostleship of Patrick. Harris, such an enemy to Catholicity, and the impartial Ware, as Protestant testimonies in behalf of St. Patrick, should not be omitted. To give a list of foreign writers would take up an entire book. Hence, we conclude, that the *Testimonium hominum* was never more universal for the sustainment of any moral certainty than in the present argument; that so general is it, that nothing but mathematical demonstration can surpass it. The variations about dates and place of birth cannot weaken it. For, about the date of Christ's Passion, the most remarkable and important fact to Christians, there have been variations—yet who would dare deny the fact? About Homer's birth-place there has been a difference of opinion; still who would deny his existence as the prince of poets. Finally, these differences of opinion do but contribute to establish facts more firmly, because they create new writers, who would otherwise have never appeared, and each of whom supplies his rivulet to the great river of knowledge, on whose crystal surface the disputed point has floated down to posterity with more force, having acquired freshening impetus from the strength imparted to the current by the several tributary streams.

This essay on our Saint's existence we cannot close more

\* Mr. Gilbert, in his interesting "History of Dublin," says that Brown, the apostate archbishop of Dublin, in the reign of Henry VIII., burned the crozier.

felicitously than by a reference to the "Staff of Jesus,"\* given him by Justus, a monk of the island of Lerins, who told him "he had received it from the Redeemer himself, to be delivered to a pilgrim, named Patrick, which command given, he ascended into heaven." The Apostle, having got this crozier with which he was to work, and did work greater miracles in Ireland than Moses did in Egypt, proceeded on his journey. There was this difference between the "crozier" of Patrick, and the "rod." The latter brought death on the Egyptians, the former was health and life to the Irish. History records the wonderful efficacy of the "Staff of Jesus." Gerald of Wales calls it "*Virtuosissimum baculum*," and adds, "that noble treasure was translated from Ardmagh to Dublin." David Roth, Bishop of Ossory, answers the objections made against the "Staff of Jesus." He says, "If there be exceptions against our Saviour's appearing on earth after his Ascension, he remits them to St. Ambrose, who relates that long after that period Jesus appeared to Peter at the gate of Rome." Roth desires them "to consider the rod of Moses and its wonder-working power—the brazen serpent in the desert—the brazen statue of our Saviour at Cæsarea Philippi—the woman cured by touching the garment of Jesus—the 'poor staff and torn cloak' of the Egyptian hermit, Senuphius, which was the means of a signal victory over Maximius, the tyrant." If space permitted, several instances from the Old and New Testament could be adduced how the sick were healed, and the dead reanimated by physical applications—the application of clay to the eyes of a blind man, mentioned in the Gospel, restored his sight. The halt, the withered, and the lame, who bathed in the pond Bethesda, which was moved by the angel, recovered their health.

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## ST. PATRICK

### SUBJECT TO THE SUPREMACY OF THE ROMAN PONTIFF.

St. Prosper of Aquitain, a cotemporary of St. Patrick, when commending the zeal of Pope Celestine, thus writes: "Moreover, the same holy Pope, having ordained a bishop for the Scots, whilst he studied to keep the Roman island (Britain) Catholic, made even a barbarous island Christian." Now, in the first place, from the above quotation, to be

found in Prosper, lib. cont. Colla., c. 41, it is clear a bishop was ordained for the Scots by the Pope, but Usher, Ware, Camden, maintain, that the "Scots" alluded to were the Irish, as in the days of Prosper the natives of Albania (now Scotland) were not called "Scots," and they also admit that Patrick was the bishop in question. It is, therefore, plain that our Apostle got his mission from Rome, and it is confessed, by the same authority, that he came to Ireland in the time of Pope Sixtus, who succeeded Celestine. Wherefore, it would be absurd to suppose that our Apostle ever ceased to be subject to the Roman power. His name is on the Roman martyrology; that would not be so if he had ceased to pay obedience to the Holy See. Let us hear St. Patrick himself on this point: "If any questions arise in this island they are to be referred to the Apostolic See"—Canons S. Patricii apud Wilkins. The learned Protestant authors recognise the canons and councils of St. Patrick as genuine: these documents are given at length by Rev. J. Villanueva, a Jesuit; in fact, no Protestant writer of character has ever denied them. Consequently, from the above quotation it is evident, that St. Patrick acknowledged the Pope's power over Ireland at that time. In reference to the words of Prosper, the zealous and learned Rev. Dr. Milner says: "It proves that Ireland was a pagan island before the time of Pope Celestine and St. Patrick; it proves that this island was converted by a bishop sent thither for that purpose by the said Pope, and it proves that this bishop must have been no other than St. Patrick, because St. Palladius, whom Prosper mentions as having been sent thither, a little before, by Pope Celestine on the same errand, did not succeed in the attempt, and therefore crossed over the sea to the Scots in Britain." As the Irish Apostle came from Rome he preached precisely the faith of Rome, and every argument, used to prove his existence, by a sequence, proves also the continuous connexion of the Irish Church with Rome. Every Catholic author whom we adduced, paid obedience to Rome, and the respectable Protestant writers admit that, at first, they were in communion with the Holy See. Then, until it can be shown when our ancestors fell away from their allegiance to the Holy Father, the link between Ireland and Rome, in religion, stands unbroken.

## Ի-ԵՊՅՆ ՔԱՏՐԱՅ<sup>a</sup> ԱՐՏՏՈՂ ԵՋՐԵԱՆՆ,

Տօ ԿԱՊԺ ըն Բիւժե, ԵարԽայ<sup>b</sup> ըլնիւե<sup>c</sup> և Յ-ԿՈՆԺԱԵ ՆԱ  
ԵԱՊԻՅՈՅՆԱ,<sup>d</sup> ԵԻՐԵՅՈՒԼ ԱՅՈՐ ԲԻՐ, ԿԱՊԱՊԻՐԻԵ ԵԵ ՔԱՏ-  
ԵՐԱՅ ԲԵՂՆ.

ԵԱՅԵԱԺ ԱՊ ԼԵՅՇՇՈՐԻ ՅՈՐ ըն ԲԵՂՆ ԵՐ ԸՍՐԻ ԱՐԵԱՇ ՆԱ  
ԲՕԿԱՂ ԻՐ ՆԱ ՔԱԼԼԱՅ: ՕՐԻ Պ Ե-ԲԼԻԺ ԱՊՊԻ ԱՊ ԵՊՊԱՊՆ  
ՊԱՐ և ԲՅՊՅՈՅԱԺ ԼԱ ԲԻԱՇ ԱՐ ԵՐ.

1. ՅԵԱՊԻ<sup>e</sup> ՔԱՏԽԱՅԸ, Ի<sup>f</sup> ՆԵՊ ԵՀՍԻՐ  
ԱՐ ԲԵՂԺ<sup>h</sup> և Ժ<sup>g</sup> ԲԵՇ Ի-Ի<sup>i</sup> ՏԵԼԱՅ,  
ՊԱԿԱՊ ԲԵ ի-ԵԼԻԱԺԱՊ ԵԵԸԸ,  
ԱՊ ԵԱՊ ԵՐ (Ժ) ԵՐԵՇ ԲՇ ԺԵՐԱՅ.<sup>k</sup>
2. ՏԱԿԱՇ<sup>l</sup> և ԱՊՊ Ի-Ի ԵՐՊԱՐ:<sup>m</sup>  
ԵԺԺ և ԱՇԱՊԻ ԵԱ ԲԻՐԻ,  
ՊԱՇ ԸԱՐԱՊՊ իՊԸ ՕՇԺ  
Պ-Շ ԵՕԵԱՊ ՕԵԻՐԻ.

[Let the reader understand that the letters in parenthesis, and most of the aspirations are inserted by the annotator, and that they were not in the hymn as written by Fiech.]

<sup>a</sup> ՔԱՏՐԱՅ or ՔԱՏԻԱՅ.—The initial consonant of the genitive case of masculine nouns is aspirated, but not of feminines; and the same case in the plural suffers the *mortification* or *eclipsing* of the same consonant, as ՆԱ Յ-ԿԵԱՐԵ (*na gart*), of the rights. Nouns whose final letter is c (or in old Irish cc=չ) as ՔԱԺԻՇ, drop that letter and take Յ with an և for the genitive singular. ԵՐ ԿԱՊԺ, was composed.

<sup>b</sup> ԵԱՐԽԱՅ or ԵԱՐԻԱՅ is the genitive of ԵԱՐԵՐ, it is in apposition to ԲԵՇԵ the gen. of ԲԻԱՇ. This is termed by grammarians the fourth concord.

<sup>c</sup> ՏԵՂԵ, gen. plural of ԲԻԱՇ, a mountain, pro. *shlhayte*.

<sup>d</sup> ԵԱՊԻՅՈՅՆԱ, com. of ԵԱՊ, woman, and ԻՅՈՅԱՊ, royal.

<sup>e</sup> ՅԵԱՊԻ, birth, as can be seen in last stanza of this poem.

<sup>f</sup> Ի, in, There are many forms to express *in*; we shall not mention them now, as we treated of them already; we shall only add, that in the prepositions ԻՐ, ԱՊՐ, ԻՊՐ, all of which we have met in the best authors, the ր is merely *euphonic* not *radical*.



## A HYMN OF (CONCERNING) PATRICK,

APOSTLE OF EIRE.\*

Composed by Fiech, Bishop of Sletty, in the Queen's County, disciple, and a man cotemporary of Patrick himself.

N. B. This hymn is admitted by all learned Protestants to be the only authentic life of St. Patrick.

1. The birth of Patrick in Holy Tower  
Is the meaning (*substance*) of what is recorded in stories,  
A youth of sixteen years  
At the time (*to him*) of his being carried into captivity.
2. Succat *was* his name at the well (*baptism*).  
(Of) who his father was, this (*is*) the knowledge,  
*He was* son of Calpurn, son of Otidus,  
*Who was* son to the deacon (*of?*) Odissus.

ε ηειη, *hodie* ηειη; of these words we have written at some length elsewhere, see page 430. There is a difference between ηειη εύη and τυη ηειηετα; the English of the former is as we have given it in the translation, but the translation of the latter is *Blessed Tower*, ηειη παδριας, *St. Patrick*, παδριας ηειηετα, *Blessed Patrick*. A vowel before an aspirated letter requires not to be accented as it is, by position, long, thus e, ι, o, u, α = *ay*, ee, ō, oo, aw; but in the like place diphthongs, unaccented, are generally = ee.

η 2η ηεδ ε α, or 'ηέ α, *that is what*, δ'ηέτ, δο ηέτ, *is told*, how like "*fatus*," *told*; hence *fate*. The initial aspirated consonant, is occasionally, omitted in old Irish. Thus in Stanza 14th, St. Fiech omits *ḟ* from *ḟuacht*; he gives *uacht*.

Seab, or reb', *sense*, or *substance*. This old Irish *f* some scholars say is = e. Dr. O'Donovan states that it is = e.

ι η-ι, *in*, the η is only an aspirate—ηεούλ or ηεούλ, *stricte loquendo* is *oral* news, as is ηεαη, but at present, the terms are used to imply oral or written tradition. The word "Gospel" is translated into Irish "ηοηηεούλ," *happy story*, or *news*. The reason of the above term is this: In the primitive days of man all knowledge was imparted *orally*, there being no books. St. Inæneas, who died A.D. 203, says, that for many years the Christians worshipped God without pen, paper, or ink; and, consequently, oral instruction was, then, the chief system practised. Where was then the Bible? How

3. Baí ré bhladhya h-í foghnaí,  
 2hailre doíve nír cōmledh:<sup>n</sup>  
 Bītaí<sup>o</sup> íl é co thīaíze  
 Ceatár (d'á) tīebe dī a foghnaí.

could people read what they had not? and yet we are informed, that the Church of God abounded in saints. Granting there were no *written* accounts of St. Patrick's acts, yet, St. Fiech, the Apostle's disciple, could have got (as he did get) his information from SS. Sachnall, Auxilius, and Isserninus, his cotemporaries and fellow missionaries, and the companions of our Saint. They, we are reasonably to infer, told Fiech St. Patrick's miraculous acts on the continent, and previously in England against the Pelagians whither he had attended St. German. Moreover, the apostle, having had such a love for, and confidence in Fiech, related to him the leading facts of his life. In this manner he learned how Patrick was captured, his coming as a slave to Ireland, where he was instructed in the Irish language, the knowledge of which qualified him for the future office of Irish Apostle. For no man can be an efficient preacher of the Gospel to a people unless he know the language of the people; the ignorance of it was the main cause of Palladius' failure. How wise and affectionate are the ways of the Lord. One man, Patrick, was permitted to suffer, that, having been taught the native tongue, and humbled, he would be fitted for the salvation of many.

<sup>j</sup> Do ís always short, except o in do "*two*," where the o is long, as ō in *note*. In all other Irish monosyllables final vowels are long.

<sup>k</sup> In the edition of "*Cambrensis Eversus*," by Rev. M. Kelly, is to be seen at p. 500, the subjoined note in reference to the mission of St. Patrick. We would have expected, that the reverend gentleman would have told his readers, that the Irish chiefs were, most of them, murdered or robbed, and such as survived the bloody persecutions of Elizabeth and her sire could exercise no control, such was the immorality superinduced by the example of the reformed clergy; as can be seen in Cruikshank's (Protestant) "*Bacchus*." They lived in morasses and forests, because they were *hunted* into them by English bloodhounds. "In the 16th century, some of the native Irish, acknowledging no subjection either to native chiefs or English rulers (we know that such as came under Saxon protection, as at Mullagh-mast, were murdered), lived in their morasses and forests (because they were driven from their houses). It is evident that Dr. Lynch, as well as other historians, *were utterly ignorant* of that glorious Christian Church, which, according to Sir William Betham, preceded St. Patrick in Ireland, and was *corrupted and destroyed by him*." As the author of the above words is a clergyman we will make no comment on it.

<sup>l</sup> *Succat*. Fiech's scholiast, or commentator, thus writes: "*Succat* was the first name given to him (Patrick) in baptism by his parents; the appellation, Co thīaíze (*caghreeay*) was applied to him when a slave in Ireland;

3. He was six years in (*slavery*) servitude:

The food of men he ate not.

There were besides him (*Patrick*) miserable,

Four of his family (tribe) in his slavery.

Magonius, that is, doing more than the other monks—was given to him whilst learning under German; he was called “Patricius” at his ordination, and it was Celestine—the successor of St. Peter—who so called him. Though “Patricius” in the first days of Rome was the name of the son of a “Pater” or senator, it was a special title of the nobility in the time of Constantine the Great, the first Christian Roman emperor, A. D. 274; it was equivalent to the Monsignor of our own days. The Tripartite records the same. Probus calls him, “Sochat,” book i. cap. i. Stanihurst has “Suchar.” If this were true, we could easily derive the term from the Irish word *rocair*, “easy,” “mild,” because of his meekness. If “Succat” be the name, it must be from an obsolete Latin term, “*Succa*,” a linen garment which bishops used to wear in public. By the language of Brian’s daughter we learn this. However, St. Patrick never called himself any other name than Patricius. Why he was called “Succat,” remains a mystery, inasmuch as Fiech tells us he was so called when young. It may be that he wore white clothes in his infancy, as was the custom in Ireland a few years ago. Hence “succat,” from *succa*. Succat was his name; the auxiliary “to be” is frequently understood in Irish as in Latin.

<sup>m</sup> h baíir re = 1 rir reo, this is the knowledge or account where ba is used in the present tense. Another example may be found in “Reirdris Lamentation for the Children of Uisonach.” Trans. Garl Los, Dublin, 1808, vol. i. p. 118, “In an-biaíḡ ḡ ba beóirre,” “After them not alive am I.” Deocair ḡ Oíirir. Could this possibly mean the name of a place of which he had been a deacon? Some writers have called in question the account of Patrick’s ancestors published by Father Colgan, that is to say of a *man* called Oíirir. Tubrad, “a well.” Í tubrad, “in the well.” That is at his baptism, which was then “by immersion.” This is plainly the interpretation of the words in the original. In our former work (depending on previous writers) we gave tubrad.

<sup>n</sup> Toplead, he ate. Observe how like the Greek *τομή*, *cutting* or *eating*; hence “tome,” a *volume*. This must be the passage that enabled Jocelyn to write, that Patrick lived on the husks of the swine which he tended on the mountains for his master. He was not allowed the same food as men. He ate herbs, not husks, nor was it swine only but cattle in general he herded.

<sup>o</sup> batan.—Dr. Todd in his “Seachnall’s Hymn,” &c., brought out by the Celtic Society, translates the distich

batan il é coḡraieḡ

Ceḡair tneibe dia foḡrad

“Each was a Cothraige

Who served four families.”

4. (no) Ար<sup>p</sup> եբիւ Ալետօր քի շիւսհ  
 Պիլկօն, շէրաճ քօր տօնա,  
 Բօրիւնի ա շօր քօր բիւծ<sup>a</sup> լեյ  
 Պարաւ աբ ն<sup>r</sup> Բրօնա.

This interpretation is clearly not tenable, as there is no connexion in it between the parts of the stanza, and in order that a sentence be common sense all its parts must be grammatically chained. The sentence (if such it can be called) before ԲԱՏԱՐԻ closes too abruptly, and a new sentence, having not the least connexion with it, would follow. Fiech was something of a better grammarian than to do that. Since we began this note, it has occurred to us than ԿՕ ՇԻՊԱՅԵ as written by Fiech is, the same as ԿՕ ՇՐՈՋԱ, "miserable." If this be admitted, the whole stanza will make perfect sense and will be good language :

He was six years in slavery  
 Human food he ate not,  
 There were with him, miserable  
 Four tribes, in his slavery.

In this translation we render յ ի, "with him," the letters յ ի being the preposition, and can bear to be interpreted, "with," "besides." Կ and շ are used in old works, one for the other. This being so ԿՕ is the same as շՕ. Therefore, ԿՕ or շՕ ՇԻՊԱՅԵ, ՇԻՊԱՅԵ, or ՇԻՐՈՋԵ is to be translated "in sorrow," "in grief," or "in misery." Thus շՕ ԼԱՐԻԻ, "in haste," or "hastily;" ԿՕՇԻՊԱՅԵ, is also an adverb, "miserably;" շՕ ԵԱՐԱԲ, "quickly." The like use of the preposition with an adjective, a substantive, a pronoun, exists in every language. Thus in Latin, *cum spe*, "hopefully," *quam ab rem*, "wherefore;" *sans ceremonie*, "unceremoniously;" *παρ ἡμεραν*, "daily;" ԿՕ ՇԻՊԱՅԵ can be translated, "very miserable." We are disposed to believe that our readers will incline to this explanation. Patrick was so persecuted, Jocelyn relates, that he was forced to feed on the husks of the swine which the ended; hence Fiech has it that the food of man he ate not. But we believe that our Saint would not use the food of the gentiles and that he lived on herbs, &c. His condition must have been truly miserable. Now as Patrick tells us that many of his countrymen were captured and sold into slavery, it is only reasonable to infer, that St. Fiech alluded here to such of them as were Patrick's especial friends. The translation of the Rev. Dr. Colgan we must also reject. The notion that a poor miserable boy, aged 16 years, could support four families is, to say the least, repugnant to common sense. Patrick—the meekest and humblest of men—thus says of himself when he was a slave: "I was ignorant of the true God. And whilst there (in Ireland) the Lord opened the sense of my incredulity that, even though late, I might remember my faults, and be converted with my entire heart to the Lord, my God, who beheld my lowliness, and had compassion on my youth and ignorance, and who watched over me before I even knew him."—*Conf.*, pp. 1, 2. And page 5, "This I am most certainly convinced of, that before I was



4. Victor made a covenant with the servant  
Of Milcho, to go over the waves :  
He (*Victor*) placed his foot on the stone ;  
There remain after him the impression.

humbled, I was indeed like a stone buried deep in the mud, and He, who was able, came, and, in his clemency, lifted me up." In another passage we find his humility manifested in the expression of his intense compunction ; he considers his captivity as a chastisement : " Because we have fallen away from God, and His commandments we have not kept, and we have been disobedient to our parents, who warned us with regard to our salvation." Here is an ejaculation, in which shines forth his humility, in which Daniel (c. ix. v. 4) at the captivity of Babylon, cried out, " I have prayed to my Lord, I have confessed and said, we have sinned, we have committed unrighteousness ; we have acted impiously ; we have fallen away ; we have turned aside from thy mandates and thy decrees ; we have not obeyed thy prophets, who spoke to us in thy name." As Daniel placed himself amongst the bad Jews, who brought down on themselves the anger of God, so as to their dispersion and captivity, thus the humble Patrick, though only a lad when captured, ranks himself amongst those whose disobedience to God's ministers and their preachings was the cause, as he states in his " Confessions," why they were taken away in thousands as captives " to the end of the world ;" Ireland being the most western part of it. What a lesson of humility is herein taught us. All Catholic writers admit the interpretation of Patrick's language means, that he was not as ardent in the observance of Christian practices as he ought to be. For he could not have been ignorant of God as far as regarded *simple* faith, because his father being a deacon and his grandfather a priest, they taught him the principles of religion and got him baptized. Herein we have a proof from St. Patrick's own lips " that faith without good works is dead ;" that faith alone cannot save a person. Protestant writers do not deny that he was a Christian when a slave, but himself says, he was not pleasing to God until he began to do penitential works, which his " Confessions" place beyond all doubt he incessantly did. Let us hear himself : " Sed postquam Hiberionem (the name he gave Ireland) deveneram, quotidie pecora pascebam et frequeas in die orabam ; magis ac magis accedebat amor Dei et timor ipsius, et fides augebatur et spiritus augebatur, ut in die una usque ad centum orationes, et in nocte prope similiter ; ut etiam in silvis et monte manebam, et ante lucem excitabar ad orationem per nivem, per gelu, per pluviam, et nihil mali sentiebam, neque ulla pigritia erat in me ; quia tunc in me spiritus fervebat."—*Conf.* p. 6. " But after my arrival in Ireland I daily fed cattle,\* and was frequent in my prayers ; the love of God and his

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\* *Pecora* is a general term for any sort of cattle. Thus, in the first chapter of Sallust, "*pecora*," in "*veluti pecora*," denotes all the brute creation. But the

5. Ծօ բայժ շար Երբա՞ Կ-սլե,  
 Ծօ Խարի; Եօ Կ-անրա Խեշա,  
 Ծօղծ (աշ) բարձրալծ Լա Շերման՝  
 Անժ աէր՝ աղ (Կ-)ձեյրցար Լեշա.՝

fear became stronger in me, and faith increased, so that in one day I said a hundred prayers, and almost as many more at night; even in the woods and mountains (Sleev-Mish) I remained, and I got up before daylight in snow, frost, and rain, and I felt no bad effect, nor was there any sloth in me, for then the spirit was warm in me."

Բ Ար, Եբե, adj., "projected," (նօ) ար, v., "did project", or "make," Եբե, "condition, covenant, agreement." Here was a regular *covenant* made between the angel and Patrick. The latter undertaking to perform the journey which the angel pointed out to him, and the former *promising* on his part that a ship would be ready to receive him (Patrick) on the western coast of Ireland. The *foot-prints* were intended, no doubt, as a *sign* or *memorial* of the covenant—a very appropriate one, by-the-by, on such an occasion—աէր, "departure from," ար, "out of." Most writers state that Victor was an angel in frequent communion with St. Patrick. He appeared to our Apostle in a vision, and admonished him that it was the will of heaven he should quit his captivity, and return by sea to his relatives—"depart over the waves."

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Roman authors usually apply it to *large cattle*, and *pecudes* to *small cattle*, as *goats, sheep*. They never used either term to express *swine*. Dr. Lanigan and other good writers say that *pecora* in the "Confessions" of St. Patrick signifies "sheep." My own opinion is that it includes all kinds of cattle. Evidently, Patrick must have been in the habit of going to fairs in Mayo with his master's cattle, such as bullocks, heifers, sheep, &c., else the word *Oclat* or *foclat* would not have been introduced into the history of his slavery. It is clearly this acquaintance with the people of Mayo and its localities that induced Patrick, shortly after his arrival in the north, to cross through the interior of the country until he arrived at the Reek, at the foot of which, after having communed with his God for forty days on its cloud-capped summit, that he might be strengthened in grace for his mission, he celebrated his first Pasch in Ireland. We have said "his first Pasch," because we know that other saints before him celebrated Easter here. We should sooner notice the seeming deviation from Catholic discipline in the fact that Patrick was the son of a priest. This is a point that should be clearly understood by all Catholics. Through ignorance of the holy discipline of our Church in this respect, a most learned Catholic judge on the bench in Dublin, in the course of 1857, stated that priests married up to the 10th century, and that it was only the vulgar who believed the contrary. Never, from the days of the Apostles down to the present time, were priests allowed to marry after ordination. In the primitive days of Christianity, owing to the want of candidates for holy orders, and the difficulty of getting them, married men and widowers were ordained but now without the vow of chastity *de futuro*. The wives of such acted as deaconesses, something like our Sisters of Charity and Sisters of Mercy of the present day. By mutual consent of the candidate for the priesthood and his wife the vow of chastity,

5. He proceeded over all the mountains  
 To the sea; prosperous was his flight :  
 He dwelled at (*by*) the seas with German ;  
 Afterwards in the southern part of Letavia.

It is said that Victor, when disappearing from Patrick, left the print of his foot on a stone on which he stood. That an angel held converse with our Saint, is to be believed without any hesitation, or without the fear of being, called credulous. Did not angels converse with the patriarchs? Did not God himself speak to Moses? And which of them, we confidently ask, seemed to be more favored by heaven, or who deserved it better? Which of them, at the tender age of sixteen, is handed down to us as a person of greater mortification, self-denial, humility, and prayer? We are not credulous, by any means, yet we believe this statement of Fiech as readily as we believe that we are writing these words. The Holy Ghost descended in the form of tongues of fire and rested on the Apostles. Was not the blessed Patrick an apostle? Did he not convert an entire nation almost simultaneously—within a space of time shorter than we find recorded of any missionary since the days of the holy Redeemer? That was such a work, as had manifestly heaven itself, through its angels, sensibly co-operating. Nor would we withhold belief from the fact, that he was fed corporally during the six years of his servitude (as the text might be interpreted), though he partook not of the

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ot be absolved *de futuro*, was made. As Christian books were rare, if any in the first days of Christianity, it was a most difficult matter to prepare for the ministry. According to St. Iræneas there were none. Oral instruction must have been the system mainly adopted to impart the education necessary. The luxury of having books of any kind, was necessarily confined to princes, chieftans, and men of wealth, and from among these classes were principally taken candidates for the priesthood, whilst others were not excluded. For in the very threshold of Christianity men of the humblest origin and of the most laborious occupation were ordained. However Providence so had it, that the former classes contributed most of the missionaries. They had the Greek and Roman classics as their parents could procure them for them. This evidently the poor could not effect. For until printing had been a long time introduced it was nearly impossible, that any but the clergy, princes, and nobles could have books. Then knowledge was in an oral way generally diffused by the Ollambh (Ollavs) or professors. Hence we can conclude how great was the glory of Eire, to have had cradled and sent forth so many and such luminaries throughout the world before printing was known, and at the very incipience of the Gospel. To *printing*, therefore, not to *Protestantism*, as is confidently stated, do we owe the great progress in the arts, sciences, and civilization, and it was the Catholic Church which, in 1440, gave birth to printing, and had not heresy showed its hydra-head, civilization and enlightenment would have made greater advance. Wherever Protestantism could force its way through blood, rapine, and ruin, it destroyed the most sacred and ancient monuments of religion and literature in every country in which it has got sway. It withheld its harpy talons, its filthy beak from nothing, however venerable. Everything and every person it devoured.

6. Զոյ յորի՞ն՝ արա Եօրիւն՝  
 Զիւր յծի՛ն, ած յիւն,<sup>y</sup>  
 Լէճաւ Եօրիւն Լա Յերման,<sup>z</sup>  
 Եր Եժ Ե Ծ Բլածա՞ւ Լիւի.

food of the heathens. What God did for Moses and others in the Old Law for a short duration; what he did for Patrick himself on Cnoc-Aichle (Cruagh Phadruig) during forty days and nights—to live without human food, he could, if the spread of his holy Son's word required it, have done for any number of days and years. But this we must say, that in writing history it is dangerous, whilst it is not necessary, to make too large a draft on imagination or inferences. Historians, to be useful to posterity, must be scrupulously exact in narrating facts. See our remarks on this point elsewhere. An intentional falsehood, or a highly varnished exaggeration of a grand fact—truthful in itself—casts suspicion upon a whole work. At the same time, too much scepticism, or hyper-criticism, is alike injurious to the cause of history. We must not expect what cannot be had—mathematical certainties in writings. Moral certainties are quite sufficient for our purpose, and he, who will not believe a fact on such authority, will not credit you, should you give him axiomatic demonstration. Moses, great as he was before God and with God, did not (because it was impossible at the time) carry in his hands the *Word made FLESH*; he did not sacrifice and receive the Son of God; Patrick did. If Moses, and he too a layman, was fed, as well as his followers, for many years, in the desert, with manna from above, may we not believe the fact that our glorious St. Patrick was supernaturally fed. The whole tenor of his life shews what a great favorite he was with heaven. If the rod of Moses had such wonderful efficacy, why are we to doubt for a moment what Patrick's staff had? As God imparted to the brazen serpent in the desert the power of healing the bite of a serpent, are we not to acknowledge that the crosier or staff of a most sanctified prelate, whose celestial look awed tyrants, and the meek expression of whose firm countenance softened the hearts of persecutors like Coroticus, wrought great wonders? Great things were wrought in favor of, and through Patrick. Tobias the elder and Tobias the younger were honored with the angel Raphael's visits. This angel exhorted Tobias the younger to good works, alms, &c. In fact, angels were in constant intercourse with the patriarchs of old. Nothing, therefore, from all we have said, can be more evident, than that our Saint had frequent communication with heaven through celestial messengers, and the stupendous results of his glorious mission remain as an imperishable testimony of the fact, that he merited God's most marked attention. We declare our astonishment at the cool indifference with which one Catholic historian criticised some passages in St. Fiech's hymn. What motive could have induced Fiech to overdraw the life of his master? Truth needed no exaggeration, and Patrick's life is a shining pillar of truth. Let us hear St. Patrick himself as to his interview with the angel Victor,



6. In the islands of the Tyrrhenean sea  
 He tarried in them for a time (*period*):  
 That he read the canons with German,  
 Is what is recorded in lines (*writings*).

when he was in servitude with Milcho. The language used on the occasion, if other proofs were wanting, will show any unprejudiced man that Scotland, England, or Italy, could not possibly be the birth-place of our Saint. In that stanza Dr. O'Connell affirms that Jesus and Victor conversed, and made an arrangement with our Saint on the mountain relative to his mission to the *Irish* Scots, and in the fifty-third quatrain he says:

"Jesus discoursed him face to face,  
 A book and crozier he gave him as jewels."

The Irish poets were very fond of the term "jewels." St. Patrick has told us in his "Confessions," that "he had learned of Jesus." St. Bernard in his life of St. Malachy describes the "Staff of Jesus." It is worthy of remark what a tendency Patrick had to make the loftiest eminences the theatre of the most remarkable periods of his life. We have his holy name identified with the fortress, *Holy Castle*, in the *Morini*; we had him on the cloud-covered mountains of Antrim; we had him on the Mourne range in Down; he fasted forty days on Cnoc-Aichle, *Patrick's reek in Mayo*; and on the top of Fort St. Michael he arranged with his Divine Master and Victor *how he was* to conduct the Irish mission. It may not be uninteresting to our readers to be presented with a short description (if such could be given) of this stupendous work of dame nature. This extraordinary fortress, which is one of the most remarkable objects in the world, cannot be described with the pen and pencil, though both were united. The plain on which it stands is all covered with sand, and is eight leagues square, which is traversed by many rivers, whose waters, now and again, spread themselves over the surface and form a temporary lake. This dreary desert, though boundless to the eye, is girt by the open sea; and farthest from the ocean, and far from the land on either side, the famous fortress of Mont St. Michael raises its fantastic shape. It resembles more a fairy land than a work mainly the result of human hands. On its top is a beautiful church. It was a place of great note in the early ages of Christianity. Such a work as this will not allow us to go further on so pleasing a topic. Its seven walls, &c., whether the work of man or of nature, must be decided by some other pen, "*Demitit septem brachia.*"

<sup>1</sup> *Shin* = *shin*; "η = ηα, plural of αη, "the."

<sup>2</sup> *Ealpa*, "hills of any sort;" the term applies to the mountains over which St. Patrick travelled to Bantry Bay, whence he sailed for France. Some of the Irish chieftains were *Ealp* or *Alp*. Scotland, was at first, called *Ealquin*, or *Aluin*, by the first colony from Ireland. That name it retained until the

7. Do cum n-*Ereth*<sub>a</sub> dō d' fectir,  
 21n3il Dē h-1 fēir;<sup>b</sup>  
 2Henic at ēīē 1 fīrīb  
 Dor nīcfeð ar (-) iēirī.

8. Ro<sup>c</sup> po cobairi do nō<sup>d</sup> (-) Eriun  
 Tīēta Patraic fori Ochlud,  
 Bo clor<sup>e</sup> cīan ron ar 3arūa  
 2Hucurīde cuille Foēlud<sup>f</sup>

Dalriads gave it the name Scotia-Minor. Albuin is composed of *al*, "rock," *buin* or *puin*, "eminence, height." O'Flaherti often uses the word: Caledonia is derived from 3aobhail (*gyayul*), ðaoīnē (*thee-nee*), "Irish colony."

<sup>a</sup> La, le=3eīmāīn.

<sup>b</sup> 21nðaeī=āībīāaeī, "afterwards," namely, in Auxerre, south of Letavia, a country on the banks of the Rhine, according to Tacitus. We are confirmed in this opinion by one of the most eminent scholars in Ireland, also by Eochadh O'Flannagan. If St. German taught only in Auxerre, St. Fiech would be wrong in the use of the term "islands," as that city was not on an island. It would seem, therefore, that he taught in Tours, built on an island in the Loire, or in Lerins. And as to the term "seas" having been connected with "Insibh," islands, it does not much matter. The lake of Galilee, that of Aral, are not much larger than a part of the Loire, yet they are called "seas." We should have before said, that the best opinion is that St. Martin was not alive when Patrick returned to his country, and that he is said to have studied under him, because he studied in the school, attached to the monastery. And we are to note, that it was not any of the monks who taught, but in early times a bishop usually resided in a monastery, and either taught himself or had priests teaching under him. Probus says that Patrick was initiated in the college of Tours. The practice of the ingraftation of ecclesiastical colleges on monasteries in the Western Church, is attributed to St. Eusebius of Vercelli; it was imitated by St. Martin. See St. Ambrose, ap. 82, ad Vercl.; and Baronius ad annum 328, num. 22. The monks devoted themselves to manual labor, or copying MSS., and occasionally some of them composed works with permission, and some were ordained. But industry was their chief support. See *Ware* on St. Breanuīn, or Brennan; also *Dr. Lanigan* on the same subject.

<sup>c</sup> Here also we have leāēā, "Letavia," and the line in which it occurs wrongly translated by Colgan. Fiech has it plainly "on forsaking," leāēā; instead of this Colgan gives us—what the text does not allow—*qui discurrebat per Latium*—"who was travelling through Italy." Never was there greater violence offered to language. Of all the monstrous hypotheses, this is the most monstrous, the only apology for which can be is this: in a large and

7. Towards Ireland (*he sees in a vision*) do proceed  
 Angels of God in an assembly (*or gathering*) ;  
 Often he saw in visions  
 That he should return (*to Ireland*) again.
8. A relief to (*the*) Eire was  
 The coming of Patrick to Foclat.  
 He heard the distant sound of the calling  
 Of the children of the wood of Foghlad.

critical work the brains are apt to be overworked, and, like every other machine, get out of order.

† Խորիւ, "in islands," the dative plural of րոր. — This term implies likewise a "a peninsula," also a portion of land nearly surrounded by rivers as *Innis* or *Ennis*. Ennistymon, in Clare ; Inch, or Inchicore, *the island*, south-west of the City of Dublin, distant two miles from the Post-Office.

⁂ Օր Tuscan sea, the north-western part of the Mediterranean.

× րիմե = քիմե, "a time, "period ;" ձ րիմե = ձ քիմե, "for," or "during a time." &c. Example, ձ Լ Դ ձ Դժժե, "for," or "during the day and night."

† "ԼԵՋԱՐ ԿԱՌՈՂ ԼՍ ՇԵՐՄԱՆ." He read the canons, or canon law, under German of Auxerre, in Celtic Gaul. From this we are to infer that he studied moral and dogmatic theology in Խորիւ, islands of the Loire, on one of which was St. Martin's celebrated monastery of Tours, but Lanigan says it was in Lerins, one of the islands south of Provence, in the Mediterranean Sea, in which he was nine years (from 418 to 427), and four years in active missionary labors and studies with German, until 431, at which time Segetius, a priest of German's, went with him to Pope Celestine with a recommendation to have him consecrated bishop, and appointed Apostle of Ireland, which was accordingly done. His missionary labors in his native land can be ascertained in the history of his life by Lynch, and the vast number of converts he made therein.

² ԲԼԺԺ, "certified ;" hence *fabatur*, "he certified."

³ Երեղ, Երող. — We think that the true interpretation of the two first lines is this: "Towards Ireland, by him (ձ), was to come the Angels of God pointed out to him.

"For often he saw in visions *that* he must return."

How like *videt* is ԲԻԺԵ, and ԲԻԺԵ to *visit*, "visions," or "things seen."

⁴ ԲԻԺԵՐԻ = ԲԵԻԺԵՐԻ, "an assembly or gathering." The meaning of this verse is, that he saw in a vision an assembly of the angels of God proceeding towards Ireland.

⁵ ր ր ր = ձ ր, where it is to be noted that ր ր ր has a force *directly opposite* to that of the negative adv. ոչ (not), and is therefore an affirmative for which there is no equivalent in English.

9. Յի աճառի Ե՛ տիրեաճ յոյ Ե՛ յօե՛  
 Ար և Երեմիքե՛ (ծ) Լեւո,  
 Ար աճիք՝ (Եաճ) տարած ծ (Ե-)Ելօւոյ՛,  
 Եւաճա Ե-Երեմի Ե՛ յօ Եաւո.
10. Եւաճա Ե-Երեմի Եալիւոյտար,  
 Փօր Երեմիք Ել՛ Լու՛ Եւա,  
 Արեւոյ՛ Ե՛ յօ Եալիւոյտար;  
 Ե՛ (Ե և) Եալ Ելի Եալիւոյ՛ Եւա.
11. Ա Փրոյ՛ Երի Լօւճարե  
 Ելիւոյ՛ Փալիւոյ Ել յօ Ելիւոյ,  
 (Ե՛) յօ Ելիւոյ յօ Ելիւոյ,  
 Եւ և (Ե) Ելաճ Ել Ելիւոյ.
12. Եա Լօւ՛ Փալիւոյ Ե՛ յօ Եա  
 Եա Եա՛ յօ Եա՛ Ելօւոյ,  
 Ել Ե՛ Եալիւոյ՛ և Լա  
 Եալ Ե՛ Ելի Եալիւոյ Ե՛ յօ.
13. Երեմի Եալ Եալիւոյ,  
 (Occur) Եա Ել Ելիւոյ՛ Ե՛ յօ Եալ;  
 Ելիւոյ՛, յօ Եալիւոյ՛,  
 Ե՛ Եալիւոյ Ե՛ Ել յօ Եալիւոյ.

<sup>d</sup> Ե՛ յօ = Ե՛ յօ, "to the;" Ե՛ յօ Ելիւոյ = Ե՛ յօ Ելիւոյ, "To (the) Ireland."  
 Ե՛ յօ = Ե՛ յօ, "the." Ե is silent here, Ե-Ելիւոյ.

Ե՛, Եա, *was*, Ելիւոյ or Եալիւոյ, *coming*. Ելիւոյ, a wood in the north of Mayo, by *synecdoche* for all Ireland. The children of this wood appeared in a vision to St. Patrick, on Cnoc Heremond, at Fort St. Michael, in Normandy, presenting a petition of entreaty that the Saint would come to take them out of the darkness of infidelity.

\* Ե՛ յօ Ելիւոյ, *was heard the long distant (or shrill) sound*.

<sup>f</sup> Ելիւոյ is a wood in Tyrawly in Mayo. St. Patrick in his "Confessions," p. 10, tells us he saw in a vision a man coming as if from Ireland, whose name was Victoricius, *aliter* "Victor," with innumerable letters; the beginning of one of them contained these words: "The voice of the Irish." "I heard the voice of persons from near the wood, Fochlad." Foch has Ելիւոյ, a "harbor"—we suppose the wood was near the harbor. It occurs to us, that when in Connaught we heard talk of Ելիւոյ Ելիւոյ.

<sup>g</sup> Ելիւոյ = Ելիւոյ, or Ելիւոյ, "commanding," "directing," &c. Եալիւոյ, "to come."



9. They entreated of the Saint to come  
Upon his leaving Letavia, [turn  
For the purpose of commanding the people of Eire to  
From evil to eternal life.
10. The people of Eire, it was foretold,  
Would see a spiritual new day (*time*)  
That would last to the end of time.  
The country of Tara (*it was foretold*) will be deserted.
11. His druids on (*from*) Leary  
The coming of Patrick concealed not.  
Most true were the prophecies  
To their sovereign they declared.
12. Pious was Patrick till death,  
He was powerful in expelling evil :  
This is what spread his praise (*worth*)  
Up to every nation of mankind.
13. Hymns, and the Apocalypse,  
And the three fifties of psalms he habitually sung.  
He preached, baptized, and prayed :  
From the praising of God he ceased not.

<sup>h</sup> As in Latin *facinus*, is "a good or bad act," so is *cloen* or *clæon*, "good or bad verse."

<sup>1</sup> In the second  $\epsilon\eta\chi\tau\alpha$  we find the slender  $\gamma$  followed by the broad  $\alpha$  which shows that the rule, alluded to by us elsewhere, "slender to slender," does not always hold good. We say now as we did already, that a close adhesion to that rule would often interfere with the integrity of words. In fact, our experience, since we began to comment on the poems before us, leads us to the opinion that  $\epsilon\alpha\omicron\lambda\ \mu\epsilon\ \epsilon\alpha\omicron\lambda$ , &c., if a rule admits, and must admit of many exceptions. We are bound to say that in every language, generally, "broad to broad," if not a rule is a system. The philosophy of language required that. On this point, we have given a clear explanation in our grammar.  $\alpha\ \epsilon\eta\chi\epsilon\alpha\rho\iota\alpha\delta$  might be "turning them." This appears the simplest translation.

<sup>3</sup> ἡ λῆρις, from λῆρ, "the tongue," and ρῆσις, "a warning," &c. λῆρις = λῆρισις, "a verbal warning," which, as it regarded *future events*, was "a prophecy."

<sup>k</sup> lejn, "pious," rəb, "strong or powerful." beba, "died."

<sup>1</sup> *Saḅ* or *ṣaḅ*, "happy," or "fortunate."



14. The sharpness (*bitterness*) of the cold of the weather did not stop him ;  
 He stood by night in the waters (*pools*)  
 For a watchful, heavenly, or clean conscience to keep ;  
 He preached by day on the hills.\*

15. In converting (*the people of*) the country of Benna Boirche

He did not take (*feel*) lukewarmness ; amidst its rocks  
 The singing of a hundred psalms each night  
 To the King of angels he performed.

\* *Quære*, "about God to the peoples." We prefer this version.

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to find, in any language, the governed *noun* incorporated with the *preposition*. We said *noun* and *preposition*, because we admit that *prepositions* and *pronouns* are incorporated in all languages, as are nouns and adverbs, &c. The Latin *illex*, "not law," is not a compound of *in*, a preposition, but of the neg. par. *in*, "not," and *lex*, "law." As therefore, there is a manifest sympathy between the structure of the learned languages, which could not be found preserved in Իլլէքի, we separate in it into Ի-լէ Լէքի. Here, again, is to be observed the analogy of languages. For as in Latin *in* becomes *il* before an *l* so also in Irish. We may here note, that when there is a word compounded of two words, the one ending and the other beginning with the same consonant, one of the letters may be omitted, and sometimes a syllable. But better not do so.

υ In *Slan* (*well*), north of Benna-Boirche. This is the English of Colgan's Latin. The translator would imply, that Patrick chanted (σαναδ) a hundred psalms each night *at* this well or *in it*. We have read in the foregoing stanza, that he *remained whole nights in the waters* ; but we do not agree that *slan* in this place is a well, but part of a verb.

υ Benna-Boircha—*Bens* or *Promontories* in Down to the north of Mourne. They were so-called after a man named "Baiorcha," the shepherd of King Ros. From the tops of these, which extend towards Carlingford, (according to Giraldus Cambrensis), the country for a great extent all around could be seen. The present barony of Mourne comprises the territory, called of old "Boirche."—See the *Annals of Tighernagh*, A.D. 744, also the *Dinnseanchus*. Near the foot of the upper mountain there is, we understand, at this day a place called *moṯa beanna boirche*. There was a territory called Hy Bairche, in Leinster. The chieftain of this district was Erc, whose son Fiech was.—See Lanigan, vol. i. p. 274.

It may be as well to mention here, that St. Fiech was a widower, and had one son, Fiachre, when St. Patrick met him on his visit to Hy-Kuisellagh, which consisted of—according to Lanigan, *supra*—parts of the counties of

16. *Fóid fóir leic luim iarmán*  
*Occur cuilche fluch imme;*  
*B' a chóirte a mteadair<sup>x</sup>*  
*Ní leic (c) a chóir 1 timme.*

Wexford, Carlow, Queen's County, and all Kilkenny. We suppose, that Hy-Barrche, the patrimony of Fiech's family being next to that of Enna Kinsellagh, made the latter jealous of the influence of the son of the former, and hence, until St. Patrick's visit, this latter chieftancy continued unconverted.

The "Tripartite," b. iii. c. 23, places St. Fiech's monastery on the east of the Barrow in the County of Carlow, and his See was at Sleibhte (Sletty), on the west of the Barrow, in Queen's County. There is some difference of opinion as regards the sites of the monastery and the See. Archdall makes them one and the same. O'Heerin places both on the west of the Barrow and, consequently, in Queen's County.—See Dr. O'Donovan's note, page 212, *leabair na h-aeairt*, "Book of Rights." In another note, page 208, *supra*, Dr. O'Donovan states, that Domhnagh Mór is in the present County of Carlow. Dr. Lanigan inclines to the first opinion.—See vol. i. p. 278. In matters of such remote antiquity (especially when we consider the confusion arising from several causes, that took place not only in that quarter, but all over Ireland), we are not to wonder that there may be a variation as to dates and sites. Nor does that take from the truthfulness of the important facts. All men of common sense will admit that, his church was about a mile and a quarter west of the Barrow. The Scholiast says of him—"tandem archiepiscopus Lageniæ institutus;" he says, that St. Patrick had previously consecrated him bishop. This was, of course, after he was properly instructed in all things necessary for that state. Widowers were then as well as now eligible for the priesthood. The church, however, being more in want of candidates at that early period than in these days, was obliged to ordain such pious converts, who were willing to make the vow of perpetual celibacy. There must have been many Christians in that quarter, even before Patrick travelled there. The very question put by our Saint to Dubhthach (O'Duffy), whether he could present any one for ordination, pre-supposes the existence not only of *Christianity* but of *Christian* education. Patrick would not have asked an idle question; but to inquire if any one were prepared for the ministry, would be an idle inquiry, if there was no *Christian teaching* before his time.

Dr. Colgan translated this stanza thus:

"In *Slan*, a well to the north, near  
 Benna Boirche (which well never fails),  
 He chanted a hundred psalms each night,  
 Serving the King of Angels.

Such is a verbatim translation of Colgan's Latin. Mr. Lynch translated it in this way:—



16. He went on (*over*) a bare stone afterwards,  
 And a wet coverlet about him.  
 It was his sins to banish  
 He did not allow his body get into heat (*or warmth*).

"In saving the people of Bennibarka,  
 He experienced neither drought, or hunger ;  
 He sang a hundred psalms each night,  
 The King of Angels to serve."

Mr. Richard Plunkett, alluded to already, gives his Irish interpretation thus:—

"Ք լ տօճար Տալոյ օ շար լարի ին Երրոյ Բորիւն,  
 (Շօճար ին շոճե՛ Բօլ և տօճալ՛ն)  
 Ծօ ճողած ճիւժ լարի շոճ օրօն  
 Ծօ Իլ՛ ին ին-ճալ ծօ քօճողած."

The English of which runs thus—

"In the well of Slan on the north side by Benna Boirche  
 (A well that is not wont to go to low water)."

"Քլիլ (*i. e.*, իմօր) շե՛ Եժ-ճար իոլիօ. Some writers have detached the word *եժ*, from the compound word *եժ-ճար*, and joined it to *շե՛*, where it has no business in the world, and thus completely destroyed the sense or meaning of the entire verse.

*Եժ*, signifies "zeal," *ճար* is derived from *ճար* or *շար*, "bare, dry," &c.; *ճար*, "thirst, dryness," &c. in its general sense, that is to say, the want or absence of moisture in the body, but *does not* signify the desire or appetite for drink which naturally follows, and is the effect of *ճար*. The compound word *եժ-ճարե՛*, therefore, signifies "a want or absence of zeal," *i. e.*, luke-warmness.

*Լիւ*, "a stone" or "rock." It is used here for the plural, rocks or stones. The two following verses would appear to have been intended as a proof of the fact stated in first, viz. *ճողած ճիւժ լարի ծօ ին-ճալ ծօ քօճող քօ շողիւ*, may be translated "with diligence," or "diligently," taken adverbially, to qualify *ճողած*, "he sang diligently." *Շօ*, not accented, denotes "to, till, with," &c., accented, it means "a lie." In that sense, *ճողած* is the 3rd person singular, imperfect tense which is the same in form, as the present participle. If the former, *c* is not to be aspirated; if the latter, it is—*ճողած*, "singing," *ճողած*, "he did sing," or "he sang." It is to be observed that some copies have *քօ շողիւ*, and others, *շօ շողիւ*. Now *քօ շողիւ* would make perfect sense, as it is stated in the above translation. Mr. W. Williams, of Dungarvan, has given this explanation of a disputed passage, and it is so simple and reasonable that we, without the slightest hesitation, adopt it, and beg to express sincere thanks to our friend for having given it.

\* *Ք լ իլեճար* for *և իլալճիւր*, "To banish," "put to flight," &c.

17. (h-ı) քրտեճճ Տօրթեճա ծօ շախ.  
 Փօ շրիճճ մօր քարտա ı Լեճտ,  
 Եււաթ լարա լա տարա  
 Պաթիւ ծօր քարտեճ ծօ եւճա.<sup>y</sup>
18. Քաթաթ (քեճճ ա) քրտաթ ծօ Տօտաթ  
 Բօ շար<sup>z</sup> (սօ) մօր քեճճ լլ Լեճտ  
 Երր ծօ տրաճ ծօ երաճ<sup>a</sup>  
 Եր շաճ ծօր (եթի) քիւճ (սօ) եւճա.
19. Պեթ Երրի, մեթ Երրի  
 Լօտա ի-սլե լա<sup>b</sup> շրալ,  
 Բօր լօտա լի տ-աթ (ա) Շարալ  
 Եր լի մօր շաճ<sup>c</sup> ի-Երլ.
20. Շօ<sup>d</sup> ծա<sup>e</sup> շ-աթ լի տ-արալ  
 Փօ քաթ, շիճ շաճեճ ծեթ  
 Քրտաթ լի քիճեճ երաճ,  
 Շրօճ Շրիթ ծօ շաճաթ Բեթ
21. Բօր շաթ ի-Երրի ծօր տեթ  
 Շաճա ծօրա լա,  
 Որ շարաթ լի Բիւթաճ  
 Եր ա Շրիթ քիթ.
22. Եր Պաթաճա քի լի,  
 Եր շա ծօ քաթ Երաթ,  
 Եր Շալ մօր Փաթ-լեճ-Շարթ,  
 Որ ծի շի շի-թաթ Շարթ.<sup>f</sup>
23. Քաթաթ ծի (ա) ի-ծօ լլ լօթա  
 Պօ շօթա (աթ) ծօ ծօ Պաճ  
 Փօ Լիճ Պաթ լի ա շաթ  
 Բօր (աթ) քեճ ա մեճա լաթ.

<sup>y</sup> Tradition says he raised numbers to life in Ireland, as well as in Letavia.—  
 See note on 59th verse of Dr. O'Connell's poem. The word մօր, "more,"  
 is used comparatively with Ireland, as is the same term in the second line of  
 eighteenth stanza. The meaning is, that our Apostle performed more miracles,  
 and suffered more, in Letavia than in Ireland. If this comparison was not

17. In preaching the gospel to every one (*all*)  
He wrought more miracles in Letavia :  
He healed the blind with fasting,  
The dead he raised to life.
18. Patrick, during his preaching to the Scots (*Irish*),  
Suffered greater hardships compared to Letavia,  
That they might come to judgment  
In (*a state of*) holiness worthy of (*eternal*) life.
19. The sons of Heber and the sons of Heremon  
All followed the devil ;  
Yet *the host* of the Devil rolled (*wallowed*)  
In the great (*battles*) road of (*to*) hell.
20. Until the Apostle arrived  
He proceeded, though the winds were severe :  
He preached three score of years  
The cross of Christ to the people of Fenias.
21. Over the peoples of Eire was darkness ;  
Peoples adoring idols :  
They believed not in the true divinity—  
In the true Trinity.
22. In Armagh is sovereignty,  
And a head (*in chief*) for the government of Emania,  
And the great church (*Kilmore*) of Dundaletglass.\*  
It is not pleasant that tribeless be Teamar.
23. Patrick, after he was in sickness (*had got sick*),  
For comfort, was going to Armagh ;  
But there sat an angel on his head  
On the way, in the middle of the day.

\* "Down."

intended by St. Fiech, it would be inelegant and irregular to have introduced Letavia in this place; he would have said all he had to say about it at the ninth verse.

<sup>z</sup> bo ce ar, "did suffer." This word does not appear in our dictionaries in this sense in which it is used here; neither does the word cās in the last

24. Գօ քալէ քա ծար ծ' Ալբարի,  
 Բա հ-ե արսճ<sup>g</sup> յալարտար,  
 Լարբար իմպիոն 1 մ-ճալ  
 Ձր աղ տըն ա ծ' շալարտար.
25. Ձր քերտ օրծան ծօ Պաճե,  
 Գօ Երրտ աւայճէ քսլծե  
 Գօ շիւմ յիմե մօր (ա) յաճա  
 Բօ յաճա ծիւր ծօ շիւծե.
26. Երմոն ծօ յօշիւ յէ հիւ<sup>h</sup>  
 Բլծ լսլիւեչի՛ ծլծլն ծօ (Յ-) ճաճ,  
 Երմուտ յլ լաշիւմերա  
 Բեճարտ քլր յ-Երեւոն ծօ քիւճ.
27. Ձիւր Եարաճ՝ ծլա ճէր,  
 Ձիւ տան ծօ քերտ Եօմայն ծօ  
 Ձր քերտ յիօր յ-լեքեաճ Քաշիւլ,  
 Բիւրբա Եարալճ յիւ քս ճօ.
28. Տաճալճլր<sup>k</sup> քլիւ իւր արճի,  
 Ձիւ յ ա շաճե քերտ լեք օճա;  
 Եօ շիւմ քլաճիւն ճալ քօլքլր,  
 Բա հ-ե քլիւ լալիւճ<sup>l</sup> քօճա.

verse, which is radix of շալծ, "pure, chaste, unspotted, holy," and signifies purity, chastity, holiness, &c.

<sup>a</sup> "Երմուտ"—"Երմուտ."

<sup>b</sup> Or "լե."

<sup>c</sup> շաճե=շաճած, a "breach, defile;" մօրաճե, "a great road, i.e. the "large way to perdition."—*Matt. cap. vii. v. 13.*

<sup>d</sup> քօնճա ճալիւ յ լ-արբար=քօն ճա, &c., "until *did* come the Apostle."

<sup>e</sup> Ծա is here "metri causa."

<sup>f</sup> In considering the sense of this stanza the writer believes that the rule or sovereignty attributed to Armagh was *spiritual*, and makes the translation accordingly.

<sup>g</sup> Ձիւծ=արիւծ, "watchman" or "guardian." յալարտար=իւ լսլարտար, "protection, safe keeping." Եւս-ե-արիւծ յալարտար, signifies, "He was a caretaker, or guardian, of safe-keeping or protection on (over) him." իւր լարտար, in "Liber Hymnorum."







29. In the battle fought in Bethoran  
 With (*against*) the tribes of Canaan by the son of Nun,  
 Stood the sun over Gabaon,  
 Is what sacred letters (*scriptures*) tell us.
30. Whereas (or *when*) stood for Joshua  
 The sun for the death of the wicked,  
 Threefold cause her (*his*) being  
 Giving light on the birth of the Saint.
31. The clergy of Eire went  
 To wake Patrick from every way (*direction*):  
 The sound of the singing (*of angels*) even drowned  
 The singing of each of them (*the clergy*) on his seat.
32. The soul of Patrick with (*from*) his body  
 Was, after his labours, separated.  
 Angels of God on the first night  
 Watched him, in an assembly, incessantly.
33. When (*the time*) Patrick died  
 Did swoon (*die*) the other Patrick,  
 And together went their spirits  
 To Jesus, the Son of Mary.
34. Patrick, void of the height of pride,  
 Great were the benefits he devised (or *taught*).  
 He lived in (*the*) friendship of Mary's Son;  
 Cause of joy was the (*his*) birth.

ing is, that the singing of the attendant angels was so loud that it drowned or buried that of the clergy, so that they were not able to hear *one another*.

\*  $\text{ce}\eta\ \text{a}\eta\text{a}\delta = \text{ce}\eta\ \text{f}\text{a}\eta\text{a}\delta$ , "without stopping."

†  $\text{ella}$ , "a swoon.  $\text{ab}\ \text{ella} = \text{bo}\ \text{ella}$ , "did swoon," *i.e.* "die."  $\text{al}\text{p}\text{re}\text{c}$ , "a sprite, apparition." It is used here in a good sense, to signify the souls or spirits of the two Patricks. The Patrick, alluded to, was supposed to be the nephew of our Apostle.

"  $\text{b}\text{f}\text{c}$ , v. "lived." \*  $\text{f}\text{ell}\text{me}$ , "submission to," or, "in friendship with."  
 &c.

## HYMNUS ALPHABETICUS.

S. SECUNDINO EPISCOPO,

ADSCRIPTUS IN LAudem S. PATRICII, TUM VIVENTIS.

- 
1. Audite omnes amantes Deum sancta merita  
 Viri in Christo Beati, Patricii Episcopi :  
 Quomodo bonum ob actum similatur angelis,  
 Perfectamque propter vitam æquatur apostolis.

The foregoing hymn was composed by Seachnall, properly Seanchall, or Secundinus (*Seanchal*, pro. Shayunchull, is the Irish for *Secundinus*, *Secundus*, and *Felix*, "happy"), in honor of St. Patrick. This Seanchall, with two other eminent saints, came to Ireland from the Continent, A.D. 439. His father's name was Restitutus; however, being a Latin name, it needs not be concluded that he was a Roman, though he might be. For, if Secundinus was himself called, in Irish, Seachnall, it would not imply that he was an Irishman. The ecclesiastics of all countries, in early times, and other personages, in connexion with Rome, either took or got Roman names. Any person accustomed to history, especially Roman history, admits this. Dr. Lanigan has shown, that Darerca was not his mother, nor Patrick's sister. His reasoning on this head is very clear and cogent. Restitutus was a Longobard. The exact territory of the Longobardi has been disputed. We cannot enter on that question, as space will not allow us to do so. Tacitus, in his, "Annals," book ii. chap. 4, talks of them as a German tribe. Cellarius, in his "Ancient Geography," places them east of the Elbe and north of the Spree, in Germany. Lemprière makes them the same as the Lombards, who settled in Italy, at the close of the sixth century. Dr. Alexander Adam, in his "Summary of Ancient Geography," denies this. But we find, on good authority, that the "Lingones," who lived south of the Marne, towards Langres, joined a nation of the southern Germans, the Bardæi, crossed the Alps, and made a settlement in Italy. Hence it happened that Roman names and customs were not strange to persons living east of the Alps. Seachnall was born A.D. 374, and died A.D. 449, in the seventy-fifth year of his age, being only nine years on the mission in Ireland. He was a bishop of eminent piety, prudence, and learning. According to the learned Dr. Lanigan's computation, which, after due consideration, we have adopted, he was born thirteen years before St. Patrick, whose birth the accomplished Doctor has fixed at A.D. 387, and death, at A.D. 465: thus making him seventy-eight years old when he departed this life. It is a very rare thing to find a nephew thirteen



## THE ALPHABETIC HYMN

OF ST. SECUNDINUS,

TO THE PRAISE OF ST. PATRICK, WHILST HE YET LIVED.

- 
1. All you who love God, hear the holy merits  
Of a man in Christ blessed, Bishop Patrick,  
How for his good deeds he is compared with angels,  
And for his perfect life he is equalled to the apostles,

years older than an uncle, yet Seanchall is represented as being a nephew of St. Patrick. But, from the clear and convincing arguments, laid down by Lanigan, we are satisfied, that the Irish Apostle had no relatives in Ireland, and that he called holy women and nuns *sisters*, just as is the custom in our own days. For, if he had so many near relatives, what sense can be found in certain passages in his "Confessions," expressive of his ardent desire to pay a visit to his friends in Brittany? Moreover, we are confirmed in our opinion by a passage in his letter to Coroticus. In it he says, "He was constrained by the Spirit to be separated from his kindred." Besides, in giving an account of his painful captivity, it is manifest that a man of his piety would have exhibited some anxiety about his sisters, and would have mentioned them. His omission in that respect is an argument that he had no sisters in Ireland. Again, the number of bishops set down as the children of his sisters, renders the story difficult of belief and very improbable. Whoever would read more on this subject is referred to the first volume of Lanigan, who rejects also the account, handed down by some writers, alleging a dispute between St. Patrick and Secundinus. We shall not, therefore, give it. The real motive that induced St. Seanchall to compose the hymn was a divine impulse. It was an inspiration that such an act would be pleasing to God, who rejoices in the praises of men that have been sanctified by their good works, which were operated through Jesus Christ.

Seanchall, who was Bishop of Dunshaughlin, in Meath, and who, for some time, discharged vicariate duties for St. Patrick, whilst he visited distant parts of Ireland—not Rome, as some assert—asked our Apostle's permission to write a hymn in honor of a bishop who was yet alive. St. Patrick answered, if he had made up his mind to perform such a duty, that he had need to make his will, as his dissolution was nigh, and that he, of all the bishops then in Ireland, would die first. Wherefore he, without delay, wrote the hymn, and, according to Patrick's prediction, his pure soul, having left the body, mounted up to heaven to possess the unfading crown of glory,

f

2. Beati Christi custodit mandata in omnibus;  
 Cujus opera refulgent clara inter homines,  
 Sanctumque, cujus sequuntur exemplum mirificum;  
 Undè et in cœlis Patrem magnificant Deum.

for which he so zealously fought the good fight. His remains were interred in the church of Dunshaughlin, and the many miracles wrought at his tomb are an evidence that heaven had anticipated Rome in numbering him, amongst the saints. When the reader refers to the time of St. Seanchall's death, which was given above, he can easily learn the time the hymn was composed. An insinuation was thrown out by the Rev. Villanueva, a Spanish writer of 1835, that it was the *first* hymn composed in Ireland. Had the reverend historian stated that it was the "first *Christian Latin* hymn," we might understand him. His not having so qualified his language was paying too bad a compliment to an island that surpassed every other country on the globe for the number of its poets, the beauty of their diction, their Attic brevity, their Smyrnian sublimity, and their Roman grace. We have a list of the bardic galaxy that adorned the Irish horizon up to and after St. Patrick's days. But this is not the place to enter upon such a question. At the same time, we feel bound to reject, with just indignation, the imputation—that we were an illiterate nation of savages before Christianity. We could demonstrate, as plainly as any proposition in Euclid, that our ancestors, the descendants of the great Milesius, retained the deposit of learning that was brought, to them from the University of Scythia. It is likely that Latin literature was on the decline, as it was even in Rome in the fourth century. But the Irish language, in all its graces and beauty, flourished in its native garden. In it our pagan bards wrote and sang the glorious deeds of the noble Milesians. Through its medium was Astronomy, and the other sciences, taught before Christianity. Dubhtagh, and his pupil, Fiech, were distinguished poets when Patrick came to Ireland. We are not aware of any positive proof that Latin was not taught here before Patrick. It is true he introduced the Roman characters.—See preface to both our volumes.

The hymn having been finished, the author asked St. Patrick's leave to read it for him. Our Saint replied, "that he would willingly hear the Lord praised in the works of His servants, or what He has wrought through them." Secundinus, apprehending that he might incur the displeasure of Patrick, who disliked human praise, omitted the first stanza in which our Saint's name occurred, and he began at the second. Having proceeded on until he came to the words—"Maximus in regno cœtorum," St. Patrick interrupted him by saying, "how can it be said of a man, that he is the greatest in the kingdom of Heaven?" Seachnall replied—"the superlative degree is used for the positive." The classical scholar is well aware that such a practice is very usual with Latin writers.

When the reading of the hymn had ended, Secundinus hinted, that it was

2. Blessed Christ's commands in all things he keeps;  
 His works shine bright amongst men,  
 And the Saint, whose wonderful example they follow,  
 Whereby in heaven also, God, the Father, they magnify.

indited in honor of St. Patrick himself, from whom he expected a fixed reward. Patrick, though despising human applause, yet not wishing to censure the devout zeal of his disciple, answered: "that Seanchall might expect from the clemency of his Saviour the reward—that whoever morning and evening would devoutly recite the hymn, would obtain a happy death and the reward of glory." St. Evin adds, that Patrick announced: "that the person reciting the hymn would obtain a happy death, *if he were penitent and contrite*."—See "Tripartite Life of St. Patrick," b. iii. cap. 91. St. Evin and others have written largely on the wonderful efficacy of the hymn.—See Probus L., iii. cap. 33; also the authors of the Lives of Saints Kevin, cap. 23, 48; of Colman, cap. 25; of Cannoc, cap. 43. Jocelyn says, that the Irish were in the habit of reciting it, and that they experienced its extraordinary efficacy, that many reciting this hymn passed unobserved through the enemy's ranks, though thirsting for their blood. Colgan, in his "Life of St. Aidan," bishop of Ferns, treats of it at much length. Lanigan writes in high terms of it, and alludes to an addition to it, which he saw in Colgan and which we have given.

The hymn was written in Latin, but in the Irish character. We have copied it from the work of Rev. Joachim Villanueva, who, with permission, dedicated his book on Irish matters, to the late sainted Archbishop Murray. It was contained in the "Antiphonarium Benchorensis." This most valuable work belonged to the monastery of Bangor, in the county of Down, Ireland. It is now in the Ambrosian library of Milan, whither it was removed from the monastery of Bobio in the Appenines. It may be found in "Muratori's Anecdota Ambrosiana," tom. iv. Patavii 1713. He thought the manuscript a thousand years old. Dr. Lanigan says, that it was much older; he does so, resting on evidences, founded on certain facts. In the list of books, presented to the monastery of Bobio, by Dungal, in the ninth century, the Antiphonarium is not mentioned. St. Columbanus, the founder of the Italian monastery, was a monk of Bangor. Hence Lanigan inferred, from a letter of his, and from other circumstances, that the document was in Bobio, in the end of the seventh century. A copy of it with scholia and a gloss, is in the "Speckled Book," Royal Irish Academy, Dublin. We regret we cannot insert the scholia, though we fear some of them are not genuine.

The hymn, taken from the manuscript, was published by Colgan, A.D. 1647; also by Ware, 1656, who calls it "Alphabetical," for this reason, that the stanzas begin with the letters of the alphabet in regular order, A, B, C, &c. This order is plain in Ware's edition, which, at the tenth stanza, has "Kastam," though "Castam" is given by Colgan. There are some variations

3. Constans in Dei timore et fide immobilis,  
 Super quem ædificatur ut Petrum Ecclesia; -  
 Cujusque apostolatum à Deo sortitus est,  
 In cujus portæ adversum Inferni non prævalent.

in these editions. We may say they are of no consequence, being only *literal* not *verbal*—and not at all affecting the sense. These vary a little from Muratori's edition, but not materially. The latter has the addition of Colgan. Lanigan, who is rather hypercritical, but thoroughly sound, seems well pleased with the integrity, authenticity, and veracity of the hymn. It is to be kept in mind, that it was simply an imitation of "Laudate Dominum Omnes gentes," being drawn up to praise God, in praising his faithful servant, Patrick, through whom millions of pagans were gained to Christ. This, and this alone, was its object, though it affords a grand model for a holy life, and gives a clear idea of perfect Christian discipline. We have read much of Church history and of missionary labors and their results, and we have arrived at the conclusion, that no missionary or apostle made so complete, rapid, and vast a conversion as St. Patrick—at once an evidence of the fruits of his perfect life, and, at the same time, of the generous nature of the Irish, whose refined literature tended to help the conversion.

Allusion to this hymn is made in the fifty-eighth stanza of Dr. O'Connell's poem. He adds, that *the recital of the three last stanzas*, in case of necessity, at the hour of death, would preserve the soul from purgatory. Always, of course, pre-supposing contrition for sins. Upon what authority he made this statement we have not seen. But we take for granted, that the bishop must have met it to that effect in some of the lives of St. Patrick, or in the life of some other saint. The author of "Ireland's Dirge" says, that St. Patrick consecrated 260 bishops *without wives*. He uses "without wives," because Protestants, who pretend that our saint was a Protestant, assert that bishops ought to have wives. The humblest capacity can plainly see, that the penitential and mortified life which our Saint led (as clearly stated in Seanchall's hymn, that of Fiech, and Patrick's own "Confessions") is repugnant to the principles of Protestantism, which hold all penitential works to be damnable, and derogating, as they say, from the merits of Christ. Could they tell what was the name of Patrick's wife, of whom not a word in his own writings; ungrateful man, not to say one word of his wife (!)

The dishonest antiquary Ledwich, having followed in the footsteps of Dr. Usher, teaches that the priests and monks of ancient Ireland married. He praised their zeal and piety. He tells us amongst other things, that in the monastery of Bangor in Down, were 3000 learned, sedulous monks. Well, Doctor, you are a curious genius; so fond are you of telling lies, that you do not strive to make your lies plausible. The reader can well imagine how little of austerity, retirement, and other ascetic practices, which Ledwich accords to the Culdees (as he terms the monks), could be observed in a



3. Constant in God's fear, and in faith fixed,  
 Upon him is built, as on Peter, the Church,  
 And his apostolate from God he received,  
 To whose detriment the gates of Hell do not prevail.

house having in it 3000 men, with 3000 wives, and their children ! Usher inferred, that because Patrick's father was in holy orders (which he says, he gathered from Jocelyn), therefore, priests in olden times married. He did not read all Jocelyn, else he would have found in the same author, that St. Patrick was born *previously to Calpurnius' ordination*. But we will not be satisfied with the authority of Jocelyn, we will go back before the days of St. Patrick, to establish the discipline of the Catholic Church in regard to the celibacy of the clergy. "In conformity with what had been established in former councils, it is our order, that sub-deacons, deacons, priests, and bishops, shall abstain from their wives, and be as if they had none ; and, if they act otherwise, they shall be removed from their office."—Integer Codex Canonum Ecc. Afri. can. 25, con. Labbe, tom. ii. p. 1061. The quotation made is sufficient to establish the celibacy of the clergy against Ledwich, as it is from the very Council he quoted ; but the 28th canon of which he distorted—as he did everything—to suit his vile purpose. The 25th canon says : "in conformity with what had been established in former councils." Hence, the reader sees that celibacy was not then, for the first time, introduced, it was only enforced, having been the previous practice. The Councils of Nice, Arles, and other councils forbade all persons in holy orders to have any woman at all in their houses, unless a mother, a sister, or some very close relative. St. Augustine, Aurelius, St. Alypius, &c., who formed the African code, appeal to the discipline of the Apostles in sustainment of celibacy. Talking of chastity, their words are "they (ordained persons) must be continent in all things." What the Apostles taught, and authority itself has preserved let us guard. Can. 3, Labbe, t. ii. p. 1052. St. Cyprian in the third century, and other Fathers, wrote whole books on celibacy. Origen states, "It appears to me that he alone ought to offer perpetual sacrifice who has vowed perpetual chastity." St. Jerome, in the fourth century writes, "the churches of the East, Egypt, and Apostolic See take as clerics only virgins, or persons who cease to be husbands."—Ep. ad Vigilantium. Bede tells us that British bishops attended at the great Council of Arles in which a canon for celibacy was confirmed. In that council the Pope's power was supreme. Therefore from the fact two things result—that the Church of Britain was at that early period subject to Rome, and that the English, through their prelates, adopted the canon about celibacy. There is no point of Catholic discipline clearer than that the Apostles and their successors, down to these days, observed celibacy.

Eochaidh O'Flanagan, Erenagh, of Armagh, says, that Seachnall's father was Ua Baird—a descendant of Bard, or Ward, "of the race of the *pure, fierce, white-coloured*, Longobairds of Letha." This written passage is quoted

4. Dominus illum elegit ut doceret barbaras  
Nationes, ut piscaret<sup>b</sup> per doctrinæ retia,  
Ut de sæculo credentes traheret ad gratiam,  
Dominumque sequerentur sedem ad æternam.
5. Electa Christi talenta vendit Evangelica,  
Quæ Iernas inter Gentes cum usuris exigit :  
Navigii hujus laboris, tum operæ pretium  
Cum Christo regni cœlestis possedit gaudium.
6. Fidelis Dei minister, insignisque nuntius,  
Apostolium exemplum formamque præbet :  
Qui tam verbis, quam factis plebi prædicat Dominum,  
Ut quem dictis non convertit, actu provocet bono.
7. Gloriam habet cum Christo, honorem in scæulo :  
Qui ab omnibus ut Dei veneratur Angelus :  
Quem Deus misit, ut Paulum ad Gentes, Apostolum,  
Ut omnibus ducatum præberet regno Dei.
8. Humilis Dei ob metum spiritu et corpore,  
Super quem, bonum ob actum, requiescit Dominus :  
Cujusque<sup>a</sup> justa in carne Christi portat stigmata,  
In cujus solâ sustentante<sup>b</sup> gloriatur cruce.
9. Impiger credentes pascit dapibus cœlestibus,  
Ne qui videntur cum Christo in via deficient :  
Quibus erogat panes, verba Evangelica,  
Cujus multiplicantur, ut manna, in manibus.

by the Four Masters (A.D. 987), and his death at A.D. 1003 ; they call O'Flanagan " Historian of Ireland."

Aengus, the Culdee, in his book on the " Mothers of the Saints of Ireland," mentions Seachnall as one of the seven sons of Ua Baird. Priest Lugnath's (one of them) tomb is still to be seen in Inish na Ghollin Corrib, in Galway.—Dr. Petrie's " Round Towers." " Annals of the Four Masters," tell us, that Aengus Olmucadha, A.M. 3790, or according to O'Flaherty, A.M. 3150, gained twelve battles over the Longobardi; this he takes from Leabhar Gabhla (Book of Invasions). These got no possessions in Italy before the latter end of the sixth century, and there was never any such people known in Great Britain. But Leatha, in the language of old Irish scholars, means Letavia or Armorica—Letha, Litoralis, *maritime*.

4. The Lord him elected to teach barbarous<sup>a</sup>  
 Nations, that he would fish by doctrine's nets,  
 That from the world believers he would draw to grace,  
 And the Lord they would follow to the eternal abode.
5. Christ's chosen Gospel talents he vends,<sup>a</sup> [interest,  
 Which amongst the Irish Gentiles he requires with  
 Of the pilotage of this labour, as of the work the reward,  
 [the joy.  
 With Christ, of the celestial kingdom possesses he
6. God's faithful minister, and illustrious messenger,  
 Apostolic example and model he gives,  
 Who, as by words, so by deeds, to the people, preaches  
 the Lord;  
 (So) that, whom by language he converts not, by good  
 works he stimulates.<sup>a</sup>
7. Glory hath he with Christ, honour with the world;  
 Who by all is venerated as an Angel of God,  
 Whom God has sent (*to the Irish*) an apostle, as Paul  
 to the Gentiles,  
 That to all, guidance he would afford to God's kingdom,
8. Humble, because of his fear of God, in spirit and body.  
 Upon whom, for his good works resteth the Lord;  
 And in his pure flesh Christ's marks he bears,  
 In bearing whose cross alone he glories.
9. Diligently the faithful he feeds with flesh celestial,  
 Lest they, who are seen with Christ, on the way become  
 weak;  
 To them he distributes as bread the Gospel precepts,  
 In whose hands like manna, they are multiplied.

STANZA IV.—<sup>a</sup> Because strangers to the language of Rome,

<sup>b</sup> The ancient Latins sometimes used "pisco"—Piscaretur would not answer the metre, as it would make the line consist of sixteen syllables.

STANZA V.—<sup>a</sup> Mandates he gives.

<sup>b</sup> Present tense for future, "will possess."

STANZA VI.—<sup>a</sup> "to faith."

10. Kastam qui custodit carnem, ab amore Domini :  
 Quam carnem templum paravit sanctoque<sup>a</sup> spiritui,  
 A quo constanter cum mundis possidetur actibus :  
 Qnam ut hostiam placentem, vivam<sup>b</sup> offert Domino.
11. Lumenque<sup>a</sup> mundi accensum ingens, Evangelicum,  
 In candelabro levatum, toti fulgens sæculo,  
 Civitas Regis<sup>b</sup> munita supra montem posita,  
 Copia in qua est multa, quam Deus possidet.
12. Maximus quoque in regno cælorum vocabitur  
 Qui quod verbis docet sacris, factis adimplet bonis.<sup>b</sup>  
 Bono præcedit exemplo, formaque<sup>d</sup> fidelium  
 Mundoque in corde habet ad Deum fiduciam.
13. Nomen Domini audenter annuntiat gentibus,  
 Quibus lavacri salutis æternam dat gratiam :  
 Pro quarum orat delictis ad Deum,  
 Pro quibus, et Deo dignas immolatque hostias.<sup>b</sup>

STANZA VIII.—<sup>a</sup> *Cujus, qui, quem*, are used in this poem, by Antimæria, for *ejus, is, quem*.

<sup>b</sup> Or *sustentans*, but in every sense this word would be corrupt Latin.

STANZA IX.—<sup>a</sup> *Dapibus*.—This word means the “Eucharist,” the fountain of all graces. If Seachnall meant *bread*, such as is used in the sacrament of the Lord’s Supper—*mere bread*—he would not have written “*dapibus*” but “*panibus*,” nor does the use of the plural number militate against his obvious meaning. As a poet, he has applied throughout the *singular* for the *plural*, and *vice versa*, as he did one tense for another. Prose writers do the same. Thus Seachnall, more than once, introduces *actum* for *acta*. In Virgil’s *Æneid*, book iii. line 224, we read “*dapibus*,” though there was evidently but *beef*, the flesh of the Harpies’ oxen. This appears from the fact that Cæleno denounced woes to Æneas, “*pro stratis juvencis*,” for having slaughtered their oxen. Wherever the word *dapes* occurs in the *Æneid*, it signifies *flesh-meat*. However, our feelings revolt from the abominable notions objected to us, because of our belief in the Real and Substantial Presence of Christ in the Eucharist.

From the latter passage is learned that *dapes* was used by the old Latin poet to denote, not *corn* or *flour meat*, but *flesh meat*. Hence it is patent that St. Seachnall intended to express by the term, that the Body and Blood of the Lord was the Spiritual food with which Patrick diligently fed his people, especially as in the second next line he introduces the “Gospel



10. Chaste he guards his flesh through love of the Lord ;  
 Which flesh, as a temple he prepared, and (*that*) for  
 the Holy Ghost,  
 By whom he is constantly possessed with pure deeds,  
 Which flesh, as a pleasing offering, living he presents  
 to the Lord.
11. And he is a light of the world, burning, great, Evange-  
 lical,  
 In a candlestick, raised, shining over all the age,  
 A city of the king, fortified, on a mountain placed,  
 In which is great abundance, which God possesses.
12. The greatest<sup>a</sup> also in the Kingdom of Heaven will he  
 be called,  
 Who, what by sacred words he teaches, *the same*, fulfils  
 by good works,  
 He excels in good example, and model<sup>c</sup> of the faithful,  
 And in a clean heart hath he, before God, confidence.
13. The name of the Lord boldly he announces to the  
 Gentiles, [grace ;  
 To whom of the laver<sup>a</sup>, of salvation he gives the eternal  
 For whose sins he prays to God,  
 For whom to God he also offers<sup>b</sup> worthy victims.<sup>c</sup>

truths," *verba Evangelica*, as another sort of bread which he broke to his followers. *Dapes* is the term for delicious viands.

STANZA X.—<sup>a</sup> Thus St. Paul says: "I bear the stigmas and wounds of Christ, our Lord."

<sup>a</sup> *Que*, is only for metre.

<sup>b</sup> *Vivam*, living by virtues.

STANZA XI.—<sup>a</sup> *Lumen* is the flame, *lux*, the matter whence the flame issues.

<sup>b</sup> *Civitas Regis*—The King's City. The "Speckled Book" makes Patrick the king, and Christ the fruitful mountain—the city is the Church, in which there is a great abundance of virtues; Christ possesses the City. What abounds in virtues and is possessed by Christ could not err.

STANZA XII.—<sup>a</sup> *For very great*.—This is very common with Latin writers.

<sup>b</sup> *Factis bonis*.—It is worthy of notice, the frequent mention made of

14. Omnem, pro divinâ lege, mundi spernit gloriam,  
 Qui cuncta ad ejus mensam æstimat quisquiliis;  
 Nec ingruenti movetur mundi hujus flumine,  
 Sed in adversis lætatur, cùm pro Christo patitur.
15. Pastor bonus ac fidelis gregis Evangelica  
 Quem Deus Dei elegit custodire populum,  
 Suamque pascere plebem divinis dogmatibus;  
 Pro qua, ad Christi exemplum, suam tradidit animam,
16. Quem pro meritis Salvator provexit Pontificem,  
 Ut in cœlesti moneret clericos militiâ,  
 Cœlestem quibus annonam erogat cum vestibus,  
 Quod in divinis impletur sacrisque affatibus.

"good deeds"—*bonum actum*, for *bona acta*, &c.; if *good works* were derogatory from the merits of Christ, Patrick would not have performed them.

<sup>c</sup> "The Life of St. Gregory," by Joannes Diaconus, has this couplet, taken from the epitaph on his tomb—

"Implebatque actu, quidquid sermone docetat,  
 Esset ut exemplum, mystica verba loquens."

How like Seachnall's character of St. Patrick.

<sup>d</sup> *Forma*, in the third line, can be also translated as a nominative case thus—"As a model to the faithful he has confidence," &c.

STANZA XIII.—<sup>a</sup> Baptism is here meant.

<sup>b</sup> "Hostias," the *plural* number for the *singular*, as there *is, was, and will be* but *one victim*, the *unbloody sacrifice of the Mass*, Jesus Christ, who continues to offer himself in an unbloody manner on our altar, by the hands of his priests. "Hostias" must mean *that*, or *prayers*, or *mere bread*; he does not imply *mere orisons*. Because, in the preceding line he mentioned *prayers*, "he prays," it does not denote "*simple bread*," else the offering in the New Law would be inferior to those of the Old Law, in which cattle were offered; and it is admitted, that the latter were superior to *bread offering*, or the sacrifice of Melchisedech, and as the sacrifice of Abel was before that of Cain; but it is repugnant to common sense, that the Jewish dispensation, "which was but the *figure* or *shadow*," according to St. Paul, would have had a superior offering to that of Christianity, which is the fulfilment of the former. The latter is the *reality*, the former the type, and as *substance* excels the *shadow* so must the sacrifice of St. Patrick, and all priests, surpass that of the Mosaic system. Therefore the "hostias" mentioned in the poem, was written to express the sacrifice of the Mass, and in the foregoing line he alluded to the sacrament of penance.

14. For the divine law, all the world's glory despises he,  
 Who all things *compared to His table* he deems trifles,  
 Nor is he moved by the rushing current of this world,  
 But in adversity rejoices, as for Christ he suffers.
15. The good and faithful shepherd of the Evangelic flock,  
 Whom God selected to guard God's people,  
 And to feed His people with Divine dogmas;<sup>a</sup>  
 For which *people*, after Christ's example, he gave up his  
 life.
16. Whom for his merits<sup>a</sup> the Saviour raised *to be Pontifex*<sup>b</sup>  
 That in heavenly warfare he might teach clerics,  
 To whom he distributes *celestial*<sup>c</sup> bread with *vestments*,  
 Which *duty*<sup>d</sup> is concluded by divine and sacred admonitions.

STANZA XIV.—<sup>a</sup> The second line of the fourteenth stanza clearly goes to demonstrate the pre-eminence of the Eucharistic table—*all things are trifles* to it. If it were mere bread that was offered, the bible and other matters would not be called *trifles* in comparison to it.

STANZA XV.—<sup>a</sup> Here, again, is made a distinction between *feeding with doctrine*, and the *feeding with the Eucharist*, alluded to above.

STANZA XVI.—<sup>a</sup> Patrick is rewarded with *preferment*, for his *meritorious* or *good works*. His faith would be dead without them, as the Apostle has it—"Faith without good works is dead."

<sup>b</sup> High Priest, or Head of the Irish Church, of course subject to the Pope, from whom he got his appointment, though previously called by God; as must indeed, by grace, every true minister.

<sup>c</sup> Here again is a distinction between *teaching* and *bestowing* the "Body of the Lord." In the *previous* line he was to *warn* (to instruct) Priests, in *this* line he gives *celestial* Eucharistic bread and *vestments*. Patrick is represented in the passage giving, not *terrenam annonam*, but *cœlestam*—not *earthly*, but *celestial* corn or bread. An appropriate name for the Eucharist, whose elements, whilst they retain the form, taste, appearance, &c., are *entirely* transubstantiated, and feeds the soul, as temporal bread does the body.

<sup>d</sup> This quatrain refers to the sacrament of Holy Orders. The Bishop gives the candidates *Communion, the vestments, the Missal*; pledges them to chastity and obedience, and admonishes them in Latin. The preposition *in*, in the fourth line, signifies "by," as it does in the *Æneid*, book i. line 180—"in fomite"—"by vibrating the materials" &c., and in many passages also in Greek.

17. Regis nuntius, invitans credentes ad nuptias,  
Qui ornatur vestimento nuptiali indutus ;  
Qui cœleste haurit vinum in vasis cœlestibus,  
Propinansque Dei plebem spiritali poculo.
18. Sacrum invenit thesaurum sacro in volumine,  
Salvatorisque in carne Deitatem pervidet :  
Quem thesaurum emit sanctis perfectisque meritis,  
Israel vocatur hujus anima videns Deum.
19. Testis Domini fidelis in lege Catholicâ,  
Cujus verba sunt divinis condita oraculis,  
Ne humanæ putrent carnes esæque a vermibus,  
Sed cœlesti salientur sapore ad victimam.
20. Verus cultor et insignis agri Evangelici,  
Cujus semina videntur Christi Evangelica,  
Quæ divino serit ore in aures prudentium,  
Quorumque corda ac mentes Sancto arat Spiritu.

STANZA XVII.—<sup>a</sup> This is an allusion to the royal marriage feast, mentioned in the Gospel of St. Matthew, cap. xxii. If but *ordinary* wine, how could it be called *celestial*?

<sup>b</sup> *Propinans*, "distributing the Eucharistic blood." This Stanza refers to the celebration of the most holy and august sacrifice of the Mass, and the administration of Communion to the penitents at its close, just as our prelates and priests practise in our own times. If in the *chalice* or "*vasibus*," there was only ordinary wine, it was *terrenum* not *cœleste*—*earthly* not *celestial*, and the cup containing it would be no more *cœleste* than any other vessel; and in *pledging* the people of God (giving them the chalice, as was the primitive custom until necessity, to which all customs must bow, interposed) in a *spiritual bowl*, he was therefore doing a duty with a vessel containing in it the true Sacred Blood of the Lamb that was slain. Every word in the quatrain conveys the sublime notions that the Catholic Church has ever taught, believed, and professed relative to the real presence of Christ in the Most Adorable Eucharist. In it we have mention of the priests' vestments, *heavenly* not *earthly* wine (therefore transubstantiated), the *spiritual* cup, not *temporal*, having in it a *spiritual* not a *temporal* gift. The language is altogether sublime and expressive.

STANZA XVIII.—<sup>a</sup> *Israel*, according to St. Jerome, is "a man, or mind, seeing God," he besides interprets the term—"Chief with God," when com-



17. The King's<sup>a</sup> messenger, inviting the faithful to the marriage feast,  
 Who is ornamented, being clad in the nuptial robe,  
 Who takes the *celestial* wine in heavenly vessels,  
 And pledging<sup>b</sup> the people of God in the spiritual cup.
18. The sacred treasure in the sacred volume he found,  
 And in *his* Saviour's body the Deity he, clearly, saw,  
 Which treasure he purchased with *his* holy and perfect merits;  
 Israel is called, his soul-seeing God.
19. *The* Lord's faithful witness in *the* Catholic law,  
 Whose words are preserved<sup>a</sup> with *the* divine oracles,  
 Lest human flesh would rot and be eaten by worms,<sup>b</sup>  
 But *that they* be seasoned with savor for a sacrifice.
20. *A* true and distinguished cultivator of *the* Evangelical land,  
 Whose seeds are seen *to be* the Gospel (*or of the Gospel*)  
 of Christ; [wise,  
 Which, with *his* divine lips, he sows in the ears of the  
 Whose hearts and minds he ploughs with the Holy Ghost.

menting on *Genesis*, chap. xxxii. In the "Speckled Book" there is this remark: "Israel, when a dissyllable, denotes *a man fighting with God*, but when a trisyllable, *a man seeing God*. It is written, that as the Twelve Apostles will sit in judgment, on the last day, over the Tribes of Israel, so will Patrick be judge over the Irish. Thus, according to Jerome's comments, they will be "Chiefs with Christ." How salutary must not then the invocation of St. Patrick be? How influential his intercession with his Divine Master.

STANZA XIX.—<sup>a</sup> From *condior*—to *preserve* or *season*. Fourth conjugation.

<sup>b</sup> Or, *Lest human flesh would corrupt and be food for worms*. Might not these words mean, that Patrick's own body would not see corruption as other bodies? that it would not decay nor become the food of worms? Or "*vermibus*," of *vicious human science*; that is, that men might not be left to perish by infidelity, or be led into error, and become the prey of false teachers—"vermibus" or "lupis," "wolves."

21. XPS. (Christus) illum sibi elegit in terris vicarium,  
 Quem<sup>b</sup> de gemino captivum liberat servitio,  
 Plerosque de servitute quos redemit hominum,  
 Innumeros de Zabuli obsolvit dominio.
22. Ymnos cum Apocalypsi, Psalmosque cantat Dei :  
 Quosque ad ædificandum Dei tractat populum,  
 Quem legem in Trinitate sacri credit nominis,  
 Tribusque Personis unam docetque substantiam.
23. Zonâ Domini præcinctus, diebus ac noctibus  
 Sine intermissione Deum orat Dominum :  
 Cujus ingentis laboris percepturus præmium,  
 Cum Apostolis regnabit sanctis super Israel.

STANZA XXI.—<sup>a</sup> *Elegit*.—Peter is the *Comes*, Patrick the *Vicarius*, and Christ, the “King,” St. Jerome, *de gradibus Romanorum*, says that the “*Vicarius* is a man who is over the city in the absence of the *Comes*, whilst the *Comes* goes with the ‘King:’ so he (Patrick) is *Vicarios Dei*.”—*Liber Hymnorum*. It is not necessary to tell the linguist that the Latin term, *Comes*, is a “companion,” “chief adviser.”

<sup>b</sup> By using *quem*, “whom,” the passage signifies, that Christ freed our Saint from his Irish captivity, and from what he underwent in his own country when he returned from Ireland; or from the double slavery of *man* and *Satan*. But we prefer making it *qui*, “who,” and thus make Patrick the *antecedent*, as he emancipated thousands in his own country, in the islands, and Ireland, from the bondage of the devil; and he likewise liberated thousands from physical slavery, as may be learned from his memorable letter against Coroticus, who captured and murdered, amongst others, the Christians. He threatened him, in God’s name, with eternal damnation unless he desisted from his iniquity. We must then read in this line “captivos” for “captivum;” or, *Who frees captives from double slavery*.

STANZA XXII.—<sup>a</sup> The word “tractat,” announces or publishes, implies *expatiates upon, explains to his flock*.

<sup>b</sup> He believed the Christian law to be, that GOD was the TRINITY—that

21. Christ, him for Himself, selected<sup>a</sup> on earth, as vicar,  
Whom, when, captive, He frees from two-fold slavery ;  
A great many he\* redeems from the slavery of men,  
Innumerable he has released from the dominion of  
Satan.
22. Hymns with *the* Apocalypse, and the Psalms of God he  
chants,  
And which he announces<sup>a</sup> to edify the people of God,  
Whom he believes *to be* the law<sup>b</sup> in the Trinity of the  
Sacred Name,  
And in THREE PERSONS, ONE SUBSTANCE, he teaches.<sup>c</sup>
23. With the girdle of the Lord, begirt, day's and nights,  
Without intermission, God *the* Lord he prays,  
Whose reward *for* his great labour he will obtain ;  
With the holy Apostles he shall reign over Isreal.

\* Patrick.

---

the TRINITY was GOD; that is, that there were three Persons, *distinct*, but that there was only ONE SUBSTANCE. St. Patrick was most minute in explaining the Trinity and Unity. This doctrine—of course a stupendous mystery—he sought to make Laoghaire (Lhayree), the king, understand by pointing out to him, that the trefoil, or Shamrock, had *three* leaves and but one stem. Hence our native shamrock has ever since been held in veneration by Irishmen of all creeds and classes throughout the world.

<sup>c</sup> “Que” after “docet” is for metre, to complement the verse of fifteen syllables. For the same reason it may be, that he uses the present tense for the past; though, in doing the latter, he has only imitated the writings of some of the poets of the Augustan age. In fact, the Greek and Latin poets rather make language subservient to them, than that they should be bound up by grammatical rules. Our modern bards are equally arbitrary. Homer abounds in particles—“metri aut festivitatis, seu musicæ, causa.” An ignorance of the laws of poetry and of poetic licence has caused parties, otherwise well versed in the translation of Irish, to destroy the fresco cornices of some pieces, to reduce them to the standard of their own notions of grammar.

[In Colgani exemplari additur:]

Audite :

Patricii laudes semper dicamus, ut noscum illo defendat  
Deus ;

Ibarnienses omnes clamant ad te pueri :

Veni, sancte Patrici, salvos nos facere.

Patricius sanctus Episcopus oret pro nobis omnibus,

Ut deleantur protinùs peccata, quæ commissimus. Amen.

#### TRANSLATION.

[In Colgan's copy of the Poem are read the following lines, which we take to be an Antiphon.]

Hear ye :

Patrick's praises I will always sing, that God us with him  
defend,

All the Irish youths cry out to thee,

Come, holy Patrick, cause that we be saved ;

May the holy bishop, Patrick, pray for us all,

That forthwith may be effaced the sins we committed.—  
Amen.

The Antiphon in the *Liber Hymnorum* is different from the above, as is that in the Leabhar (Lhyowur) Breac.



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e. p. = et passim, (many places.)  
a. e. = and elsewhere.  
pro. = pronoun.  
pre. = preposition.

pref. = preface.  
n. c. = nominative case.  
d. c. = dative case.  
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